This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

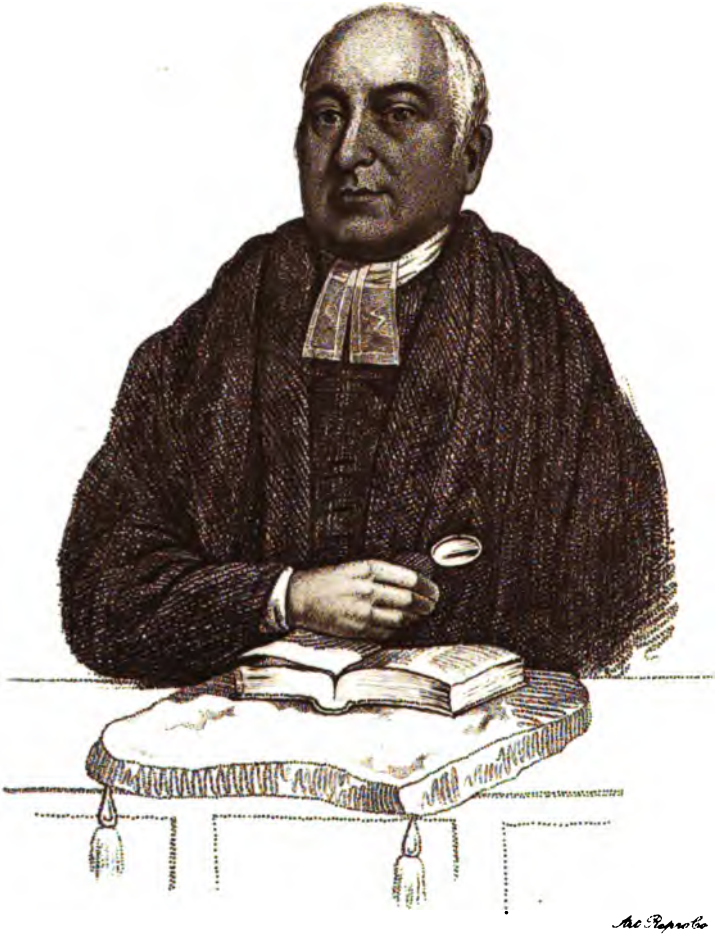
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

# THE LIFE

OF THE

# REV. THOMAS CHARLES, B.A.

OF BALA



*The Rev: Thomas Charles.*

*(From an engraving executed in 1839)*

# Life

[illegible]

# [illegible]mas Ch[illegible]rles

[illegible] MA

[illegible]

[illegible]

[illegible] D. E. JENKINS

[illegible]

[illegible]

[illegible]

[illegible] VOLUME

VOL. III. [illegible]

DENBIGH
LLEWELYN JENKINS
1958

Rev. Thomas Charles.

# The Life

of the

# Rev. Thomas Charles

B.A.

## OF BALA

PROMOTER OF CHARITY & SUNDAY SCHOOLS
FOUNDER OF THE BRITISH AND FOREIGN BIBLE
SOCIETY, ETC.

BY D. E. JENKINS
DENBIGH
AUTHOR OF 'BEDD GELERT: ITS FACTS, FAIRIES, AND FOLK-LORE'
EDITOR OF 'CYFRES IEUENCTID CYMRU,' ETC. ETC.

*WITH ILLUSTRATIONS*

IN THREE VOLUMES

VOL. III. (1804-1814)

DENBIGH
LLEWELYN JENKINS
1908

12 7753.10

HARVARD COLLEGE
JAN 8 1932
LIBRARY

E. H. Hall fund

*400 COPIES, ISSUED TO SUBSCRIBERS ONLY*

# CONTENTS

## CHAPTER XLVII

PAGE

DUPLICITY DUPED (1805) . . . . . 1

## CHAPTER XLVIII

PAYING GOOD FOR EVIL (1806) . . . . . 25

## CHAPTER XLIX

THE BIBLE SOCIETY'S FIRST CONSIGNMENT OF WELSH TESTAMENTS (1806) . . . . . 50

## CHAPTER L

THE BIBLE SOCIETY'S FIRST WELSH BIBLE (1807) . . 77

## CHAPTER LI

AFFAIRS IN CHESTER: AN AWAKENING AT ABERYSTWYTH, &C. (1804–1805) . . . . . 102

## CHAPTER LII

PREACHING AT THE MISSIONARY SOCIETY'S ANNIVERSARY MEETINGS: FAMILY CHANGES (1806) . . . . 130

## CHAPTER LIII

PAGE

A VISIT TO IRELAND: THE *HYFFORDDWR* COMPLETED (1807) . . . . . 155

## CHAPTER LIV

A FRUITFUL YEAR AND A BAD LEG (1808) . . . . 184

## CHAPTER LV

THE *GEIRIADUR* COMPLETED: BIBLE SOCIETY'S RECOGNITION, &c. (1809) . . . . . 209

## CHAPTER LVI

THE ORDINATION MOVEMENT (1809–1810) . . . . 237

## CHAPTER LVII

THE ORDINATION MOVEMENT CONSUMMATED (1810–1811) 263

## CHAPTER LVIII

FUTILE THREATS OF STORM (1811–1813) . . . . 291

## CHAPTER LIX

THE PARTING OF THE WAYS (1811–1813) . . . . 316

## CHAPTER LX

MRS. CHARLES'S ILLNESS AND RETIREMENT (1810) . . 334

## CHAPTER LXI

CIRCULATING SCHOOLS FOR THE HIGHLANDS (1809–1811) 351

## CHAPTER LXII

PAGE
AUXILIARY BIBLE SOCIETIES AND THE SCHOOLS (1811) . 377

## CHAPTER LXIII

"IN JOURNEYINGS OFTEN" (1811) . . . . . 398

## CHAPTER LXIV

HONOUR AND ITS REWARDS (1812) . . . . . 415

## CHAPTER LXV

AUXILIARY BIBLE SOCIETIES, AND A NEW WELSH BIBLE (1813) . . . . . 452

## CHAPTER LXVI

ILL-HEALTH AND ILL-WILL (1813) . . . . . 482

## CHAPTER LXVII

"THE TRIVIAL ROUND, THE COMMON TASK" (1814) . 507

## CHAPTER LXVIII

FAITHFUL UNTO DEATH (1814) . . . . . 538

## CHAPTER LXIX

A LITTLE OF LIFE'S AFTERMATH (1814–1821). . . . 555

## CHAPTER LXX

MEMOIRS AND AN ALLEGED APOSTASY (1814–1881) . . 580

## CHAPTER LXXI

PAGE

ANECDOTES AND DOCUMENTS . . . . . 603

APPENDIX . . . . . 623

BIBLIOGRAPHY . . . . . 651

INDEX . . . . . 667

# ILLUSTRATIONS


Rev. Thomas Charles (*Photogravure*) . . *Frontispiece*

Lord Teignmouth / Charles Grant . . . . . *Facing page* 20

A Letter by Mrs. Charles. (*Photograph kindly supplied by Miss Walker*) . . . . „ 126

Rev. Rowland Hill / Sir Richard Hill . . . . . „ 206

Rev. Thomas Charles / Rev. David Charles (*From the "Evangelical Magazine" of* 1798 *and* 1816 *respectively*) . „ 274

Rev. Thomas Jones, Creaton / Rev. John Elias (*in* 1820) . . . . . „ 306

Mrs. Charles's Shop and the "House next door" / Mr. Charles's Monument „ 342

Rev. Ebenezer Brown, Inverkeithing / Rev. John Brown, Whitburn . . „ 374

Rev. Thomas Jones, Denbigh / Rev. Edward Morgan, Syston . . . . „ 528

Rev. Thomas Charles. (*A Colour Portrait, the original by the favour of Mrs. M. Treborth Jones*) . . . . . „ 584

## XLVII

## DUPLICITY DUPED

(1805)

MR. DAVIES had not received the letter of August 12 when Mr. Owen had occasion to write again.

"PENTON STREET, *Aug.* 19, 1805.

DEAR FRIEND—I am sorry now in having sent my last letter so precipitately; for in consequence of seeing a gentleman of the committee of the Bib. Soc., and representing to him what you had written to me, he thought it adviseable to have more explicit information upon the subject of the edition that you have undertaken to superintend. He supposes, with myself, that it is the edition which the Soc. for promoting Christian Knowledge is going to print. Whether the supposition is right I should be glad to know from you as soon as possible, for the following reasons: The two Soc$^{y}$. above mentioned had undertaken each to print an edition of the W. Bible as soon as possible: and from communications had between the two Soc$^{s}$. the Bib. Soc. was informed by the other that it would print from the *Edition of 1746*, and follow it implicitly, except in typographical errors. The Bib. Soc. then agreed to do the same; and, in consequence is now just making a beginning. Now, if the Edition under your care is the one in question, the Soc. for prom. Extian Know. have upon better information relinquished the edition of 1746, *in favour of that of 1752*; and it seems given you a latitude for some discretionary improvements. If the Bib. Soc. shall find that to be the case, *it will also print from the Ed. of 1752* (*as I had mentioned that as the best upon the whole to the committee*), and it will be ready no doubt to grant me liberty to concur with you in improvements, in case that you have made up your mind as to what plan you are to pursue; otherwise I must go on by exactly adhering to the former edition. I should be glad therefore if we can come to a speedy

understanding. For we are making a beginning by first printing a Test^t. while the ap[p]aratus for the Bible is getting ready, and I expect the first proof every day. I hope then that you have matured your plan so that I may have it to adopt. And in so saying I wish you to attend to the hasty suggestions of Myvyr and myself in the former letter. In addition to what was then said I have now to point out what is very barbarous in all the former editions; and that is the *continual elision of letters, a thing that in polished writing is deemed unpardonable, being fit only for the common intercourse of business.* Therefore I suggest to you that you should avoid this as often as conveniently it can be done. In Mr. Johnes's little tract on Agriculture *I have not used one elision in the whole book*; but this is carrying it to an extent that I do not expect you will follow; but in a vast variety of instances the improvement would be *obvious by the reading being more solemn.* To understand what I mean I have put down a few instances:—

| | |
|---|---|
| Yna'r aeth—Yna yr aeth. | Trwy'r prophwyd—Trwy y proph^d. |
| Pa le mae'r hwn—pa le y mae yr hwn. | Felly'r sgrifenwyd—Felly yr ysgr^d. |

[&c., &c.]

The vowel *a* is an agent of various capacities, which I wish to distinguish thus—a = and; à = that; á = do, will, did, &c (verb agent); â = with, as, &c. The words o's, ni's, &c., are so intimately compounded as not to require the elision mark. They wo^d be better thus:—os, nis, &c. For Ynnill, better write ennill, if it be only for the look of it. Y'ch, Y'th are wrong in having elisions, for nothing is out; write ych, yth; i'ch, i'th require it. Yngharchar is very barbarous — it should be yn ngharchar or y'ngharchar; first is the best.

These few particulars will enable you to see what I should wish to introduce, in addition to what was said in the former letter; I should be glad therefore to have your answer by return of the Post, if possible.

I remain, dear Friend, Your ever well-wisher

W. Owen.

P.S.—I heard from Iorwerth [1] yesterday, wherein he says he is making progress in his survey!!"

Among Mr. Davies's manuscript remains there is what he describes as "Pt of the answer to Mr. W. O's Letter Dated Penton Street Aug. 19^th, 1805"; and it bears much resemblance to some parts of the letter cooked for the reply to Mr. Dealtry.

[1] Edward Williams (Iolo Morganwg).

"DEAR SIR—I received your two letters in the course of the same week, owing to the irregularity of our Welsh postage. I ought to have answered the latter of your favour sooner, but I have been busily employed on several heterogeneous affairs, especially in preparing myself for another excursion into South Wales for the Board of Agriculture.[1] The benevolent Myfyr has without exception been the best friend I ever had, and doubtless he meant well when he insisted upon my taking Iolo[2] as an assistant in June 1802, altho it has terminated in *nothing*. I must now go over the same ground, without expecting any assistance from the fairy Bard of Siluria. I have written to him repeatedly, but he has not had even the common candour of answering my Letter. Do not let him know that I mean to take him by surprise, otherwise he will lurk in some ogof [cave] or other that I shall not have the exquisite pleasure of hearing more of his lying apologies. I sett off for Ceredigion—at this critical season of my own corn harvest on Monday next—and then through Maridunum[3] to Essyllwg.[4] When I see Iolo I will trouble Myfyr with a Letter.

You were right in supposing I was employed by the Society for promot^g. Xt^n. Knowledge to prepare a copy of the Welsh Bible for the press. I was applied to through the Medium of the Principals of two Colleges in Oxford, Brazenose[5] and Jesus. They proposed the Edition of 1746. In answer I recommend the Edit. of 1752 as superior to the other in several instances, which recommendation they immediately adopted, and appointed two other clergymen in Flintshire, who had been engaged in the same kind of work before—one[6] in the Oxford folio Edition of 1789, the other in 8^vo of 1799 to assist me. We have divided the Bible in three equal parts and each to correct his own allotment. When we have done, we are to meet—and the correc-

[1] W. D. published, in 1810, *General View of the Agriculture and Domestic Economy of North Wales*, by "Order of the Board of Agriculture," and in 1814 2 vols. on *South Wales*, "for the Consideration of the Board of Agriculture."

[2] Edward Williams (1747-1826), the famous bard and antiquarian; born in the parish of Llancarfan, Glamorganshire; he was never at school, but worked from early youth as a mason (his father's trade); he went to London when twenty-three years old, and became friendly with the Welsh literary group there; he tramped the country for MSS., from which volumes of permanent value were produced; was friendly with Tom Paine, as well as with learned men at Oxford; he died December 18, 1826. (See Thomas's *Bywgraphiad Iolo Morganwg*, 1857.)

[3] Carmarthen. [4] Siluria, by which he meant, we presume. Glamorganshire.

[5] Dr. William Cleaver was Principal of Brazenose from September 10, 1785, till June 21, 1809. Why Mr. Davies did not refer to him as Bishop of Bangor is obvious. [6] Rev. Henry Parry, B.A. (of Jesus College, 1790); vicar of Llanasaph, 1798-1854; canon of St. Asaph, 1833-54; he died December 17, 1854. (Foster's *Alumni*, p. 1072, No. 38; *Gent. Mag.*, 1855, i. p. 325.)

tions of each must be sanctioned by the Imprimatur of the other two; then every adopted correction will be entered in the copy which the printer is to have. I find myself disinclined to adopt the change of Initials in Hebrew and Greek names, which I know will be strenuously supported by one of my coadjutors, and he carried it to a greater extreme in the fol. Edit. of 1789 than is to be found in any other. He has 'Un yn Nan ar llall ym Methel.' I have corrected it 'Un yn Dan ar llall yn Bethel.' I am sorry to find that *you* are for subjugating ancient foreign Languages to the peculiarities of your favourite Welsh. Nan for Dan—Ath for Gath—Alilee for Galilee—Baul, Mhaul, &c., &c., for Paul—render the sentences much less intelligible to the illiterate part of a Xt^n. Congregation. The votes of the Clergy, ninety nine at least out of every hundred are against it. And were there no other consideration, I deem that a sufficient apology for disclaiming that mincing of exotics. You may say, Clergymen in general are not proper judges. Some are, tho some are not, yet they join, judges or not, in one common opinion on the subject—at least every one whom I have consulted. And I deem it a strong obligation to consult them on the subject of *Scripture* Orthography. As for the Orthography of *other* Books I care not a halfpenny how whimsical it may appear. Every written Language, I presume, has more or less had its evil spirit to new-fangle its orthography. But the works of these fanciful grammarians generally die with them. They are each the will of the wisp of the day; and as Dr. Johnson sensibly observes their theories may amuse a 'synod of philologists—but the mass of the people is too unwieldy to be governed by their ipse dixit.'

I agree with you that many of the elisions adopted in all former Editions of the Welsh Bible are barbarous; but I have not hitherto made any alterations in them. I intend to propose the exclusion of them as an amendment. That which hurts my eye most is *it'* for *i ti*—ex: gr: 'Yr Arglwydd a roddodd it',' &c. 'Na wna it' ddelw gerfiedig,' &c.; *ivch'* also occurs for *i chwi*. The elision does not appear so improper when the following word begins with a vowel, as when it begins with a consonant—as for instance, '*Tra'r oedd*' is more tolerable than '*byrhau'r dyddiau*'; because in the latter instance 'r is an intruder, without the least shadow of a claim to its place. However, I should not advise to meddle with them without common consent. The four various capacities of the vowel *a* I admit, but the only distinction necessary perhaps in the Scripture Orthography is the common circumflex over *a* = with, as Duw gyd â ni. The

two other accents ( ' ) will only create confusion—owing in great measure to Eng. compositors' incapacity of distinguishing between them. I expect the double consonants in *pennau*, &c. will be continued; and in continuing them the Welsh Language is not more singular than other Languages are in general, bid—bidding, trot—trotter, mons—montis, *παν*—*παντος*, far—farris. *Am* I also consider as legitimate a negative in the Welsh as *an*, *ym* also equal to *yn*, when the construction bears it

[WALTER DAVIES]."[1]

Taking into account that the delivery of Mr. Owen's letter of August 19 was not very prompt, and that Mr. Davies delayed answering it until he had to explain the reason for not having replied earlier, the reply could not have been written until the beginning of September. It was the time of the "corn harvest," which fact confirms our conclusion. The statement made in the letter that Dr. David Hughes and Dr. Cleaver proposed the edition of 1746 is not confirmed by any correspondence known to us; but even if they did, it does not alter the resolution of the S.P.C.K. Committee, and there is nothing on that Society's Minutes to show that the Committee knew anything of the proposal to adopt the 1752 edition. But what is of most importance to our present purpose is the proof we have in the letter that Mr. Wm. Owen did not know *for certain* that the S.P.C.K. edition of the Welsh was to be based on that of 1752 until September, and had not heard a hint of that fact until after August 12. Omitting for the present some letters of an earlier date than the reply sent to Mr. Owen, of which what we have transcribed is only a copy of a portion, we proceed to get to the bottom of the fraud dated "*June* 1805."

To a letter of two pages, dated "Dymeirchion, *August* 2*d*, 1805," Mr. Roberts adds this note: "When you visit this Country, you will please to acquaint me, that we may have a conference on the subject of the New Edition of the Welsh Bible." Mr. Davies's reply was not written until after he wrote to Mr. Owen, (1) because he was on the point of starting out for South Wales when writing to Mr. Roberts, and (2) because he writes of his reply to Mr. Owen as a thing of the past. Here is the reply:—

"DEAR SIR—I am now setting off upon an agricultural excursion into South Wales. When I return in a fortnight or three weeks, I will send to you to propose a meeting about the corrections necessary to be adopted in the new edition.

[1] This and the previous letter from Aberystwyth *Gwalter Meckain MSS.*

Mr. W. Owen succeeds Mr. Charles in preparing a copy for the press for the new Bible Society; but he is bound to observe and follow the edition of 1746, and to correct only typographical errors. He consulted me lately whether we adopted any discretionary improvements. I answered we were careful in not meddling with new theory improvements, save some corrections that were obviously necessary. He proposes the exclusion of elisions; as *tra'r oedd* and *byrhau'r dyddiau*, and substituting *tra yr oedd* and *byrhau y dyddiau*. The latter would be an evident improvement, and I intended from the first to propose that to yourself and Mr. Parry; for *r* in the latter is altogether an usurper of a seat in the property of *y*. But in the former case (preceding a vowel), *r* has a claim to its place, and may as well be left in possession of it. He proposes also to distinguish the four capacities of the vowel *a* with distinct marks, thus:—*a*, and; *à*, that; *á*, will, did, verb agent; *â*, with. I answered, the only distinction I would propose would be the same as before; viz., *â*, in the latter specimen, *Duw gyd â ni*.

I told him we meant to retain double consonants, as in *pennau*; the *am* negative, where proper; and the *ym* when preceding a labial pro *yn*. I told him also we should restore the gutturals in *Acan*, *Mical*, *Acis*, *Aristarcus*, which were discarded by R. Morris in 1752. I shall strenuously support the abolition of Hebrew and Greek inflections, and I am glad to find R. M., in 1752, so much more on my side than any other edition. I cannot abide to see Mr. Parry's "*un yn Nan a'r llall ym Methel*." An illiterate may say, *Dan* I know—*Bethel*, and *Gath*, and *Galilee*, and *Paul* I know; but who or what is *Nan*, *Methel*, *Ath*, *Alilee*, *Baul*, and *Phaul*? Are they Hottentots or Laplanders?

I forgot to tell [you] that the Bible Society Committee and W. O. were aware that we corrected 1752 instead of 1746, as first proposed. They wrote to me to know whether that was the case. I told him the reasons that appeared to me for preferring 1752. A good critic told me he would prefer Bishop Parry's 8vo. edition to any other. Moses Williams's he disapproves of very much. I think both editions should be as nearly as possible the same, and a month or two's delay in the publication of twenty or forty thousand copies of the Scriptures, is a matter of very small consequence, as the country at present is not very ill supplied with Bibles.

I shall write by this same post to the Secretary of the Bible Society upon the same subject, and propose the identity of copy for both presses.

You now perceive my general sentiments on the subject. When I return I will let you know where we would best meet. It ought to be somewhere where the various editions are together, English and Hebrew also, to throw light upon disputed points. In the meantime, with compliments to Mr. Parry of Llan Asaph,

I remain, with great esteem, Sir, your very obedient Servant,

WALTER DAVIES."

The resemblance of this letter to the apocryphal letter of June 1805 is at once apparent, and so is the great difference between them. Well, it happened that this, as it stands, did not fit in with the defence which Mr. Roberts wanted to concoct against the impeachments of Mr. Dealtry, and he wrote the following letter to Mr. Walter Davies, somewhere about the spring of 1811, perhaps; not earlier, that is certain:—

"DEAR SIR—If you have seen Mr. Dealtry's account of the controversy respecting Welsh Orthography, you have also concluded that it would not fail to call forth an answer from me. My answer to the parts in which I am interested would have appeared ere this, had it not been for the indisposition with which I have been afflicted. My MS. is now with the printer at Chester. As an appendix to the letter I mean to address to Mr. Dealtry, it is my intention to print some account of the two late editions in which I have been concerned. My history of our editions will consist of letters and correspondence that passed between the parties concerned. One of the first letters which I received from you respecting the work, it is necessary to print, as forming a link in my narrative. As it was a private letter, and written without any view to publication, you may wish to review it before it goes before the world, and therefore I transcribe it." [Here is given the foregoing letter.]

"You will oblige me by acquainting and furnishing me with the alterations that you may be disposed to make in your letter, by return of post. I shall be putting your letter in print the week after next. You will please to let me have it as you may wish to see it in print, with all the additions and subtractions that you may be disposed to make.

I hope yourself and family have enjoyed good health, and that you are happy in the present enjoyment of every comfort, temporal and spiritual. With every good wish,

I remain, dear Sir, Your most obedient Servant,

JOHN ROBERTS."[1]

[1] *Gwaith Gwallter Mechain* (vol. iii.—*English Works*), iii. pp. 374-76.

No one, we are sure, can question now the correctness of our view of this business; and we may add, without fear of contradiction, that Mr. Davies could not have then written the letter which is printed by Mr. Roberts (in *Welsh Bibles*) under June 1805. When he wrote the meagre outline of a part of it, in September of that year, he was, as he says, too busy preparing for his "excursion into South Wales" to write as fully as he wished; besides, the revised letter is the result of the experience which he gained afterwards—from 1806 to 1809—in correcting a portion of the Bible published by the S.P.C.K. in 1809—an experience which he conspicuously lacked previous to the time of writing the original letter. The men whom he consulted supplied him with some of the points of his criticism in his letters of 1805, and Mr. Wm. Owen gave him an opportunity of repeating them. If any further proof were needed of the date of the letter transcribed for his revision by Mr. Roberts, we have it in Mr. Roberts's own pamphlet on *Welsh Bibles* (p. 27). He says, "In the latter end of [the] Autumn, 1805, I waited upon my Lord Bishop of St. Asaph, when he was at Bangor, and had a personal consultation with his Lordship on a plan of the work. Besides enjoining us to proceed with our collation, his Lordship prescribed the principles and measures to be adopted in the completion of our text, and which his Lordship was pleased to repeat in a letter which will be hereafter inserted." The Bishop's letter is dated "*Nov.* 16, 1805." It was after that interview Mr. Roberts wrote his reply to the letter by Mr. Davies—the last quoted. It is, unfortunately, not dated; but its contents are explicit enough, and bear out what we say.

"Dear Sir—I am obliged to you for the orthographical annotations on the Bible with which you favoured me. I should also wish you would defer appointing a day for further conference on the subject till I am better prepared. I agree with you in most of your observations except that I have a violent objection to alter the tenses and permutations of verbs. *Es* in *rhoddes* you know, is a very common termination of the perfect tense. Is there not a Rule in Welsh Grammar that accounts for the apparent discords that occur in all our Welsh Authors? If I recollect well—it is stated by our Welsh Grammarians that the termination of the third person of the past tense agrees with the person of the singular and plural number, as for instance, *fi a garodd*, efe——, Ni——, chwi——, hwy——, ti——. I have neither Dr. Davies nor Richards's Grammar by me at present to consult.

The Canon of Criticism which the Bishop of Bangor has

been pleased to prescribe and wishes to be followed in the prosecution of our undertaking as this—*That Bishop Lloyd's* Edition be followed as a Standard in correcting the orthography of 1752, unless some cogent reasons require us to depart from it. That the Proper names be corrected in uniformity with Bishop Parry's Edition, and that no alterations be made which are not sanctioned by some other *preceding Edition.* This I consider as a very good Rule. Consistency of conduct requires me to act upon such a principle. For I complained very much (before I was engaged in the present work) of the conduct of former editors in introducing some new whims and innovations into their respective Editions, and I wrote to the Board of the Society for prom. Xtn. knowledge to state the impropriety of allowing any individual to follow his own private judgment in distinguishing his Biblical Edition by any innovations without the sanction of public consent of some proper ecclesiastical authority. The initial inflection of Scripture Proper names would not have been made had not former editors exceeded their province, or had the extent of their province been sufficiently defined. How much soever may be my regard for Mr. W. Owen's friendship, I would hope he will not think it any violation of our wonted friendship that I should disapprove very much of his orthographical whims. I cannot see the propriety of his proposed alteration in yngharchar, as it has been sanctioned by the usage of many ages. Those who deal in contractions write it so—but those who accent the preposition at full length—have adopted yng Nghrist. It would have an unhappy effect upon my mind, if every Sabbath, I should be obliged to see yn ngwydd Duw, instead of yngwydd. Do I mistake the Critic's meaning (D. J. Rhys) in applying one of his observations to the present case. *u* (euphonia gratia) liquiscit vel facilitate in ipso ng continetur. Your condemnation of your own criticism upon *hithef* is, as I find, from the same author an unmerited one. For the compound pronouns *hithau*, *tithau*, *minnau* were indifferently written so, or *hithaf*, *tithaf*, *minnaf*. I should be very glad [if] you could bring about an uniformity of orthography in both the Cambridge and Oxford Editions. I have from the time that I have heard of the two Editions being on foot been labouring to promote it. Can you not prevail upon the Bible Society to print their Edition from our Copy? Is Mr. W. Owen bound to follow the Edition of 1746? Why then does he talk of discretionary improvements? Now I should be glad to know in what degree and in what view do you think 1752 the most eligible for a copy of the new Edition. Its typographical errors

are very numerous, and the Editor has in some instances altered the translation for the worse. We must take the Psalms of 1746 for our Copy in order to omit the Editor of 1752's interpolations and likewise the Apocrypha from same edition. Perhaps the last Oxford would be the best, for it will enable us the better to preserve the intended uniformity in the Orthography. I should not have been sorry if the Edition of 1746 had been our Copy. If you should think that much preferable to that of 1752, I should be glad [if] you would inform me. I would propose it to the Society for our Copy. I wish to learn as early as possible whether any arrangements can be made to procure an identity of Copy, or else I may be labouring in vain by reading a wrong Copy. What has occasioned the slight difference that obtains between our Welsh version of the Bible and Com. Prayer, Psalms? Then—Title above the C. Prayer, Psalms in 1746 is that they are printed after the translation of the Bible mawr. They are not the translation of Morgans nor Parry. Our Copy must be ready for the Press by Christmas. I have not many alterations to propose, but I have a long list of queries. My great endeavour is to find out all the errata of the Press. Mr. Parry of Llanasa I have not seen since I was at Montgomeryshire. The Bishop of Bangor wishes that we should not in the least degree be guided by the last Oxford Folio in the execution of our undertaking. When the new Edition is completed his Lordship is desirous to give it the sanction of some ecclesiastical imprimatur. By this time you will be sufficiently tired with my scrawl—and it is time I should intermit my discussion for the comfort of repose rhag i'm heppian uwch fy mhappur, and would therefore conclude with hoping that it will be our delight to exercise ourselves day and night in the contents of the inspired Volume.

With my respectful remembrance to Mrs. Davies and particularly to the fair ones under your protection, I have the pleasure to be, dear Sir,

Your most obedient hble Servt.

JOHN ROBERTS.

[*Nov.*] 1805.

The Bishop and clergy of Bangor Diocese have signed a Protest, against the translation of our occasional Public Prayers to be presented to the Archbishop, and similar steps perhaps would be taken to oppose any of Mr. Charles and Mr. Owen's discretionary improvements in the Bible, if ever they were attempted."[1]

[1] Aberystwyth *Gwallter Mechain MSS.*

Of the many good things in this letter, addressed to "The Rev^d. Mr. Davies | Myfod," the sentence most to our liking is the one in which Mr. Roberts asks, "Can you not prevail upon the Bible Society to print the Edition from our Copy?" That, we think, was the sore point in the whole affair from the outset. The idea that the corrector of the proofs of the Oxford Welsh Bible of 1799 should be overlooked, and the text of the new Bible, to be printed by a Society of which Lords Bishops were Vice-Presidents, should be prepared by an itinerant Methodist, was altogether too much for Mr. Roberts. The Methodist having been unseated—as he wrongly concluded—and a layman installed in his place, could not his good old friend of many favours—the capable and impartial arbitrator—"prevail upon the Bible Society to print the Edition from our Copy." Mr. Dealtry ought to have had access to these letters for his reply to the detractors of the Bible Society; he would have found it more easy to "put to silence the ignorance of foolish men."

In his answer to Mr. Wm. Owen's letter of August 19, Mr. Davies says that the Principals of Jesus and Brazenose Colleges "proposed the Edition of 1746," and that he replied, recommending that of 1752—"which recommendation they immediately adopted." Listen to what he said on this point some three weeks earlier, in his letter addressed to "The Rev^d. Mr. Charles":—

"REV. SIR—When I had the favour of your Note, accompanied with the proceedings of the Brit. and For: Bib. Society, I fully intended in a short time, to have come through Bala, and delivered your Copies of the Bible myself; but some unforeseen circumstances prevented my coming, which I trust your urbanity will accept as an Apology.

Some time ago you informed me that the Society for promoting Xt^n. Knowledge had undertaken to print 20,000 Bibles, and the New Society as many, and both Societies taking the Edition of 1746 as a Copy. I do not know by what Instigation the Former Society has given 1752 to be corrected by three persons, whereof I have the honour of being one. Mr. Roberts of Dymeirchion, and Mr. Parry of Llanhasaph are the other two. Indeed I approve of the Edit. of 1752 more than that of 1746, as it has fewer circumflexes, and fewer inflexions of Hebrew and Greek proper Names. I do not see the propriety of inflecting Hebrew, &c. proper Names at all. Dafydd, without changing it into Ddafydd, Nafydd, &c., would bear it very well; though it may appear

stranger in that name than in any other, owing to its being so naturalized to our Language by the frequency of the name among us; but 'un yn Nan ac nu ym Methel,' &c., is intolerable. I find the force of the current opinion so much against substituting *dy* for *di* in difetha, digwydd, &c., that I shall not attempt the Innovation. I also take two *nn*s as excusable in pennau from pen, as two *d*s in the English bidding from bid, omitting scores of other analogous instances; considering also that it is as easy for the compositor to add an *n* to penau, as to place a dash over the vowel *e*, as either the one or the other becomes necessary.

You have probably heard of a female visionary in London called Joanna Southcott. I received one of her circular Epistles some months back, and now I find my quondam friend W. Owen, Compiler of the Geiriadur to be firm proselyte to her tenets. He is now employed by the New Society to prepare the Copy of 1746 for the Cambridge press. I hope he is not permitted to meddle with any thing in it save typographical errors. You will see the strangeness of his infatuation by the following Quotations from his Letter to me dated August 12th, 1805.

'You ought to have asked me what evidence I had for believing in the Divine Mission of Joanna Southcott . . . I should value it still less than what you imagined.'[1]

You may observe by his concluding Sentence [that] I had charged him with a scanty Creed; which [turns out] I believe to be too well grounded. So, by not being [well][2] grounded in the faith once delivered to the Saints, he has been carried away by the first wind of strange Doctrine. Granting J. S.'s Mission to be Divine, The Mission ought to be so extraordinary, after a period of 2000 yrs [of] darkness as to be attested by Miracles. Moses brought Israel out of Egypt. Our Saviour sanctioned his Divinity, with Miracles truly so called, and unless this New prophetess usher her Creed into the World with the Sanction of miracles, as she pretends her mission to be so vastly important, I shall take the liberty of telling my friend W. O. that she must be classed in the same list of Enthusiasts as Brothers Halhed, &c.

I remain Revd. Sir, your very obedt. Servt.

WALTER DAVIES.

*Aug.* 22d. 1805."

This is the first intimation Mr. Charles had of the adoption of the 1752 edition by the S.P.C.K. as the standard for the new

[1] We simply give the first and last sentences of the quotation. See the letter itself (vol. ii. pp. 612-15). [2] The letter is torn in these places.

edition; and yet Mr. Davies says he had written to the Committee of the Bible Society and to Mr. Wm. Owen, stating that the 1752 had been adopted "instead of that of 1746," had given to the latter "the reasons that appeared to me for preferring that of 1752," and had "urged strongly the propriety of both Societies adopting the same copy"—all this in June!

Mr. Charles wrote with but little delay to Mr. Tarn, and quoted the portion of the letter which concerned the Society, of which portion we give the first and last sentences:—

"BALA, *Aug.* 28, 1805.

DEAR SIR—The Rev. W. Davies has this week returned the parts of the corrected copy of the Welsh Bible, which I sent him by the desire of the Committee. A letter, enclosed, contained the following intelligence, which I here copy, though perhaps no manner of importance may be attached to it, as every thing is already settled unalterably with regard to the subject he writes about.

'Sometime ago you informed me that the Society for promoting Christian Knowledge had undertaken to print 20,000 Bibles. . . . I hope he is not permitted to meddle with any thing in it, save typographical errors, &c.'

I add no reflections of my own, as they can answer no useful purpose; but I thought perhaps the Committee for conducting the press should be apprised of what was going on respecting the Oxford edition of the Welsh Bible. I find great discordancy prevails respecting the orthography to be adopted. However, I am glad we are likely to have plenty of Bibles. I would just observe, that the edition of 1752 was the copy from which the edition of 1799 was printed, all the errors of which it had copied. The copy of 1799, which is the same as 1752, I have by me, very nearly completely looked over and corrected; and the orthography, upon the whole, is preferable to the copy of 1746. However, both are intelligible, and both will have those who will patronize them, and therefore it is not material which is taken. Only, as the two Bibles are now aprinting, and will appear in the country about the same time, if the orthography had been exactly the same, perhaps it [would] have been as well. With due respect to the Committee,

I am, &c.

[THOMAS CHARLES].

The difference of orthography in the two editions will be evidently perceived by looking over my former Statement.

Some words are spelt better in the copy of 1746; as dyma, brenin, gwlaw; and not dymma, brenhin, glaw."[1]

Mr. Charles did not give in full the passage indicated by the limiting sentences quoted, but just as much as concerned the Bible Society.

Another gentleman, with a reputation for Welsh scholarship, who was consulted about the best Welsh Bible from which to print the S.P.C.K., was the Rev. Thomas Beynon,[2] of Llandeilo Fawr. He gave his opinion in favour of the 1752 Bible, but without sufficient inquiry into the correctness of its text, because he speaks of it as corrected "with unusual care." Of the orthography proposed by Mr. Charles, he wrote, "With regard to the mode of printing any future edition, I believe it is the general wish that no attempt may be made to introduce the new orthography adopted by Mr. Owen in his Welsh Dictionary, which, I am persuaded, would be universally disliked, and would operate almost as a prohibition to read the Bible."[3] Dr. Burgess sent a copy of Mr. Beynon's letter to the Bishop of London, with this letter enclosed:—

"ABERGWILLY, *July* 13, 1805.

MY LORD—I have enclosed a letter from a clergyman of this diocese, very learned in the Welsh language, which contains material information for the Committee of our Bible Society. I procured the information for the Bishop of Bangor, at his request, who is a Delegate of the Oxford press. He thought Mr. Beynon's opinion of consequence, with a view to the edition of the Welsh Bible printing at Oxford. It seems, therefore, not of less consequence to the Bible Society, and will probably be not unacceptable to those who are concerned in superintending the edition of the Welsh Bible printing, or to be printed, for the Society.

I am, &c.

[T. ST. DAVID'S]."[4]

[1] Dealtry's *Vindication*, &c., Appendix C, pp. xxi, xxii.

[2] Born in 1744. He is said to have been educated at Oxford, but we have failed to find any entry on the University registers. He was instituted rector of Llanfihangel Cilfargen, Feb. 10, 1770, on the presentation of Richard Vaughan, Esq.; rector of Llanedi, March 13, 1783; rector of Penboyr, October 19, 1784. When he died, October 1, 1833, at the age of 89 years, he was archdeacon of Cardigan (July 12, 1814), prebendary of Clyro, rural dean of Emlyn, commissionary-general of the archdeaconry of Carmarthen, rector of Penboyr and of Llanfihangel Fach Cilfargen, vicar of Llanfihangel Aberbythych, perpetual curate of Llandyfeisant. He was a generous man, and a patriot of the old school. (See *Carmarthen Journal*, Friday, October 4, 1833.)

[3] Dealtry's *Vindication*, &c., Appendix C, p. xxiii.

[4] *Ibid.* p. xxiv.

This communication did not reach the Committee of the Bible Society until some time later, though the Bishop of London forwarded the same to some of the members without much delay. Mr. Wilberforce wrote to Lord Teignmouth, and enclosed the Bishop of London's papers; his Lordship replied:—

"SIDMOUTH, *July* 26, 1805.

I have to thank you, My Dear Sir, for your two Letters of the 23d. and 24th, together with the Bishop of London's Papers. On the subject of them I have only to observe, that I wish Bishops would think it their duty to consider: and when it was determined by the Bartlett's buildings' and Bible Societies to print a new edition of the Welsh Bible, it would not have been foreign to their Episcopal functions to bestow a thought on the edition to be used on that occasion. The Bartlett's buildings' Society determined to print from the edition of 1746. Our Society did the same: the Bishop of London knew it, and the Bishop of St. David's also. Now I am told, on the authority of Mr. Benyon,[1] through both, that the edition of 1752 is the best; and if we should adopt this, we may then hear of another edition. I only want to do what is right, and would willingly, in a case of this kind, act under the direction of the Bishops, if they will only bestow a proper consideration on subjects so peculiarly within their province. I fear our stereotype is advanced; if so, the edition of 1746 must stand. How came the Bartlett's buildings' Society to adopt that edition, if that of 1752 were better, in the face of all the Bishops, Members, Patrons, and, I believe, Vice-Presidents of that Society? I will write to the Bishops of London and St. David's."

Lord Teignmouth's letter to the Bishop of St. David's elicited the following reply, misprints respected:—

"ABERGAWELLY PALACE, *Aug.* 6, 1805.

MY LORD—I regret that your Lordship was not earlier in possession of the information conveyed in Mr. Benyon's Letter. It was communicated, immediately on receipt of it, to the Bishop of Bangor; at whose request I had obtained it, for the sake of the Clarendon Edition of the Welsh Bible. But it did not then occur to me that it could contain any thing with which the Committee of the Bible Society, after the long investigation which had taken place, might be unacquainted. It does not,

[1] "Mr. Beynon" is meant.

however, seem too late to profit considerably from the edition of 1752. If the whole of the Old Testament has not been stereotyped, it would, I think, be better to compose the remainder, however small a portion it may be, from a correct copy, than from a less correct. But if there should be any difficulty in that respect as to the correspondence of these two editions, now printing or preparing, the whole of the New Testament might be printed from it.

I have the honour to be, My Lord, Your Lordship's most obedient Servant.

[T. St. David's]"[1]

The next link in this chain is a letter from the Rev. John Owen—Secretary of the B. and F.B.S.—to Dr. Gaskin.

"Fulham, 7th *Oct.* 1805.

Rev. Sir—The Lord Bishop of St. David's having communicated to the Committee of the British and Foreign Bible Society some information which his Lordship had received from the Lord Bishop of Oxford, relative to the Welsh edition of the Bible about to be printed by the Society for promoting Christian Knowledge; from which it appears that the edition of 1752, and not the edition of 1746, would be ultimately adopted as the standard by the Society; I am instructed, by the Committee of the British and Foreign Bible Society, to request that you will have the goodness to acquaint them whether any resolution to that effect has yet been passed.

I have the honour to be, &c.

[John Owen, Secy.]."

From Dr. Gaskin's reply we omit the resolution, because it has already been quoted (vol. ii. p. 582 [1]).

"Bartlett's Buildings, *October* 8, 1805.

Rev. Sir—I am instructed by the General Committee of the Society for promoting Christian Knowledge, in reply to your letter of the 7th inst., to transmit to you a copy of the Society's Resolution, respecting the proposed edition of the Bible in the Welsh language. . . .

I am, &c.

[Geo. Gaskin, Secy.]."

It is with this reply that Mr. Dealtry quarrels, because he was under the impression that the 1752 edition was adopted by

[1] This, and the previous letter, from *The Life of Lord Teignmouth*, by his son, ii. pp. 91, 92, 95.

a resolution of the S.P.C.K., which, as a matter of fact, was not the case, as we have already explained. On this point, Lord Teignmouth's second letter to the Bishop of St. David's is of some significance, because it admits that the misapprehension of Zachary Macaulay was due to the touch of ambiguity which characterises the resolution. Carefully read, it admits of but one interpretation, we believe; read out to any one, it could be misleading. The Rev. John Owen confessed to being befogged by it.

"FULHAM, *Octob*r. 25, 1805.

DEAR SIR—I have received the Paper; and have to say in answer to your question respecting the Welch Bible, that my question to the S. for P.C.K. has been answered by a Copy of their original resolution. The nature of this Resolution has made it difficult to know what line to pursue. At all events, I cannot take any efficient steps till I have laid it before the Committee and received their instructions. I think it very likely, after all, that the Editions originally procured of /46 will serve our purpose; but there must be some serious decision at our next Meeting, and I shall get the best opinions I can procure before that meeting takes place

I am, My dear Sir, Yrs Truly

JOHN OWEN.

Mr. Tarn."[1]

This is Lord Teignmouth's letter:—

"CLAPHAM, *Oct.* 29, 1805.

MY LORD—When I had the honour, in July last, to receive, through the Bishop of London, your Lordship's suggestion that the edition of the Welsh Bible of 1752 should be followed by the British and Foreign Bible Society, in preference to that of 1746, I mentioned my intention of communicating it to the Society. The apprehension which I expressed to your Lordship at the same time, that the progress made in printing the Welsh Bible might prevent the adoption of your Lordship's recommendation, appears to have been ill-founded, and the matter is still open for decision.

The Resolution of the Bible Society to print from the edition of 1746 was founded on the precedent of a similar Resolution which was understood to have been adopted by the Society for Promoting Christian Knowledge. The propriety of a conformity in the editions of a Welsh Bible to be circulated by the two Societies—the conviction that the selection of the best edition

[1] B. and F.B.S. early MS. Correspondence.

to be followed had received the fullest consideration of the Society for Promoting Christian Knowledge, and that the Resolution of that Society had the sanction of the Bishops who are members of it—were the reasons which induced the Bible Society to follow their precedent. Upon reference, however, to the Resolution of the Society for Promoting Christian Knowledge, it is not perfectly clear from it that it was intended to adopt the edition of 1746, although I have reason to believe it was so understood. The Bible Society, notwithstanding the intimation in the Report of the Committee to the Subscribers at large, that it had been determined to follow the example of the Society for Promoting Christian Knowledge in printing from the edition of 1746, would therefore, I imagine, consider themselves at liberty to adopt the suggestion of your Lordship, as it must be their wish to pay every respect to so high an authority. But as the Act of Uniformity subjects the Welsh Bibles to the revision and approbation of the Bishops of Hereford and the Welsh Bishops, it would, in my opinion, be most satisfactory to the Bible Society, considering the preceding circumstances, if your Lordship would condescend to nominate some person or persons to prepare such a copy for the Press as would be likely to meet your Lordship's approbation and that of the other Welsh Bishops—a sanction which would preclude all possible objection; and I venture to offer this suggestion to your Lordship, without any communication with the Bible Society. It is dictated by an anxious wish to adopt the most unexceptionable mode of proceeding in a matter of great importance. This motive will, I trust, apologize for the liberty which I have taken in offering it to your Lordship's consideration.

I have the honour to be, My Lord, Your Lordship's most obedient humble Servant

[J. TEIGNMOUTH]."[1]

Lord Teignmouth's frank offer to the Bishops to fix upon "some person or persons to prepare" a copy for the Bible Society is a point to be noted, because it cuts the ground from under the feet of those who find fault, unreasonably, with the authorities of that Society. The offer, however, was not taken up; we shall presently give the excuse of one Bishop for the refusal; but the real reason is found in the actual issue of the S.P.C.K. Bible in 1809. In order to give that Bible a distinction not possessed by the edition of the Bible Society, the four Welsh Bishops and the Bishop of Hereford gave it their

[1] *The Life of Lord Teignmouth*, ii. pp. 96-8.

imprimatur, dated May 25, 1809. Had they undertaken the responsibility of both, this patronage could have had no special meaning. The Bishop of St. David's replied to Lord Teignmouth in these words:—

"DURHAM, *Nov.* 7, 1805.

MY LORD—Accept my best thanks for your very obliging Letter. The proposal which your Lordship has suggested, 'that one or more persons should be appointed to prepare a Copy of the most eligable edition of the Welsh Bible for the press' seems to me capable of answering every purpose that can be wished for perfecting the intentions of the Society. I have taken the liberty of sending your Letter to the Bishop of Bangor; and will write to you again when I hear from him.

I have the honor to be, My Lord, your Lordship's most obedient Servant

T. ST. DAVID'S."[1]

Lord Teignmouth replied:—

"[CLAPHAM], *Nov*r. 20th. 1805.

MY LORD—I am much obliged by the honour of your Lordship's Letter of the 7th November. On Monday last it was in my power to attend the Committee of the Bible Society for the first time only since my return from D[evonshire], and I found a particular anxiety to commence, without delay, the printing of the Welsh Bible. The gratification of the wishes of the Welsh, the liberality of their Contributions for the Society, the promises held out to them in the Report of the Committee, and the great delay which we experience in getting forward with the Stereotype, will account for the anxiety in which I could not but participate with the members.

We cannot, however, begin until the edition to be used shall have been determined; and, in the expectation of hearing from your Lordship on the subject, I take the liberty of offering what has occurred to me upon it.

We certainly are not, any of us, qualified, by our knowledge of the Welsh language, to decide a point on which, from all that I can learn, opinions are various and discordant. That the editors of the edition of 1799, and those who have a confidence in their judgment and qualifications, should prefer that edition, and the same of 1752, which I understand to have formed the groundwork of it, is natural. On the other hand, I learn that some who have a reputation of being Welsh Scholars, without any motives of partiality, and who admit

[1] B. and F.B.S. Miscellaneous Book.

the orthography of the editions of 1746 and that of 1717, from which it was taken, as far more correct in giving the pure sense of the original, adding that the translation in the editions of 1752 and 1799 have considerable alterations without improvements, some omissions and even additions. An instance of the latter was pointed out to me, after the 4th of the 14th Psalm[1] (I recite from recollection) by insertion of three verses from the Epistle to the Romans.

Admitting the accuracy of this statement, although I feel some reluctance in venturing an opinion in opposition to one which has the sanction of your Lordship, I should, for my own part, be inclined to prefer the edition of 1746, as originally resolved upon by the Committee of the Bible Society. We should, at all events, take an edition which is the most esteemed by many, and what is important, has the stamp of authority and prescription. That a more perfect edition than any extant might be found is very possible, but the delay in preparing it must be considerable, to the great disappointment of numbers who are anxiously expecting an impression from the Bible Society. These considerations, which I offer with diffidence to your Lordship's attention, will not, I trust, appear unworthy of it, and should be happy to find that they had your Lordship's approbation to our using the edition of 1746. In that case we could immediately direct the Stereotype, and proceed with all expedition.

I was not apprized till lately that a Gentleman, of the name of Owen, and who has distinguished himself as a Welsh scholar, had been mentioned to the Syndics of the University of Cambridge, where the Bible is to be printed, as a proper person for correcting the press; he is also employed by Mr. Strahan,[2] the King's printer, and as his duty will be typographical, and that only, and not to interfere with the orthography or translation, I imagine there can be no objection to him.

[I have the honour to be, &c.

J. TEIGNMOUTH]."[3]

[1] To give the actual facts, *Rom.* iii. 13-18 are inserted in [ ] between Ps. xiv. 3 and 4; "[no not one]"—in Welsh, of course—are added to verse 1, and "[yea, where there was fear]" are added to the first sentence of verse 4, of the same Psalm, in the editions of 1752 and 1799. The first two interpolations are preserved in the Prayer Book Psalter of the S.P.C.K. Welsh Bible to this day.

[2] Andrew Strahan, third son of Wm. S. (who died July 9, 1785); elected M.P. for Newport (Hants), 1791; for Wareham in 1802 and 1806; for Carlow in 1807; for Aldeburgh in 1812; he retired from Parliament in 1816; he died at his house, in New Street, near Fleet Street, August 25, 1831, in the eighty-third year of his age. He was the brother of the Rev. Geo. Strahan, D.D., Dr. Samuel Johnson's friend. (*Gent. Mag.*, 1831, ii. pp. 274-76.)

[3] B. and F.B.S. Miscellaneous Book, pp. 171-72.

LORD TEIGNMOUTH

CHARLES GRANT

The letter which the Bishop of St. David's next wrote to Lord Teignmouth does not deal with all the points raised in the above letter, but it may be deemed an answer to it.

"DURHAM, *Nov.* 30, 1805.

MY LORD—Since my last letter to your Lordship, I have heard from the Bishop of Bangor; from whose letter the following is an extract:

'I have taken much pains to collect the opinions of the most judicious clergy, both in my diocese and that of St. Asaph; with some of whom I have conversed personally, and corresponded with many more, in order to produce a text which might deserve the approbation of my brethren, the Bishops, with whom it appeared impracticable to confer, without occasioning delays of much inconvenience, by any other means than by submitting the result of my inquiries to them: which is an unanimous advice to abide by the text of 1752 with the orthography of Dr. Davies in proper names. But it happens, upon examination, that the text of 1752 is far from being exempt from typographical errors. Two clergymen therefore have been some time employed in collating this, with a view to correct these errors; when it is proposed to submit the text, book by book, to two more of acknowledged credit in this matter. Had we had the interval of two or three years before us, a Committee from the several dioceses in Wales had been the more regular, and probably the most approved plan. As matters stand, this seemed wholly impracticable.'

As your Lordship will, I am sure, be interested in any attempt towards the diffusion of religious knowledge, I have inclosed an abstract of the proceedings of a society established for that purpose, in the diocese of St. David's.

I have the honour to be, &c.

[T. ST. DAVID'S]."[1]

The two clergymen who were collating the text were the Revs. John Roberts, and Robert Jones,[2] curate of Llandyrnog—a rectory held *in commendam* by the Bishop of Bangor. The Rev. John Roberts tells us the manner of Mr. Jones's introduction to the work: "About the commencement of this correspondence, the Rev. Robert Jones, the present [1811] Rector of Llanelidan,

[1] Dealtry's *Vindication*, &c., Appendix C, p. xxvii. [2] Son of John Jones, of Llannefydd, Denbighshire; matriculated at Jesus College, Oxford, Nov. 10, 1783, aged 20; B.A. 1791; curate of Llandyrnog, 1796-1819; rector of Llanelidan, 1808-19; rector of Derwen, 1819, until his death, on July 8, 1844. (See Thomas's *Diocese of St. Asaph*, and Foster's *Alumni*, p. 771, No. 40.)

thought it his duty to acquaint his Diocesan (the Bishop of Bangor) of his objections to the orthographical alterations which the Conductors of the Cambridge edition intended to adopt. His Lordship, in acknowledging his letter, informed him, that the Welsh public were to be favored with a new edition by the Society for promoting Christian Knowledge, and desired him to contribute his assistance towards procuring them a correct copy. Mr. Jones, in dutiful compliance with his Lordship's wishes, cheerfully volunteered services that were truly useful and valuable in the prosecution of the work. As the typographical accuracy of our copy could not be well ascertained, nor its errata wholly discovered, without collating it with a copy of another edition, we agreed that we should meet together at each other's apartments for that purpose."[1]

The Bishop's "two more of acknowledged credit" were the Revs. Walter Davies and Henry Parry; but Mr. Roberts makes no mention that the Rev. Henry Parry actually discharged the task entrusted to him. On the other hand, he mentions the Rev. Robert Williams,[2] rector of Llangar, at whose rectory they met to discuss their corrections; he was a fair Welsh scholar, and rendered the help sought of him during the conferences, in accordance with the wish of Dr. Cleaver. What makes it practically certain that the Rev. Henry Parry did not participate in the work is an item in a list of Welsh Bibles, drawn up by Mr. Walter Davies, and now among his MSS. He refers to the 1809 edition as "the last of the S.P.C.K.," and gives the editors as "J.R: R.W: and W.D."; so that even if Mr. Parry did begin the work, he did not proceed far enough to justify his being included among the editors.

Mr. Charles went to London somewhat earlier in 1805 than the time of his 1804 visit. His first Sunday at Spa Fields was November 10, and we may take it for granted that the business of the Welsh Bible was pushed on as much as possible while he was within the reach and call of the Bible Society Committee. This is from the records of the Society:—

"At a Meeting of the Printing Sub-Committee held at Messrs. Hardcastle and Reyner's, Old Swan Stairs, December 4th, 1805. Present, Saml. Mills, Esqr., in Chair. Rev. Messrs. Charles and Townsend. Messrs. Reyner, Sharp, Steven.

Read a Letter from the Right Honourable President, inclosing

[1] *Welsh Bibles*, p. 27. [2] Son of William, of Festiniog; matriculated at Jesus College, Oxford, March 23, 1771, aged 20; B.A. 1774; presented to the rectory of Llangar, by the Bishop of St. Asaph, 1796, and to the perpetual curacy of Llandudno, by the Bishop of Bangor, in 1801; he died October 6, 1825, aged 74. (*Gent. Mag.*, 1825, ii. p. 425; Foster's *Alumni*, p. 1560, No. 26.)

a Copy of one from the Bishop of St. David's (*vide* Misc. Bk. p. 166) whereupon it was

Resolved, That agreeably to the suggestion of the President, a special meeting of the General Committee be summoned for Monday next, to take the Letter of the Bishop of St. David's into consideration. That this Sub-Committee report to such Meeting. That upon considering the following fundamental Law of the Society, viz. '[that] the only Copies in the languages of the United Kingdom to be circulated by this Society, shall be the authorized version, without note or comment,' and having received satisfactory information that in the Welsh Edition of 1752 the Psalms are not the authorized translation of the Bible Psalms, but the translation altered to correspond in a great degree with the Vulgate, and understanding also that in the other Books there are some material alterations from the authorized translation of the Bible, they are of opinion that printing from the edition of 1752 would be a departure from the foregoing important Rule of the Society. The Sub-Committee are also of opinion that the Contents of each Chapter be copied from the edition to be adopted by the General Committee.

The Sub-Committee further Report that having conferred with Mr. Wilson, the Stereotype Printer, upon the subject of printing the Welsh Bible, and directed his attention to several points relative thereto, they have requested him to attend the General Committee on Monday next prepared with the necessary information."

The General Committee was held as arranged, and was followed by a meeting of the Printing Sub-Committee.

"At a Meeting of the Printing Sub-Committee held at the New London Tavern, December 9th, 1805. Anthony Wagner, Esqr. in the Chair. [Present] Rev. Messrs. Charles and Townsend, Messrs. Butterworth, Mills, Sharp, Steven. (Mr. Wilson, Stereotype Printer, attending by request.)

The Minute of the General Committee of this day's date, respecting the Welsh Bible was read as follows:—'The Report of the Printing Sub-Committee (included in their Minutes of the 4th instant) relating to the Welsh Bible, together with the Letter from the Bishop of St. David's, Vice-President, therein referred to, were taken into consideration, and after mature deliberation, it was

Resolved Unanimously, To adopt the edition of 1752, with the Orthography of Dr. Davies in proper names, as the copy for the edition of the Bible to be printed for this Society in the

Welsh language correcting typographical errors, and collating the text with former authorized versions.

That it be referred to the Printing Sub-Committee to carry the above resolution into effect.'

Resolved, That a Meeting of this Sub-Committee be held at Messrs. Hardcastle and Reyner's, Old Swan Stairs, on Wednesday next, at 12 o'clock precisely, on the subject of the above Resolution, at which the Rev. Mr. Charles, Mr. Wilson and Mr. Owen (the corrector of the Press) shall be requested to attend."

Though Mr. Charles's five weeks' services at Spa Fields were brought to a close on the Sunday previous—December 8, for which he received ten guineas, and ten more towards his travelling charges, he remained in town until the Wednesday Committee was over.

"At a Meeting of the Printing Sub-Committee, held at Messrs. Hardcastle and Reyner's, Old Swan Stairs, 11th December, 1805. Present Anthony Wagner, Esqr., in the Chair. The Revd. Messrs. Charles, and Clark, Visitors; Messrs. Butterworth, Mills, Reyner, Sharp, Steven. Attended, by request, by Mr. Wilson the Stereotype Printer and Mr. Owen the corrector of the Welsh Bible. . . .

Resolved, That Bishop Wilson's[1] Bible in 3 volumes be purchased by Mr. Owen, the Corrector, and that an edition of the Welsh having the Orthography of Dr. Davies in proper names be also purchased by Mr. Owen, and such other editions as he may think necessary.

Resolved, That two Welsh Bibles be purchased in lieu of those furnished Mr. Owen.

Resolved, That Mr. Tarn furnish Mr. Owen with copies of the Minutes of the General Committee, and of the Minutes of this Sub-Committee, as far as relates to the business of the Welsh Bible.

Mr. Wilson expressed himself that he thought the Syndicate had authorized him to pay Mr. Owen for preparing the copy and correcting the proof sheets."

At long last the Society's initial difficulties with the Welsh Scriptures were over, and all concerned went to work with a will. It was now December 11, 1805, and the Society had been established since March 7, 1804.

[1] Dr. Thomas Wilson (1663-1755), born at Burton, Cheshire; educated at Trinity College, Dublin; chaplain to Earl Derby (1692), who gave him the Bishopric of Sodor and Man in 1697; his notes on the Bible were in three quarto volumes. He died March 7, 1755. (Watkins's *Biog. Dict.*)

## XLVIII

## PAYING GOOD FOR EVIL

(1806)

It now behoves us to say something of Mr. Charles's "innovations," as they appear in the light of present-day views of Welsh orthography. What exactly Mr. Charles proposed, we are enabled to discover from the very work on which he was engaged when Zachary Macaulay informed him of Mr. Roberts's complaint against him. The 1799 Bible, interleaved, and bound in three volumes, is open for the inspection of any one at the Library of Bala Theological College, and it remains just as it stood when the editor put down his pen at Spa Fields, January 19, 1805.

But before we make our brief references to the "innovations" he proposed, we must preface them with some remarks about the evil genius which overtook Mr. Charles while engaged in his literary work. It is universally admitted that William Owen was at this time not only the most conspicuous among those who had a reputation for Welsh scholarship, but one of the ablest men who then busied themselves with Welsh literature. He was caught by the movement referred to in the following passage, from the pen of one of the most brilliant of modern Welsh scholars: "Towards the close of the 18th century a zeal, which as yet was seldom with knowledge, for philological pursuits began to be general in Western Europe. Comparative philology was then unborn. The laws which govern the development of language remained undiscovered, and more or less plausible guesses at the derivation of words, after the fashion of the ancient grammarians, were wont to pass current as serious studies in etymology. In our country linguistic pursuits have always been popular, and the Welsh scholars of the early part of this century guessed and 'etymologized' as eagerly as their neighbours. Unluckily they did not rest content with this comparatively harmless exercise; but took on themselves to

alter at will the current spelling of even common Welsh words in order to fit it to their supposed derivations. The worst offender in this respect, we regret to have to say, was that indefatigable and ingenious lexicographer, Dr. Owen Pughe, the value of whose services to Welsh literature is universally conceded. Great, however, as were his literary services it must be admitted that for modern scientific purposes his publications are untrustworthy. In the words of his friend and fellow labourer, Iolo Morgannwg, 'he changed everything' in the Welsh language. Dr. Pughe's reputation was sufficient to ensure a wide acceptance for his innovations."[1]

Being a mere student of his native tongue, dependent upon the results of the first-hand efforts of others, it was very natural for Mr. Charles to accept the lead and authority of an original mind like that of William Owen. No other living man spoke with his authority and decision, and the very originality claimed by him for the Welsh language tended to make the discipleship of a patriot like Mr. Charles all the more complete. We have also to remember that men who have had far greater advantages than Mr. Charles had, have been zealous followers of the "indefatigable and ingenious lexicographer." Even the late Dr. Silvan Evans, whose immense labours as a Welsh scholar were recognised by the University of Wales shortly before he passed away, followed Dr. Pughe, and adhered to his system of etymology to the end; the few instances in which he differed from his master only serve to mark the thoroughness of his discipleship. Mr. O. M. Edwards, M.A., does not agree with Prof. J. Morris Jones's views of Dr. Pughe, and with Mr. Edwards are a host of men of less authority. Prof. Morris Jones, however, has a fair chance of making headway with his system — the secondary schools are studying his *Bardd Cwsc*, and the masters are favourable to his *Orthography*. But after this matter we must not go; it is enough for us to know that Mr. Charles was in good company in his day, and that men of fine literary attainments have since faced the open sea in his craft.

William Owen (or Dr. Pughe) had felt from the outset that his orthography had no chance of finding immediate acceptance until it became the orthography of the Bible, and when he was asked to translate into Welsh the Form of Prayer for a service of humiliation, he put his theory into practice. This is what was thought of it:—

"Wm. Owen has broke his shins with the Welsh Clergy by

[1] Prof. John Morris Jones, M.A., in *Welsh Orthography* (1893), pp. 6, 7.

his introduction of new Orthography to the W. Language in the Form of Prayer for the late General Fast. I am so far of his opinion that necessity first brought the double-characters to use; it is, indeed, a clumsy contrivance, but since it has been so long sanctioned by custom and habit, it is dangerous to meddle with: especially in these days when innovations of any kind are so much disliked.

HENRY PARRY, Holywell.

*June* 1st. 1793."[1]

This was written to Walter Davies, then at Oxford; and we give an extract from his reply, which has special interest as being from the early pen of the referee of 1805.

"ALL SOULS, *June* 4th. 1793.

DEAR SIR—Your kind letter of the 1st inst came to hand yesterday. . . . Innovations in the Welsh Orthography is Wm. Owen's hobby horse of late. If you were to see the prize poem of Bala Eisteddvod, 1793, printed in that method, you would take it to be Cornish, or at least I did so, when I saw it Sunday last. It is the production of a Powell of Yspytty Ivan. The Welsh clergy who think themselves critics, are very peevish, and will admit of no innovation (though for the better) without their consent; supposing all skulls to be equi-cerebriated, and that pre-eminence of judgement goes with seniority. As for orthography, I am neuter; I care not what alterations, emendations, or corruptions they make, so long as my handwriting may be intelligible to my friends and theirs to me. But as for the *grammar* of the language, I could wish to see it better exemplified. How our shallow grammarians have waddled, and were borne away with the stream of error, keeping too closely to the grammarians of other languages, which have as much similarity to ours as an apricot to a fiddlestring. I thirst very much to see Wm. Owen's *Dictionary* and *Grammar*. I expect it to be something out of the common run, of the trodden track-path, as he is a man of fertile invention, and, for what I can know, of good judgement. If it proves not as I expect, I shall despair of ever seeing a good one, though the curious in the next generation may be gratified."[2]

It may be that he wrote to Wm. Owen to inquire about the forwardness of the Dictionary; he, however, received a letter from the lexicographer a short time after this.

[1] Aberystwyth *Gwallter Mechain MSS.*
[2] *Gwaith Gwallter Mechain*, iii. pp. 361-62.

"A part of the Dic^y. is out for six sh's in boards reaching to 4 pages in C! This will make poor subscribers stare and draw back I am afraid, but it cannot be helped: for I have contracted it as much as possible, on the plan. It is the n^o. of words that makes it so bulky. This part contains considerably more than Richards's. There is another thing I ought to be afraid of. *Your* critics will be setting their *faces* against the orthography —for I have disencumbered it of 4 double letters, namely ch, dd, ff, ph. Mrs. Prudence advised me to stop short there; I hope for the sake of the money sunk in the undertaking she did not suffer me i ymruthraw yn rhy bell;[1] but as to any other consideration I care not a fig. None of the critics seem to be able to do any thing but snarl—exceptin[g] one instance where they bite. 'That if this orthography takes place people will not be able to read their bibles.' I see what you are driving at, quoth y Gwallter. And so you do, for I hear you are going to inspect the printing of another edition of the Bible. And so are the Cylchgrawn people. Now my plan will be this. I will tell those gentlemen that the Oxford edition will have an improved orth^y.—either a complete improvement, or at least as far as the Dict^y. goes, provided they will do the same in theirs: well then, I will tell the same story to Walter, of their intention to do the like provided that the Rhydycheiniaid[2] will concur. What think you of my manouvre? If I succeed we shall shock the critics. These gentlemen grumble mightily at the form of prayer for the last fast, where the V takes F's place. But this is not 'new' even in the Bibles, for one of the best of the Oct^vo. Editions not very old have it, and so has the first large edition, besides many others differing from the last edition. To be serious, if no improvement can be introduced into the two editions in agitation, none will ever take place hereafter most likely, so consider it.

I shall expect to hear from, or see you soon respecting the Beechwood Journey,[3] and in the mean while I remain

Eich ewyllysiwr da,[4]

GWILYM OWEN.

17 GREAT RUSSELL STREET, BLOOMSBURY,
LONDON, *July* 1, [1793].

Mr. Walter Davies, All Souls, Oxford."[5]

[1] "To rush too far." [2] Oxonians.

[3] Beechwood is a seat of the Sebrights, two miles from Market Street, Herts, where Robert Evans, Llanrwst, was killed. The two were after Edward Llwyd's MSS. (See *Gwaith Gwallter Mechain*, iii. p. 364.)

[4] "Your well-wisher." [5] Aberystwyth *Gwallter Mechain MSS.*

Wm. Owen, in another letter to his "Dear Friend," shows his keen anxiety concerning the orthography of the Welsh Bible contemplated by the S.P.C.K., but which was not seriously taken up after 1792 (as we have seen) until November 1795.

"I find the Oxford Edition of the Bible in 8vo is to go on. Now, if I thought you could be gained over, previously, to think it expedient to introduce an orthography like the Dictionary, or what is more desirable, a complete one, I would then draw up the plan to put into the hands of some who will be concerned in it, to be supported by you. What think you? I find the grand objection to it in the Dictionary is that the Bibles are not so, and certainly that is a solid one.

WM. OWEN.

LONDON, *Feb.* 7, 1794."[1]

To give an instance of the feeling of some of the clergy against the orthography of Mr. Owen's *Dictionary*, we may quote a sentence from a letter to Walter Davies, written five weeks after the foregoing, by the Rev. David Hughes,[2] M.A., one of the masters of Ruthin Grammar School: "*Gwilym Owain's Geiriadur* is looked upon here as a down right *take-in*. The affected orthography, &c., is execrable."[3] Mr. Davies was, nevertheless, impressed by it, and wrote to the Rev. Henry Parry, January 14, 1795: "I am heartily sorry that Mr. W. Owen's *Geiriadur* meets with such disapprobation. The work has great merit, even prejudice itself must allow; although I wish he had felt the pulse of the public before so rashly introducing an innovation."[4]

These quotations bear witness to the efforts made by Wm. Owen to popularise his orthography, and to his conviction that he could have but little hope of success until it had found its way into the Welsh Bible. Had the task of superintending an edition of the Bible fallen to the lot of Walter Davies when a new edition was mooted by the S.P.C.K. in 1792, it is not at all improbable that he would have paid favourable heed to the importunity of his friend Mr. Owen, and the history of the dispute

[1] Aberystwyth *Gwallter Mechain MSS.*

[2] Son of Hugh of Derwen, Denbighshire; matriculated at Queen's College, Oxford, January 14, 1784, aged 21; B.A. 1789; M.A. 1790; head-master of Ruthin Grammar School, 1796; rector of Efenechtyd, 1790; of Llangynhafal, 1796; died September 10, 1817. (Foster, *Alumni*, p. 705, No. 30; Thomas's *Diocese of St. Asaph*; *Gent. Mag.*, 1817, ii. p. 636; *Cambrian*, September 27, 1817.)

[3] Aberystwyth *Gwallter Mechain MSS.*

[4] *Gwaith Gwallter Mechain*, iii. p. 365.

with which we are now dealing would have been of an earlier date, and of a different character; there would have been no Bible Society to attack, and no Methodist itinerant to be sneered at. When Mr. Charles applied Mr. Owen's orthography to his work on the Bible, it was not at the bidding of its originator—if originator too—but at the dictates of his own conviction. His sincerity and disinterestedness in the matter are not better demonstrated by anything than by his adoption of it in *Trysorfa Ysprydol* and his *Geiriadur Ysgrythyrol*, before the Bible was put into his hands for correction.

One would have expected, from the Rev. John Roberts's representations, that every Welsh Bible that had ever been published was not only identical, but also blamelessly perfect; that the orthography of all the editions was the same, and had never been challenged, until the "new-fangled notions" of Wm. Owen came to disturb the peace of the recognised system. His words are worth recalling, in order to remind us how hard he rode astride the ignorance of the men with whom he lodged his complaint—ignorance of the Welsh language and of the Welsh of the Bible, we mean. "The present orthography of the Welsh version of the Bible, has been thought for centuries not only unexceptionable, but a model of purity and correctness, and considered as the established standard of criticism and pure language. Any departure from the national standard, will be particularly inconvenient to the public." Why, there never has been a time when any system of orthography was accepted as the "established standard." One would have expected from his remarks that the 8vo Bibles of the homes and the 4to and folio Bibles of the churches were exactly the same. "I shall not be able," says he, "to look into my Bible, or conduct the devotion of my congregation, without having my mind disturbed, and my feelings perpetually wounded. Like the British constitution, our Welsh orthography is already fixed and established." Yet the very last edition which had then been issued for the use of churches was like no other Welsh Bible, and it had been edited by the Rev. Henry Parry—a colleague with whom Mr. Roberts was most ready to co-operate in editing a new edition!

Of this Bible, a correspondent calling himself CYMRO (Welshman), in the second of his three letters on "The Welsh Versions and Editions of the Bible," in the *Chester Chronicle*, says: "In the year 1789 there was a folio edition for the use of Churches published at Oxford. This is *by far* the *most incorrect edition of the bible that has ever been published*, and by injudiciously giving the initials in proper names the Welsh inflections, *some* appear

truly ridiculous."[1] The writer was a Churchman, and the italics are his own.

As for Mr. Roberts's own edition—the 8vo of 1799—we have not only the proofs submitted by Mr. Charles of the numerous blunders it contains,[2] but we have the voice of every reliable judge against it. Walter Davies was particularly heavy on it. What is still more pertinent to our purpose is this: Mr. Roberts had no clear vision of what was expected of him as editor, even after the experience which this dispute had given him. After consulting every one whom he considered an authority on Welsh orthography,[3] Walter Davies thus complains of him and Robert Williams of Llangar, with reference to the 1809 edition: "In this edition, the errors of 1799 are avoided, as the edition of 1752 was followed. I was one out of three deputed to read over the edition of 1752, for the purpose of correcting inaccuracies in orthography and punctuation. I was an advocate for uniformity in general; but I was outvoted in almost every instance. The word *meistraid*, for instance, I wanted to be printed so altogether; but my friends saw no deformity in *meistryd*, *meistred*, *meistreid*—sometimes one, sometimes the other, 'for the sake of variety,' said they. In one verse of 1752 I observed *uniawn* and *union*. I proposed uniformity, but it was negatived."[4]

Since this matter must come up again before our narrative has reached its limits, we may as well turn our attention now to the changes proposed by Mr. Charles. We may say at once that we are glad he was not allowed to introduce all the changes he suggested. Particularly objectionable, from the standpoint of to-day, was his use of the medieval *aw* for *o* in polysyllabic words, as *lluosawg* for *lluosog* (numerous), and *ymlusgaw* for *ymlusgo* (to creep); but his critics made no mention of this. His elimination of the double consonants is too big a subject to enter into here; but his proposals in this particular could cause no inconvenience to any one reading the Scriptures for their proper and legitimate purpose, and the matter has been a bone of contention and the subject of long and acrid disputes. But since he made the changes on the plea of introducing a more correct and scientific system of orthography, we must admit that the weight of authority to-day is against him, *i.e.* against William Owen's system. The same is true of the prefix *an* and the preposition *yn*. Mr. Charles used their radical form irrespective of

[1] From Letter II., *Chester Chronicle*, February 5, 1813.
[2] Dealtry's *Vindication*, Appendix D. [3] See *Welsh Bibles*.
[4] *Gwaith Gwallter Mechain*, iii. p. 222.

their relation to the words modified or governed by them; but *an* should be written *am* before *m* or *mh*, and *yn* written *ym* before *m* or *mh*, and *yng* before *ng* or *ngh*.

With reference to Mr. Roberts's complaint that Mr. Charles confined the prefix *di-* to its negative signification, and made *dy-* affirmative and intensitive, the matter is not so simple. Prof. J. Morris Jones said (in 1893): "To use *di-* as a negative prefix only, and to substitute *dy-* for it when affirmative, was an absolute invention of Dr. Pughe."[1] By 1898 he had had further light on the point. "Dr. Pughe thought that *di-* was a negative prefix, and *dy-* an affirmative. He got this idea from Dr. Davies; but Dr. Davies misspelt no words of the language on the basis of his mistake."[2] Now, Dr. Davies had advanced a theory, but had omitted to apply it in practice. Having grasped Dr. Davies's theory, and having accepted it, William Owen set himself to the task of its practical application. It is in the fact that Dr. Davies did not apply his own theory we find the explanation of Mr. Roberts's appeal to the Doctor's authority in his complaint against Mr. Charles; and it is on the basis of the theory itself Mr. Charles exposed himself to attack. Mr. Roberts says, "The editions of Bishop Parry and Dr. Davies I consider as the standard of our language and orthography."[3] Mr. Charles replies by a relevant and pointed quotation from the Doctor's Welsh Grammar, written in the Latin tongue, and published in 1621, the year following the completion of his labours on what is known as Dr. Parry's Bible (1620). Dr. Davies says, "*Di*, particula privata, Lat. *in*, Gr. α, αν, ανευ, sine. *Dy*, preposito in compositione augmentans et intendens significationem."[4]

Prof. J. Morris Jones says, "The particle *di* is not a negative one, but a prefix like the Latin *de*, and it takes the place of the latter in words derived from Latin, as W. Salesbury perceived. A negative particle does not change the part of speech of a word; *parch* [reverence] is a noun, and *amharch* [irreverence] is a noun: but *di barch* [irreverent] is not a noun. We cannot substitute *nid* for this *di-*; it is a prefix as truly as *heb*; di barch, heb barch [without reverence]. When *di* is equivalent to *heb* the word formed is not a proper compound; but when it forms a real compound the meaning of *di-* is de-, *out*, *allan*. *Pen*, end; *diben*, outer end; *dilyn*, follow out; *disgwyl*, edrych allan [to look out]; *didoli*, cut off. On the other hand, *dy-* is the same as the Irish do-, and its meaning is *at*, *ynghyd* [together]; as in *dygynnull*,

[1] *Welsh Orthography*, p. 40. [2] *Y Bardd Cwsc*, p. lxxiii.
[3] Dealtry's *Vindication*, Appendix C, pp. xx, xxi.
[4] *Ibid.* Appendix D, p. xxxviii. See also p. xxxix.

cynnull ynghyd [congregate], *dyfynnu*, mynnu at, summon to; *dygyfor*, gather together. In the word *dybryd* [ugly] one might think the *dy-* a mistake for *di-*, but it is not so, because *do-chruth* is the word in the Erse; Brugmann thinks this is the Arian *dus-*, Gr. δυσ-, meaning *mis-*; *dybryd*, mis-shapen."[1]

Had Mr. Charles this lucid passage to guide him, and the authority of Prof. Morris Jones to support him, we may safely venture the opinion that he would not have been found among the erring ones. But, as we have said before, he followed the two greatest authorities known to him, and if his orthography had been incorporated in the Bible Society edition, the only inconvenience which could result would be the inconvenience of a storm created by some of the clergy. Some hundreds of books have been published since his day, with an orthography which cannot be compared with his for consistency. Prof. Morris Jones's remark about one particular inaccuracy in Dr. Pughe's system is true as applied to the whole: "Dr. Pughe was at least consistent in his inaccuracy."[2] But Mr. Roberts not only neglected to introduce uniformity into his spelling in the 1799 edition, but actually advocated a variety of spelling in that of 1809, and carried his point. When Mr. Roberts wrote that Mr. Charles's changes would have the effect of making "the language a different dialect from that of the Bible in present use," he ought to have known that he was writing rubbish.

It has been denied that Mr. Charles had any intention of changing the translation of the Welsh Bible, but the denial is not entirely supported by an examination of the copy he was preparing. He certainly intended some changes — valuable changes, many of them,—and it is a pity they were not permitted. Some of his suggestions were trivial and unimportant. For example, Gen. i. 5[b] (and other passages), "a bu hwyr, a bu bore, y dydd cyntaf," is better Welsh than the received text, but adds nothing to the intelligibleness of the passage. The same is true of i. 7[b], "a bu felly" for "ac felly y bu." The word translated "ffurfafen" he renders "taeniad ffurfafen" (i. 6, &c.), which we may render "expansion of a firmament"; the word, being a figurative expression, does not allow of an exact translation, and the simple word of the text is sufficient—the rest ought to be left to the commentator. In Gen. i. 20 he proposed this rendering, "Heigied y dyfroedd yn lluosawg; yr ymlusgiaid byw, yr enaid byw; a'r ehediad a ehedai." The passage is difficult, and this is not a happy rendering; the margin of the Revised Version contains a hint of the need of a change in the

[1] *Y Bardd Cwsc*, pp. lxxiii, lxxiv. [2] *Ibid.* p. lxxii.

rendering of the A.V., which is the same as the Welsh. In i. 21, for "a phob ymlusgiad byw," Mr. Charles proposed "a phob enaid byw yn ymlusgaw" ("and every living soul that moveth") —a change which would have an effect the opposite to improvement.

In other places his proposed changes would be very welcome. In Gen. ii. 1 he would omit "felly" (thus) and "hwynt"—redundant after "a'u"; for "Arglwydd" (Lord) he would substitute "Jehofah" wherever the Hebrew has the word. Hence, ii. 5[b] would have that word in his suggested rendering: "yn ddiau ni pharasai Jehofah Dduw iddi wlawiaw." (We need not say here that we consider the medieval *aw* for *o* objectionable in the last word, since we have remarked on that change before.) In iii. 5 Mr. Charles anticipates the R.V. by changing "megis duwiau" (as gods) into "yn debig i Dduw" ("as God"). The same is true of God's question in iii. 13, where he changes "Paham y gwnaethost ti hyn?" into "Beth yw hyn a wnaethost?"—"Why hast thou done this?" says the Welsh text; "What is this thou hast done?" is the suggested improvement. In iii. 24 the received reading is, "a chleddyf ysgwydedig" ("and a brandished sword"); the suggested change is "fflam cleddyf yn ymdroi" ("the flame of a sword which revolved")—true to the R.V. In iv. 15 the suggested change is exceedingly happy. The received Welsh rendering is like that of the English A.V., but Mr. Charles rendered the last sentence of that verse, "A Jehofah a roddodd arwydd i Cain, na byddai i'r neb a'i caffai ei ladd" ("And the Lord gave Cain a sign, that no one finding him would slay him")—a perplexing verse reduced to a lucid statement, and reminds one of the "bow in the cloud" given as a sign to Noah.

Going farther afield, we have this change in Deut. xxxii. 19: "A Jehofah a welodd hyn, ac a fwriodd ymaeth yn ei ddigofaint ei feibion a'i ferched" ("and Jehovah saw this, and in his anger cast off his sons and his daughters")—a rendering simple and direct. But in 2 Sam. xvii. 3 his rendering is not supported by any translation known to us: "Pan ddychwelo yr holl bobl y rhai yr wyf yn ei geisiaw, yr holl bobl fyddant mewn heddwch" ("When all the people whom I seek return, all the people will be at peace"). In Eccles. x. 1 he gives the rendering of the margin of the R.V., "Gwybed meirw a ddrewant ac a ddifwynant enaint yr apothecari," &c. Excepting the substitution of "creulawn" for "creulon," what could surpass this rendering of Prov. xxvii. 4? "Creulawn yw llid, dylif yw digofaint; a phwy a ddichon sefyll o flaen eiddigedd"—the reading advocated by

the margin of the R.V.; it makes our present translation sound unpoetic and clumsy.

But we must not weary any one with too many examples of suggested changes; we have aimed at merely illustrating the excellencies and weaknesses of this side of Mr. Charles's labours. It must be mentioned, in fairness to Mr. Charles, that he submitted none of this work to the printer; and it does not follow that his work is actually as it would have been after a thorough revision. He was honest enough to submit it as it stands to the referee, because it was the *kind* of correcting he meant to execute. On the other hand, we have no right to assume that he would have erased all the weak points had he revised his work.

On the Old Testament no serious work was done beyond the last chapter of *The Song of Songs*; there are just a few stray notes between that and the end of *Malachi*. On the New Testament corrections were inserted up to *Romans* viii., and in several parts of *Revelation*. But in the final report made by Mr. Charles on the inaccuracies of the 1799 edition, the whole Bible is covered, and his list of corrections occupies nine pages of Dealtry's *Vindication*.

The Rev. John Owen, when dealing with the history of the dispute, refers to Mr. Charles's attitude towards the affair in these words: "To Mr. Charles, whatever may be thought of the system of orthography which he was desirous to adopt, nothing can be imputed, which will derogate in the slightest degree from his integrity, and his laudable zeal for the purity and correctness of the Welsh Bible. With a frankness and alacrity which nothing could have inspired but a confidence in the sincerity of his intentions, and (what to him appeared) the justness of his theory, he met all the inquiries promoted by that court in which the merits of his corrections were to be tried. Nor does it redound little to his praise, that he manifested no symptom whatever of chagrin or resentment at the issue to which the investigation was brought; but voluntarily assisted in bringing fo[r]ward that text by which it was determined that his own should be superceded."[1]

We may mention also, before passing on, that remarkably good as is the present Welsh translation of the Bible, and frequently as it anticipates the changes made by the English revisers, it is open to great improvements. As for its orthography, it woos all systems and embraces none. It is the result of the not always honest spirit of compromise, and the fruit of the love of "variety." It is very difficult for an Institu-

[1] *Hist. of the B. and F. Bible Society*, i. pp. 146-7.

tion like the B. and F. Bible Society to face this question, and present the Welsh people with a Bible scientific and consistent in its orthography, because its warmest supporters care nothing about consistency in this particular, and thousands consider the Bible orthography as sacred as the revelation itself. But our forty years in this wilderness will certainly end in the crossing of Jordan; we are only waiting for the priests to get ready the ark, and stand in the midst of the river, while the people pass clean over on dry ground.

But, to proceed. The Bible Society and the S.P.C.K. editors were busy at work—the former Society seeking to complete the New Testament as soon as possible, the latter proceeding on its usual lines of issuing the whole Bible and its adjuncts all at once. Mr. Charles was still editor of the Bible Society's edition, and this seems to be his first posted letter to Mr. William Owen.

"DEAR SIR—Having observed the following variations in the copy of [17]52 from y^t of [16]30, I here notice them, tho' of no great consequence. I had not observed them before I sent my paper to you by J. Elias.

Mat: 7. 15, ymogelwch rhag gau-brophwydi—'52
ymogelwch rhag *y*[1] gau-brophwydi—'30.

As the article is in the original Greek, I think it ought to be retained, as in the copies of 1620 and '30, and every other copy I have by me excepting '52 and '99. viz. 1674, '99, 1717, '28, '46, '69.

ver: 21. Nid pob un a'r sydd—'52
Nid pob un sydd[2]—'20, '30.

But as this last variation is a mere grammatical nicety and belongs to the Welsh critic only, I refer it entirely to you, as with any other similar to it. Gen. 12. 16, according to the Heb: ac asenod, a gweision, ought to be ac *asynod*, &c., masc. And, Ac asynod, a'r camelod, in the end of the verse ought to be—ac *asenod*, a'r camelod,[3] fem:—this is of no consequence, only *so* it corresponds exactly with the original. I thought it too trifling to insert before. The English translators have been more exact in this.

I should be glad to receive a line from you, informing [me] what progress is made in the work. Test[aments] are much wanted in our Sunday Schools; and all are looking up for the

[1] This correction was not inserted. [2] This was accepted.
[3] Neither correction was made. Mr. Owen probably forgot about them; they are correctly given in our present Bibles, thanks to Mr. Charles's 1814 edition.

new impression. I hope no delay has been caused by not sending my papers sooner. If you send the last N^o. of your Greal to Mr. Alderman Lea,[1] N^o. 26 Old Jewry, directed to me, I shall have it soon. Please to call upon Mr. Taylor,[2] Hatton Gardens, and desire him to send the Eclectic Review and the last N^o. published of his Geography to the same place. If sent immediately, I shall have them in the course of next week—at least if sent on Monday.

I am, Dear Sir, Yours sincerely

THO^s. CHARLES.

BALA, *Jan.* 1806.

Charge the Society with the postage of this."[3]

Though the letter wants the day of the month, we have every reason to believe that it was written early in January, if it were only because it contains no reference to the following delightful letter, written on the 16th of that month. The absence of such a reference can only be explained by the previous despatch of the letter.

"REV^D. AND DEAR SIR—I have sent with this, per Bearer, six written Pages to add to the Drych Athrawiaethol,[4] begging you will look them over, and alter, add, or abridge, as you shall see occasion. When finished, I think you may send 1000 of them here, if an opportunity offers, or a small number, at first—leaving me to send for the remainder. As to the other larger Tract,[5] I have a good deal of it unfinished, and it was my intention not to publish it till after some interval. Mean time would it be proper to publish and print the 4^th [part] of Gurnal,[6] which has

[1] Senior partner of the firm of Lea, Wilson, & Co., silk manufacturers, of the above address—the premises now occupied by the City Constabulary as headquarters. Mrs. Charles dealt with the firm, and Alderman Lea, being a generous philanthropist, gave much support to Mr. Charles through the Committees of the Sunday School Society and the Bible Society. He was a member of the latter's first Committee, and continued until 1811. His obituary reads thus: "KENT. *Lately.* At Beckenham, Richard Lea, Esq., late of the Old Jewry, and formerly Alderman of Coleman-street Ward, to which he was elected in 1803, and resigned in 1808, without serving Sheriff or Lord Mayor." (*Gent. Mag.*, 1829, i. p. 188; see *Reports* of the Royal Humane Society, and several others.)

[2] C. Taylor, engraver, bookseller, and publisher, 108 Hatton Garden.

[3] From the Mysefin MSS., by the courtesy of Mrs. Owen.

[4] In English, *A Mirror of Doctrine*, published in 1806—an answer to the contentions of the Rev. Owen Davies, and others, who opposed Calvinism by their Arminianism. [5] *Ymddiddanion Crefyddol* (Religious Conversations), published in 1807, and printed at the Bala Press.

[6] Robert Jones, Rhoslan (afterwards Ty Bwlcyn), had published Part I. in 1773, and Part II. in 1784; Mr. Thomas Jones published Part III. in 1796, and Part IV. in 1809. Two-thirds of Part IV. had been translated by December 1, 1796. (See *Cofiant Thomas Jones*, pp. 103-5, 154, 155.)

been *nearly* finished some years since? But as we have hopes of seeing you here ere long (though as yet I do not know the time, but expect it to-night) I leave that undetermined.

Two days since a Mr. Jones called with me, who is, I believe, Curate of Llangynhafal, or some Parish near it, in the Vale below this Town. His errand was to enquire whether I, or any of my friends, could point out any emendations, or corrections, deviations, escapes of the press, various readings, &c. &c. that would be any service towards making the Stereotype Impression of the Bible, now going on, more perfect. If we could, that he and his Associates, Mr. Roberts, Mr. Parry, &c., would be obliged by the producing of them for the benefit of our Country and the advancement of the common cause of Religion and truth. After mentioning the misrepresentation that had been made (of which he very well knew) I told him I could not give them any information of particulars: but that I would write to you, with some hopes that you might be able to give them several particulars, that would probably be of service. With this he acquiesced; and I promised, in case I receive any from you, to transmit them to him with care. So you see how matters go. But will you overlook all and give them what assistance you can? For the love of God and his truth, I know you will, unless strong reasons to the contrary strike your mind. Therefore I leave it to God and you, hoping and trusting you will be guided in the best way. But if you send me any thing for them, I will be careful to transmit it with care and speed: and the sooner the better, as he told [me] the work is commenced, and, I believe, no more than a few Chapters done. Expecting to hear again from you, and to see you ere long. I remain, with Christian love and respects to Mrs. C., Mr. T. C. and all enquiring friends,

Rev^d. Sir, Your unworthy friend

THO^S. JONES.

RUTHIN, *Jan^y.* 16^th.* 1806.

P.S.—I am obliged for the favour of the Geirlyfr and Map, and truly glad that the Lord has inclined and enabled you thus far in the work. May you be enabled to finish it, for the instruction and benefit of many, and of many yet unborn. Litera scripta manet—and perhaps the poor Welsh, in generations yet to come, will have the benefit of it, as much as the present generation, or much more.

I sincerely hope Mrs. Charles's indisposition has left her. In health, I am at present, and generally thus far of the Winter, as

well as I can expect to be. What great cause and numerous causes of thankfulness have I! Yet, alas, how unthankful! I feel constrained to acknowledge, Surely, I am a very great sinner! and, Surely God is abundantly and exceedingly gracious, and gracious to me, sinner as I am. I hope you forget me not in your prayers."

The "Mr. Jones" who made the brazen request for aid in correcting the Bible for the S.P.C.K. was not the Rev. John Jones, M.A., who served Llangynhafal under the Rev. David Hughes, Master of Ruthin School, but the Rev. Robert Jones, curate of Llandyrnog, under the Bishop of Bangor, the same man who lodged a complaint with his Diocesan against Mr. Charles's work. Mr. Roberts, Tremeirchion, and he were collaborating, and the very fact of this request, at the outset of their gropings, proves that the task into which they had pushed themselves did not take long in making them sensible of their limitations. It was a far easier thing to fill the minds of London Committees and Lord Bishops with fears about giving the Bible a "new dialect," than to collate eight or nine editions in order to produce a correct text for a new one; and it was most convenient to talk disparagingly of Mr. Charles and Mr. Thomas Jones as "two leading characters among the Methodists" when seeking, not only to cast doubt upon their capabilities, but to impugn the purity of their motives; but their Methodism was no disqualification when their knowledge and critical skill might be used to confer credit upon their detractors. The men who were mean enough to induce the Bible Society to spend money on a "new edition" of the Welsh Bible, "more intended for the use of children and itinerant preachers than that of Christian families," were not too discreditable to be appealed to for assistance. Perhaps the aid-seekers thought that their clerical regularity and their episcopal patronage were sufficient to filter the corrections supplied them clean of all traces of Methodism. Mr. Charles acted like a Christian and a gentleman, and rendered most valuable aid to the men who had done their best to render useless his knowledge and capacity for taking pains.

We may put in here a reminder that a good deal of Mr. Charles's materials had been in the hands of one of the editors of the S.P.C.K. edition for several months; and since the Rev. Walter Davies had been appointed to the work months before such materials were returned, we need not hesitate to take it for granted that notes were made of all suggestions. Mr. Roberts

and Mr. Jones knew this, and were naturally anxious to get at the hints, so that they might avoid invidious comparisons when the editors met to compare notes. But the only man who had the courtesy to acknowledge frankly the aid given by our subject, was the Rev. David Hughes, who corrected the press of the S.P.C.K. edition.

The stereotypist was not making the progress expected of him, and Mr. Tarn was requested by the Printing Sub-Committee of the Bible Society to urge him to fulfil his promise. This note was consequently despatched, addressed "To Mr. Wilson Stereotype Office, Duke Street, delivered by Thos. Jones, March 5th, 1806":—

"That you will not fail to complete the Welsh Testament in April, and that you will commence the Welsh Bible without further delay—nearly 3 Months having elapsed since you requested the indulgence of one Month to prepare your frames. I beg you will favor me with a line when the work is commenced, and to say if I may assure our friends in Wales that it will proceed without further hindrance.

Yours, &c.

Jos^h. TARN, Ass^t. Sec^y."[1]

The rate of progress may be guessed by this letter from Mr. Charles to Wm. Owen:—

| | | "*1752* | *corrected* |
|---|---|---|---|
| Marc 5. | 30, | Gan wybod | yn gwybod.[2] |
| 6. | 4, | nid yw | nad yw.[3] |
| 10. | 21, | yr hyn *oll* sydd genyt | yr hyn sydd genyt.[3] |
| | 30 | comma after *cymmaint*, in ed: 1620 and 1630.[2] | |
| 11. | 2 | ymaith | yma[2] |
| 12 | | contents—ymryson | ymofyn[2] |
| 13. | 6 | myfi yw *Crist* | myfi yw.[2] |

I have observed that *main* is used as the plural of maen in Mat: 27. 51 instead of *meini*, in all the impressions except 1746, '52, and '99—so does the Archdeacon [Prys] in Ps. 137. 7. But as the word *main* has a very different import, I should judge *meini*[2] more distinguishing, and therefore preferable. Marc 7. 37, *byddair* is used as the plural of *byddar* instead of *byddariaid*, but as it is the same in every copy I have by me I have left it as it is; tho' as *byddair* has a different import, I should have preferred *byddariaid*.[2]

[1] B. and F.B.S. MS. Records. [2] Adopted. [3] Rejected.

Some of the above errata I have noticed before, others I have not, perhaps they come now too late; however they are not material. I hope you consult the Ed: 1630 that you may notice any little errata that escaped my observation.

I am, Yours truly

T. CHARLES.

BALA, *March* 22, 1806."

The next letter was written in answer to one from Mr. Owen.

"DEAR SIR—I have just received your favour dated April 1st, enclosing a proof of the title page of the W: T: you say in it—'I pointed out in my *last*'—But, my dear Sir, I have received *no letter* from you since I left Town, and felt uneasy at your silence, lest some obstruction had happened to prevent the progress of the work. The Test: are much wanted, and I am very glad they are likely to be ready by the 6th of May. I expect I shall be in Town by then. I have been astonished myself at some words used by our Translators, when others were ready at hand more expressive and more pure: but translating or correcting the *translation* is not our work, but correcting the numerous blunders of Rd. Morris[1]—I am no judge of the Title page; it will do very well as far as I know. *Ystrydeb* sounds better than *ystrybythyriad*; and as you say *ystrydeb* is expressive of the import of stereotype, why should it not be adopted? As it is an *uncommon* thing an *uncommon* term must be adopted to describe it. You print *oblegid*, *oblegyd*; is it an erratum, or do you mean to leave it so? You must remember that we are narrowly watched, and deemed little better than heretics; and if we make any mutations in the orthography, 'escymmunir ni o fonwent ac eglwys.'[2] Would not 'ac ieithoedd eraill' do better as more correspondent with ye Idiom of the Welsh language, than 'A eraill ieithoedd'? The last sounds so much like 'and other languages' in English. But please to observe, when I am writing to you about the Welsh Language, I do not assume the *Critic*, I submit to superior knowledge. I observed in all the impressions of the W. B., excepting 1746, '52, and '99, *main* used as the plural of *maen* in Mat: 27, 51 and *byddair* as a plural of *byddar*, instead of *byddariaid*, Marc 7. 37. I have

[1] One of the four brothers Morris, Anglesey, who have permanently influenced Welsh literature, and whose letters are now (1908) in process of publication, edited by J. H. Davies, Esq., M.A., Registrar of U.C.W., Aberystwyth. Richard was at the Navy Office; he edited the 1746 and 1752 editions of the Welsh Bible, and several editions of the Common Prayer. He died in 1779, and was buried in St. George's in the East.

[2] "We shall be excommunicated from church and churchyard."

seen *main* by some of the bards, but I apprehend it is improper in prose writing as there is a very different import annexed both to *main* and *byddair*. I shall see when I come to town how you have determined. I leave whatever errors are quite obvious to your correction, as I am sure they cannot escape your notice. I hope you are publishing an English-Welsh Dictionary, and I wish it was a copious one. The Welsh Grammar and Welsh Dict^y. I hope you will not forget, if the good Lord prolongs your life. They are much wanted. I am sorry your letters should have miscarried. If they contained anything materially important, will you have the goodness to write them again immediately.

I am, Dear Sir, Your most Humble ser^t.

THO^s. CHARLES.

BALA *April* 4^th. 1806.

Please to send me No. 4 of the Greal by Mr. Elias who leaves Town soon."

This letter was followed three weeks later by another short letter:—

"DEAR SIR—Tho' I intend being in London soon, yet I have observed one erratum of importance which I should be very sorry not to have corrected, and as the printer intends to hasten the work, I send it as soon as perceived, in hopes it will come in time: in 1 Cor. 15. 24 *profedigaeth* is put for *pendefigaeth*. The errata escaped my notice before, because it was the copy of 1799 that I corrected, before I knew that the copy of '52 was to be adopted: in '99 I find some of the errata of '52 have been corrected, tho' others have been added. I am going over '52 with all the expedition I can, and I should be glad you wo^d be a little critical in looking over your proofs lest any should escape through my hurry and inadvertency.

I am truly yours

THO^s. CHARLES.

BALA, *April* 27, 1806.

Have I noticed before Marc 12 contents—*ymryson* is put for *ymovyn*? tho' it comes too late for the Test: it may be corrected in your Bible. I received your papers. I am right in the passages you noted down, except 2 Bren: 16. 14 put 1 Bren. 16. 14. Be sure not to alter a word—we are watched."[1]

The next thing one would naturally expect would be the announcement that the Welsh Testaments were issued on May 6; but, once more, the desire of every one concerned

[1] This and the two letters preceding it are from the Mysefin MSS.

was quite unexpectedly thwarted by a temporary hitch. That being the case, we will turn aside for a moment, before stating the reason for the disappointment, to listen to the sudden sound of an echo of the dispute about the orthography.

On April 23, 1806, the Protestants of Birmingham formed themselves into a society for the purpose of aiding the funds of the Bible Society, and everything went off well at the meeting. A few days later, however, the Chairman discovered this letter addressed to him:—

"SIR—In the short space of time which intervened between my receiving notice of the intended meeting of the Blue Coat Charity School, in aid of the Bible Society, and the day fixed for the purpose, it was wholly out of my power to obtain such information with regard to the proceedings of that Society as I wished to possess, beyond what could be collected from their Report. Viewing, however, the objects of it as altogether unexceptionable, I felt no hesitation in attending the meeting, and in acceeding to the resolutions which were put from the Chair; for though I consider the distribution of Bibles in the country to be very largely provided for by the Society for promoting Christian Knowledge of which I am a member; yet the printing of the Scriptures in Foreign languages, and the circulation of them in countries where they are yet unknown appeared to me a very desirable object.

I am sorry to say the result of the enquiries which I have been enabled to make, since the day of meeting is, that I am not encouraged to hope in any advantage to Christianity from this part of the Society's plan; for I am informed that even in the Welsh Edition of the Bible, which has been largely printed by them, 'Such liberties have been taken as are by no means warrantable.' I am not competent to prove the fact, but I find it[1] stated, and till such time, therefore, as I shall be well convinced that the Scriptures will not be corrupted in the hands of the Society, and till I have an opportunity of satisfying myself on some other points connected with this, I must decline taking any part in the proceedings of the Committee, and must request that my name be erased from the list of donations.

I am, Sir, Your very humble servant

BIRMINGHAM, *April* 30th, 1806. JOHN MAULE.

P.S.—In justice to myself that I may not appear to have abandoned without reason what I had undertaken, or voluntarily

[1] *Vide* "Letter to Lord Teignmouth, President of the Bible Society. By a Country Clergyman." [The correspondent's footnote.]

to have led anyone into error by my conduct on this occasion, I have considered it necessary to state the motives which actuated it thus publicly."[1]

The next day the Rev. Edward Burn, minister of St. Mary's Church, wrote to the Secretaries of the Bible Society for information wherewith to reply to Mr. Maule's insinuations.

"BIRM^M. *May* 1^st. 1806.

[GENTLEMEN]—The business of the Bible Society is in train, with great prospects of success. But an opposition has shewn itself, and I am earnestly desirous of being able to disarm it of the weapons to which it resorts. Two charges are brought against the Society—one, that you exclude the Apocryphal Books—the other, that very unwarrantable liberties have been taken in the edition of the Welsh Bible.

The first, tho' it does not appear from the Report, is probable enough, and every man of common candour will see the reason; but the latter I feel to be impossible, and am extremely anxious to have it in my power to refute from authority. Can you furnish me with documents for this purpose by return of post? The charge has this day been made in print by a Mr. Maule,[2] Curate of St. Philip's, and in a letter addressed to Simcox who was Chairman at the Public Meeting. We had succeeded in classing together a Churchman, a Dissenter, and a Quaker for each district of the town, and the application was going on till this day, when two of our clergymen withdrew for the above reasons. You know with whom all this originates. May God forgive him!

Y^rs Truly

E. BURN."[3]

Mr. George Simcox did not wait for the Society's reply to Mr.

[1] *Aris' Birmingham Gazette*, Monday, May 5, 1806.

[2] Son of Stephen John M., of Greenwich; matriculated at Queen's College, Oxford, October 17, 1788, aged 17; B.A., from Merton College, 1792, M.A. 1800; licensed perpetual curate of St. Mary the Virgin, Dover, December 19, 1817; died February 17, 1866. (Foster's *Alumni.*)

[3] Son of Charles B., of Killileagh, Co. Down, Ireland; studied at Trevecca, matriculated at St. Edmund's Hall, Oxford, May 26, 1784, aged 24; after keeping two or three terms he became assistant to Rev. John Riland, St. Mary's Chapel, Birmingham; he took sole charge in 1790, and took his B.A.; in 1791 he took his M.A. degree. September 19, 1810, he was licensed perpetual curate of Ashted Chapel, Warwickshire, and succeeded Mr. Riland as perpetual curate of St. Mary's, October 4, 1810; instituted rector of Smethcote, Salop, October 18, 1830, he continued to hold St. Mary's and his rectory until he died, on May 20, 1837, aged 76. (Foster's *Alumni* and *Index Eccles.*; Hale's *Early Hist. of C.M.S.*, p. 624; *Evang. Reg.*, ii. p. 2.)

Burn's letter, but prepared an answer, and sent the correspondence to the press, addressing his correspondent under the heading, "To the Rev. J. Maule, Curate of St. Philip's, Birmingham."

"BIRMINGHAM, *May* 3rd, 1806.

DEAR SIR—When I attended the meeting at the Blue Coat Charity School, called for the purpose of promoting the plan of the British and Foreign Bible Society, I had no other information on the subject than what could be collected from the Report. I was, therefore, precisely in the same situation with yourself. My taking the Chair was altogether accidental, being unanimously requested by the company present so to do, and I had no conception it would have exposed me to a newspaper controversy, and especially with a Clergyman of the Church of England. I shall leave to the noble President, the Right Reverend the Vice Presidents, and the other managers of the Society, the task of defending themselves against the HEAVY CHARGE of 'taking such liberties in the Welsh Edition of the Bible as are by no means warrantable,' and of convincing you 'That the SCRIPTURES will not be CORRUPTED in the hands of the Society.' Could I conceive this likely to be the case, I should follow your example, and request that my name be erased from the list of subscribers; but I would appeal to the understanding of the plainest man in the kingdom, whether he conceives the thing possible, whilst so many of the Bishops publicly sanction the Society, subscribe to its support, and from their office of Vice Presidents are STANDING MEMBERS of the COMMITTEE?

As a Churchman, I cannot for a moment entertain so unworthy a suspicion, and I am satisfied the public in general will place equal reliance upon their vigilance and care. Though I may admire, Sir, the zeal which prompts you to guard the sacred scriptures from being corrupted, I cannot but think the mode you have adopted to express the zeal, such as your judgment, upon reflection, will disapprove. Had you, Reverend Sir, before you addressed the PUBLIC, waited to obtain the removal of your scruples from some of the Right Reverend Patrons, or other managers of the charity, or till you were prepared to prove the fact you have heard stated, I would candidly put it to yourself whether there would not have been less 'danger of leading persons into ERROR by your conduct' than by prematurely circulating, in a common newspaper, insinuations against your superiors in the Church, and their co-adjutors, of

such a nature as, if well founded, must excite the INDIGNATION of every honest man, and that, too, on no better authority than 'your finding it stated' in an ANONYMOUS PAMPHLET, whether the report of the Society positively states that, in their Edition of the Welsh Bible, they had determined to follow the example of the Society for promoting Christian knowledge in printing from the Edition of 1746.

I acknowledge, Sir, I felt happy in presiding at a meeting to promote an object of such importance to the interests of Christianity as the circulation of the sacred scriptures upon so extensive a scale, and the pleasure was heightened by seeing the plan likely to be so warmly espoused by Protestants of every Denomination; and I am persuaded that you, Sir, will still join with me in hoping that if any solid objection to the plan exists, it will be removed, and that the town of Birmingham may unite with one heart and one spirit to promote so good a cause.

I must beg to decline all further PUBLIC correspondence on the subject, but shall be at all times happy to confer with you, or any other well-wisher to the cause, in PRIVATE, and to lend every aid in my power to promote a cordial co-operation in an association so truly Christian.

I am, with much respect, Reverend Sir, your faithful and humble servant,

GEO. SIMCOX.

P.S.—Since the above was written, I have read the Country Clergyman's address to Lord Teignmouth, which I cannot prevail upon myself to believe, Sir, that you had done, when you addressed your letter to me in Swinney's Chronicle. My opinion of your candour compels me to believe, that you wrote from the information of OTHERS, and not from your own perusal of the work. Had you read the Book, you certainly would have felt bound, in justice to the Author, to have stated that he mentioned the circumstances merely as a Report, which demanded investigation. Supposing it possible you may not yet have seen the passage, I shall give the Author's own words and conclude with observing that the BISHOP of ST. DAVID'S (a Welsh Bishop) is a Vice President, and a member of the Committee. 'Since these sheets were sent to the Press, the Author has been credibly informed, that the British and Foreign Bible Society are at this time preparing an edition of the Holy Scriptures, in the Welsh language, in which several liberties are taken in the translation as are by no means warrantable.' He here gives it merely as a Report, himself being unacquainted with the Welsh language,

and therefore unable to examine it, and determine how far it be true. Address to Lord Teignmouth by a Country Clergyman, p. 35."[1]

This plain speaking had the desired effect—it prevented any serious damage to the interests of the Society; but Mr. Maule does not appear in the list of Birmingham subscribers. Three weeks later this letter was sent to the Press, under the heading "British and Foreign Bible Society":—

"NEW LONDON TAVERN, *May* 14th, 1806.

SIR—We have the honour of acquainting you that the British and Foreign Bible Society at their General Meeting on Wednesday, the 7th ult., unanimously voted their thanks to the Birmingham Association, of which you are chairman, for the zeal and liberality with which its members have united for promoting the interest of the Society. As reports have been circulated thro' your public newspapers, which reflect upon the Society's proceedings with regard to the Welsh translation of the Scriptures, it may be satisfactory to the members of your Association to know that the only foundation for such reports was an attempt to correct orthographical irregularities, and the typographical errors which occur in the Welsh Scriptures, by a collation of the authorised editions only; and that upon receiving intimation from a respectable quarter, of some objections entertained against the proposed corrections, the Society submitted them to the arbitration of a learned Welsh Clergyman, nominated for that purpose by the University of Cambridge. It is, however, of importance to observe, that the liberties, supposed to have been taken, were with the orthography of the text, and *not with the text itself.*

When to this explanation it is added, that both the English and the Welsh impression of the Scriptures, printed for the Society, are executed under the direction of the University of Cambridge; and that the Society are restrained by the First Article of their Constitution from circulating any other copies of the Scriptures, in the languages of the United Kingdom, than those of the authorized Version, without Note or Comment; we trust it will be considered that the Society have given every security for the rectitude of their proceedings, and presented every motive for engaging in their support the united exertions of Christians of every denomination.

We beg to offer, Sir, our personal acknowledgements for the

[1] *Aris' Birmingham Gazette*, Monday, May 6, 1806.

distinguished part which you have taken in promoting a measure that reflects so much honour upon the several denominations of Christians in Birmingham; and commending our very cordial respects to the individual members of your Association.

We have the honour to remain, Sir, Your faithful servants

JOHN OWEN }
JOSEPH HUGHES } Secretaries.

[George Simcox, Esq]."[1]

Mr. Simcox replied:—

"BIRMINGHAM, *May* 20, 1806.

GENTLEMEN—This day's post brought me the honor of your letter of the 14th, conveying the thanks of the British and Foreign Bible Society to the Subscribers, in this town, to their benevolent and pious design. I shall not fail to take the earliest opportunity of making it known in the most public manner, accompanied with explanation as to the supposed liberties taken with the Welsh edition of the Scriptures; I trust it will have the effect of removing the very unpleasant impression made on the minds of some, by the representations to which it refers; and that there will be but one opinion as to the importance of the design, and the fidelity of its execution.

[GEO. SIMCOX].

[The Revs. John Owen and Joseph Hughes, Secretaries]."[2]

There appeared in the newspaper this paragraph, which takes its colour from this correspondence:—

"BIRMINGHAM BLUE COAT SCHOOL, *May* 16, 1806.

The Committee appointed at a General Meeting of the Clergy and laity of the different denominations of Protestants in this town, convened by a circular letter on the 23rd of April, have the satisfaction to state that they have this day received the final report of the gentlemen who undertook the collection, and that the amount of the annual subscriptions and donations is £602 : 17 : 0. The Committee beg leave to congratulate the town of Birmingham on the result of united exertions so truly creditable to the public spirit; and which they cannot but regard as a pledge of their future unanimity in support of whatever may promote the general interest of humanity and religion."[3]

[1] Bible Society's Misc. Book, No. 3, pp. 3, 4; and *Aris' Birmingham Gazette*, Monday, May 26, 1806. [2] Bible Society's Misc. Book, No. 3, p. 4.
[3] *Aris' Birmingham Gazette*, Monday, May 19, 1806.

This is only one instance of the use that was made of the orthography dispute, outside Wales; and every place was not so fortunate in the quality of its public men. Mr. Charles, sooner or later, came to know of these unpleasant episodes, and they gave him no little pain.

## XLIX

## THE BIBLE SOCIETY'S FIRST CONSIGNMENT OF WELSH TESTAMENTS

(1806)

JUDGING from the Report of the Bible Society for 1806 (p. 132), and from the dates on the title-pages of the first Welsh Testaments, one would unhesitatingly conclude that the Society was ready to distribute its first favour to Wales on the day of the annual meeting, May 7, 1806. That, however, was not the case. The publication of the Welsh Testament was delayed by a dispute between Andrew Wilson, the stereotypist, and the Syndics of the Cambridge Press, over the rightful ownership of the plates. The information we have gathered about the matter is best given in the correspondence.

"FULHAM, *May* 19, 1806.

REV. SIR—The Committee of the British and Foreign Bible Society, anxious to fulfil their engagements with the Welch, who contributed so largely to their funds, respectfully submit to your consideration, whether, pending the disagreement between the Syndics and Mr. Wilson, the Society could not have some advantage from the plates for the Welch Testament, which are now completed. Might the Committee be allowed to purchase the plates of Mr. Wilson, and resell them to the University, at such a price as the Syndics may think reasonable? or, might the Committee be permitted to take an impression of 20 or 30,000 copies, on their own account, while the property of the plates shall continue where it is? or finally, could the Syndics suggest any other mode by which the Committee might obtain such an impression, without being subject to those delays which a litigation between Mr. Wilson and the University may occasion?

The Welch are naturally impatient for what has been so long

promised; and the Committee are no less impatient to perform a promise which they gave on apparently good grounds. I entreat the favour of you, Rev. Sir, to lay our case before the Syndics; and have full confidence that both they and yourself will afford us every accommodation in your power.

I have the honour to be, Rev. Sir, Your faithful, humble Servant

JOHN OWEN, Secy.

The Rev. Dr. Turner, Vice-Chancellor of the University of Cambridge, &c. &c. &c."

The reply was prompt, but not cheering.

"[CAMBRIDGE], *May* 22, 1806.

DEAR SIR—The Vice-Chancellor, who met the Syndics yesterday, and laid before them your letter, has desired us to write an answer, and to request you to assure the Bible-Society that the Syndics are very much concerned at the interruption which has been given to the Welsh Bible, though it has not arisen from any neglect or delay on their part. They proceeded, in pursuance of their contract with the Society, to purchase a fount of types, and directed Mr. Wilson to cast plates from the said types, that impressions might be taken off at the Cambridge press. Mr. W. having finished the plates of the New Testament, they required him to send them to Cambridge, together with his account. This, we are informed, he refuses to do; and it is the sole cause that the Society are not supplied with the copies of the Welsh Testament for which they contracted. While Mr. Wilson persists in this resolution, there seems to be no remedy for the University but an Action at Law, to get the possession of the plates. But this could not perhaps be brought to a speedy issue, though it is not to be doubted what that issue would be. They certainly cannot authorize Mr. Wilson to sell *their* plates for his own emolument, nor can they allow impressions to be taken except at the Cambridge press.

However desirous of promoting the laudable designs of the Bible-Society, they cannot be induced, even by that consideration, to surrender the rights and property of the University into the hands of Mr. Wilson, whose ill-advised conduct has no other tendency than to harass the University, without any reasonable prospect of advantage to himself.

ISAAC MILNER
J. JOWETT.

To the Rev. Mr. Owen."[1]

[1] The Bible Society's Misc. Book, No. 3, pp. 6, 7.

The Bible Society appointed a deputation, consisting of the Rev. W. F. Platt, Wilmot Square, and Anthony Wagner, Esq., of Fulham, to wait upon Mr. Wilson; with the result indicated in these letters.

"LONDON, 28 *May*, 1806.

REV. SIR—In consequence of pressing solicitations from the British and Foreign Bible Society, communicated to me this day by two gentlemen delegated for that purpose, I have directed that one set of my Stereotype plates of the Welsh Testament be immediately sent to Cambridge. I beg explicitly to state, that this act, on my part, has no reference whatever to the Resolutions of the Board of Syndics of the 3d instant. It is an act purely and distinctly intended to evince my strong desire to oblige the British and Foreign Bible Society; to whom, also, I consider it due to transmit a copy of this letter, previous to their meeting on Monday next.

I trust you will give directions that the receipt of these plates shall be acknowledged on the part of the University; and I remain

Rev. Sir, Your obedt. Servt.

ANDREW WILSON.

To the Rev. and Right Worshipful Dr. Turner, Vice-Chancellor, Cambridge."

"No. 2 VINE-PLACE, PADDINGTON, 3d *June*, 1806.

GENTLEMEN—Agreeably to my promise to you on Wednesday last, I that day sent to Cambridge a sheet and a half of the Welsh plates; and I transmitted a letter to the Vice-Chancellor by post, of which the preceding is a Copy. I likewise wrote to Mr. Watts, desiring that he would send me the packing-boxes, for the conveyance of the remainder of the plates. Saturday's brought me an acknowledgement of the receipt of the plates sent on Wednesday preceding, from Mr. Watts; and intimating that the packing-boxes would be sent up on Monday (yesterday). I presume they have been delivered at the office; in which case, the whole of the plates must be gone before this time.

I have been much worse since I saw you last; which is the reason why you have not been informed of these particulars before.

I am, Gentlemen, Your much obliged obedient Servant

ANDW. WILSON.

To the Rev. Mr. Platt and To A. Wagner, Esq. For the B. and F. Bible-Society."[1]

Acting on this information, the Bible Society Committee asked the Rev. John Owen to write to Cambridge at once.

"FULHAM, *June* 3, 1806.

REV. SIRS—I am instructed, by the Committee of the British and Foreign Bible-Society, to acquaint you, that by a communication from Mr. Wilson, subsequent to the receipt of your last, they are informed that he has sent down one set of plates for the Welch Testament; and that he purposes sending down the remainder. The Committee cannot but rejoice in such an event, as it promises to favour the mutual wishes of the Syndics and themselves to give to the Welch, with as little delay as possible, an impression of the New Testament. The Committee feel a confidence, from the explanation already afforded on the part of the Syndics, that they will avail themselves of Mr. Wilson's concession to proceed on the execution of the Committee's order with as much promptitude and dispatch as may be consistent with their other engagements.

I have the honor to be, Rev. Sir, Your faithful, humble Servt.

JOHN OWEN, Secy.

To the Rev. the Syndics of the Stereotype-Press."[2]

Though the next note refers to the Welsh *Bible*, it forms part of the correspondence which arose from the dispute about the plates.

"FULHAM, *June* 17, 1806.

REV. SIRS—I am instructed by the Committee of the British and Foreign Bible-Society, to request that you will proceed to the execution of their order for Welch Bibles, according to the old manner of printing: in such case the copy shall be sent down without delay; and the proofs may be conveyed to Mr. Owen, for correction, at the Society's expense. The Committee are led to make this proposition by the importunate demand for the Welch Bibles, and the uncertain duration of that controversy which prevents the employment of the Stereotype plates.

I have the honor to be, Rev. Sirs, Your faithful, humble Servant

JOHN OWEN, Secy.

The Rev. the Syndics of the Stereotype-Press, &c. &c."[3]

[1] Bible Society's Misc. Book, No. 3, pp. 18, 19.
[2] Ibid. p. 41.
[3] Ibid. p. 42.

There is a slip in the date of the next letter—it may be due to our copying; the proper date is, no doubt, "15 June," but we leave it as it stands in our copy of it.

"CAMBRIDGE, 18 *June*, 1806.

SIR—I have delayed answering your favour of the 2d inst. in the expectation of the differences between The Univy. and Mr. Wilson being somewhat adjusted by the execution of an Arbitration bond, which I conceive might remove the prohibition for sending us more presses to work the Stereotype plates. From the business-like conduct of the Vice-Chancellor, who is extremely anxious to remove every impediment in the way of speedily executing your large orders, and to settle the dispute in question, I am induced to hope that an amicable understanding with Mr. Wn. is not far distant.

Under existing circumstances, however, I shall be able to begin printing the Welsh plates *at the end of this month*, when your edition of the 12mo Bible[1] will be completed, agreeably to my former promise. Perhaps it will be better to strike off *1000 Copies of the Welsh Test.* in the first instance, for an early supply —not later than *the middle of July*. The plates are safely arrived from Mr. Wilson.

Thus far, Sir, I have endeavoured to put the Committee in possession of the means at present in my power to execute the orders of the Society; and I would beg the favour of you to assure the Gentlemen that no exertion whatever shall be wanting in my department.

I have the honour to be, with much respect,

Your Obedt. humble Servt.

R. WATTS.

Mr. Tarn."[2]

On the day Mr. Tarn received this letter he wrote to Mr. Charles a letter of considerable interest, in the light of the rivalry between the S.P.C.K. and the Bible Society, with reference to their new Welsh editions.

"LONDON, *June* 17th. 1806.

DEAR SIR—I have the pleasure to inform you that a friend of ours was at the Meeting of the Bartlets buildings Society a short time since, when he heard Minutes read from which it appeared that the Welsh Bishops had determined on having the Welsh Bible *thoroughly revised*; that a Corrector was appointed at (I think) Jesus College, who is to correct the Press

[1] English. [2] B. and F.B.S. Correspondence.

—this Communication was made to our Committee on Monday last, who did not think it adviseable to wait for them; but as the dispute between Mr. Wilson and the Syndicate is not yet adjusted, they determined on writing to the Syndics to desire that they would immediately proceed with the Nonpareil Welsh Bible in the common method of printing (and to send their proofs to Mr. W. Owen) without waiting for Stereotype. To this Communication I have not yet received an Answer, but have just got a letter from Mr. Watts, the University Printer, stating that the plates are safely received from Mr. Wilson with whom he hopes that an amicable understanding is not far distant —that the Vice Chancellor is extremely anxious to remove every impediment in the way of executing our large orders, that he hopes to be able to procure more presses to work the Stereotype plates when matters shall be in a train of settlement with Mr. Wilson: but that *under existing circumstances*, he will be able to begin printing the Welsh plates at the end of this Month, when our edition of the English Bible will be completed, and that we may rely on having 1000 Welsh Testaments for an early supply by the middle of July at farthest. As soon as they arrive we shall get them to the Binder, and forward a Quantity to you with all possible dispatch.

I remain, Dear Sir, Yours in the fellowship of the Gospel

JOS^H. TARN."

The S.P.C.K. Minutes which the "friend" of this letter heard read were these, under "Tuesday, May 6, 1806":—

"The Lord Bishop of Bangor, reported to the Board, that the delay, in the intended work of printing and publishing a new Edition of the Bible &c. in the Welch Language, as ordered to be done, at a general meeting in March 1805, had been occasion'd partly in consequence of a resolution taken by the Delegates of the Oxford Press to print Bibles and Prayer Books on the Stereotype plan, and partly by the desire entertained by his Lordship, with the approbation of the other Prelates of the Principality, to revise the text, and procure a Copy of the whole work, as correct as possible, in all particulars, for the accomplishment of which, it appear'd that great pains had been taken, and effectual measures had been adopted.

His Lordship also produced a specimen of the Work, stereotyped, which met the approbation of the Board; and he reported that there was much reason to believe that the work would now go on, without further delay.

His Lordship likewise stated that it had been found expedient,

by the Delegates, to alter the resolution (see Minutes of April 30, 1805) of appointing two correctors, and that one only should be appointed viz. Mr. D^d. Hughes, of Jesus College: the Board, therefore, on the suggestion of his Lordship, agreed to allow to that single corrector the 30/- per Sheet,[1] heretofore intended for two correctors; for which alteration, very satisfactory reasons were produc'd to the Board.

Agreed that the thanks of this Society be respectfully presented to the Lord Bishop of Bangor, for the very great care and attention, which he has paid, of promoting the Society's design of printing the new Edition of the Welch Bible."[2]

After all that had been done by the Committee of the Bible Society to try and get the same text for their Bible as the S.P.C.K. were using for theirs, the substance of these Minutes must have been disconcerting; the Committee little knew of what was going on in the country, and that Mr. Charles had actually been asked to help the S.P.C.K. editors. Their determination to proceed, and trouble themselves no more about the identity of texts, proves that they had been established in their confidence in Mr. Charles's wisdom and knowledge. Their determination to abandon the stereotype method of printing in order to overcome the difficulties arising from the dispute over the plates, and dispatch the printing of their Welsh Bible, shows that their desire to serve Wales was as real as the desire of the Welsh to swell their funds. Their earnestness is reflected in these letters:—

"FULHAM, *June* 26, 1806.

DEAR SIR—The Vice-Chancellor promises that if I will send down the corrected Copy they will proceed to stereotype the Welch Bible *immediately* and *expeditiously*. I have according to your intimation sent off my Messenger to-night to Mr. Wilson for the first part of the Copy, and shall be obliged to you to send the remainder in order that I may take it with me on Monday.

You had better conclude to summon the Oriental Com^ee. at 11 on Monday y^e 7^th, and I will endeavour to get y^e business in train for you.

Y^rs Truly

J. OWEN.

P.S.—My Messenger is just returned, and says Mr. Wilson

[1] On May 5, 1807, this was altered to an annual stipend of £140 a year to Mr. Hughes, and £80 to an assistant, Mr. Hughes's salary to commence in March 1807.

[2] S.P.C.K. Minutes.

will send the Copy to you on Saturday morn^g. Do spur him up and secure it, as it would be fatal to my purpose to go without it."

"FULHAM, *June* 28, 1806.

DEAR SIR—I send you Miscell. Book N^o. 1. Have you received the part of the Welch Copy from Wilson? if you have send it by the Messenger.

Y^rs Truly

JOHN OWEN.

Mr. Tarn."

"KING'S COLLEGE, CAMBRIDGE, *July* 5, 1806.

MY LORD—As I presume your Lordship will be in the Chair at the meeting of the Committee on Monday the 7^th, I beg to inform the Com^ee. through your Lordship of the steps which I have taken on behalf of the Bible Society during my stay at this place, and of the knowledge which I have obtained in consequence of them.

The Evening of my arrival (Monday last) I went to the University Press, and had the satisfaction to find the business of the Stereotype in general much more advanced than I had any reason to expect it. I learnt also from Mr. Watts that the Vice Chancellor was very desirous to converse with me upon the different concerns of the Bible Society.

On Wednesday morning (the Ceremonies of the Commencement having prevented an earlier application) I waited upon the Vice Chancellor. He entered immediately into an explanation upon the delay which had been occasioned to the printing of the Welch Bible, assured me in the strongest terms of his entire disposition to remove every impediment which the controversy between the University and Mr. Wilson had thrown in the way of that object; and that in the mean time every thing should be done which could forward the views of the Bible Society. I explained to him the motives which had led the Committee to propose the old method of printing, and assured him at the same time, that, *expedition* being y^e object, the Committee would most gladly adopt the Stereotype without deviation, provided *expedition* could be obtained by such means. I further informed him, that Mr. Watts had by experiment ascertained that he could work the Stereotype plates by the common Presses, and that therefore an immediate beginning might be made of printing the Welch Bible. The Vice Chancellor readily acceded to this proposition, and authorized me to assure the Com^ee. that nothing

should be wanting on his part to put in execution the different orders of the Society.

Since that interview I have conversed with other Members of the University who direct the Press, and have received from them similar assurances. I have at the same time learnt both from them and from Mr. Watts, that the treatment which the Society has experienced from the University, the footing on which it has been placed, and the priority which has been granted to it in the execution of its orders, have produced loud complaints on the part of other Agents in the trade; but I have every reason to believe that to these complaints the University of Oxford has also discovered some jealousy, and in a conference between Deputies from their Press and others from our own; required, among other things, that the name of the Bible Society should not be admitted into the Imprint. To this requisition the Deputies from Cambridge have not acceded, a proof of which may be found in the Imprint of the Nonpareil Bible now submitted for inspection. I have gone into these particulars in order to satisfy the minds of the Com^ee^ that the very best understanding subsists between them and the Syndics of the Cambridge University Press.

I now request your Lord's and the Committee's attention to the specimens enclosed for their inspection.

N^o^ 1. containing two sheets of the Burgeois Bible now stereotyping. This will not be ready for delivery till the beginning of the next year.

N^o^ 2. is a sheet of a long primer stereotyped Testament. Of this 146 now remain in hand. The price (with allowances as usual) is 1s. 6d. The number on hand might be had, or any number more printed.

N^o^ 3. contains 4 Sheets of a Pica Testament now stereotyping, and which will be furnished within three months. The paper will be larger and better than the specimen, and the price (with allowances) 2s. 4d. I could wish the Com^ee^ to pay particular attention to this specimen. It was my intention to have recommended the University to print such a one. It is greatly wanted by the aged, the young, the slow reader and indeed by families in general. 5000 would be soon disposed of and do a great kindness to the world. If the Com^ee^ authorize me, I would avail myself of my situation here, and secure priority in this beautiful Book.

N^o^ 4. contains 6 copies of the Nonpareil Bible. The last sheet was drawn for me this morning: and the 994 remaining copies will be sent about the middle of the ensuing week. Upon

clearing the presses of these plates the Welsh Testament will be worked off.

I have seen the fount of the type which is prepared for the Welch Bible; and Mr. Watts is going up to town this evening designing, among other things, to complete his materials for setting up the types and casting the Plates without delay.

In order to make the importance of our Society more known to the superior Members of the University, I caused copies of the Report to be distributed to all the Heads of the Colleges, the day after my arrival. The printer having omitted to reprint the Rules of the Society, I procured immediately a page to be printed which might notify the object of the Society and the terms of Subscription. I send for the satisfaction of the Com^ee^ a Copy of the Report, such as it was when I circulated it.

The Com^ee^ will decide upon such mode of circulating the Report generally as they may judge best, and upon this subject, they will need no opinion from me.

I have the honor to be, My Lord, Y^r^ Lordship's very faithful Serv^t^

JOHN OWEN, Sec^y^."

Endorsed, "The Right Hon: Lord Teignmouth, President of the B. and F. Bible Society."

"KING'S COLLEGE, CAMBRIDGE, *July* 11, 1806.

DEAR SIR—I wish you to lay before the Committee of the British and Foreign Bible Society at their next Meeting the following particulars. Mr. Wilson has been at Cambridge, and had an interview with the Vice Chancellor, in which Mr. Wilson desired that a sum of money might be advanced to him in part payment for work done: but y^e^ controversy now pending prevented the Vice Chancellor from acceding to his demand. I had a long conversation with the Vice Chancellor on y^e^ subject before Mr. Wilson left the University, in order to try whether any accommodation could be brought about: but with manifestly every disposition both to do justice to Mr. Wilson, and oblige the Society, the Vice Chancellor did not feel himself at liberty to advance any money upon an account which was involved in so much litigation. I should acquaint the Com^ee^ that the Syndics of the Stereotype Press are gone out of College for the Summer: so that the Vice Chancellor could not procure any authority from them to comply with Mr. Wilson's demand: and without such authority he felt himself insufficient to take the step.

What I have to propose is, that the Committee (who have

I presume ordered the French Bible to be Stereotyped by Mr. Wilson) would advance him £100 or £200 upon that work as an encouragement to him; and in so doing they may keep a check upon him from time to time by making the Corrector report what quantity of work has been done. The sum he required of the University was £500: and when it is considered that his plates are locked up, and that he is really suffering loss by the interruption of his business, he will be found entitled to commiseration. I do not say this as prejudging y^e question between Mr. W. and the University; but, feeling convinced of his perfect readiness to forward the business of our Society, and of the difficulties under which he must labour by laying out money upon an expensive apparatus without being able to procure returns, I recommend an accommodation which *I know* will gratify him, and to which I believe the Committee will not see any serious objection.

I expect that the paper for the Welsh Testament will be delivered into the office to-morrow; and that business will be expedited. A neglect to give the excise-man due notice (viz. 48 hours) during Watts's absence prevented the weighing [of] the remaining half of the Nonpareil Bible till this day. This work is now performing, and the sheets will then be gathered and packed for the waggon.

As I think the proposition relative to Mr. Wilson of great consequence, I could wish that my Letter should be laid before the *Printing* Com^ee. as soon as possible; and if a meeting will not soon take place that one sh^d be called. Mr. Wilson can do *much* for us, and the step I propose would be a delicate way of doing *much* for him.

Be so good as to send me down rough Minutes of last Monday's business, and recommend a meeting of y^e Printing Com^ee. regularly once a week. There is much to be done, and great opportunity for doing it between my residence here and the Committee's meetings in Town.

I am, Dear Sir, Y^rs Truly

JOHN OWEN.

Let me know also when the Gen. Com^ee. meet again."

Address, "Mr. Tarn (Assistant Sec^y. to the B. and F. Bible Society) Spa Fields, London."

The next is endorsed, "The Chairman of the Printing Committee of the British and Foreign Bible Society, New London Tavern, Cheapside."

"CAMBRIDGE, *July* 19, 1806.

SIR—As I learn from Mr. Tarn that my Letter addressed to him on the subject of an advance to Mr. Wilson, on account of the French Bible, will be laid before the Printing Committee, I have nothing to add on that subject except my continued conviction that such a treasure would be likely to forward the interests of our Society, while it consults the convenience of Mr. Wilson.

I have this morning been at the Printing Office, and seen the greater part of the presses employed upon our orders. Mr. Watts had believed that there was a small stock of the long Primer; but while he was absent from the office, those copies were sent for by the Rivington: an impression is however now taking which promises to be very fair.

The 1000 Nonpareil Bibles were sent by Marsh's Waggon on the 12th; and upon finding that they had not been received by Mr. Smith so late as the 16th, I have made complaints, and Marsh's people have promised to write to town on the subject.

Mr. Watts cannot find any direction to the agent at Dublin for the Dublin Association, &c. He wishes to be furnished with it in order that he may send, when ready, the 1000 12mo Brevier Testaments ordered by the Committee for the Association.

The Welsh Testament is passing through the Press; and looks very beautiful: no time will be lost in completing it. The remaining materials for the Welsh Bible have arrived this morning from Town.

A good supply of the 12mo Brevier English Testament will soon be sent. Mr. Watts has promised to divide the impression now executing between our Society, and the Agent; so that I trust we shall be able to supply our Members to the full extent of their wishes.

Upon the whole, I think, our affairs are going on well in this place. Certainly Mr. Watts exerts himself to accomplish all his engagements with us. Almost all the Presses are employed in our service; and a very little time will put us in possession of an ample stock.

I am, Sir, Yr faithful Servant

JOHN OWEN, Secy."[1]

We must here interpose two letters bearing on the matter before us, but not of the official series. The first is by Mr. Charles, and the second is by Wm. Owen, in reply to Mr. Charles's.

[1] These five letters are from the B. and F.B.S. Correspondence.

| | "*1806* | *corrected* |
|---|---|---|
| Mat. | 17. 26, an interrogation is inserted without being wanted. | |
| | 23. contents—eu rhyvyg | eu rhwysg |
| Marc | 10. 21 yr hyn *oll* sydd genyt | yr hyn sydd genyt |
| | 6. 4 Nid yw | Nad yw |
| Luc | 3. 36 Arphacsad | Arphaxad |
| | 6. 32 y mae pechaduriaid | Y mae *y* pechaduriaid |
| | 11. 18 *ef* deyrnas ef | *ei* deyrnas ef |
| Rhuf. | 1. 4 yr adgyvodiadod di | yr adgyvodiad oddi wrth |
| | 26 eu gwragedd *hwn* | *hwy* |
| | 4. 10 ond y dienwaediad | ond *yn* y dienwaediad |
| Eph. | 5. 33 val ev ei hunain | val ev ei hunan |
| Luc | 7. 35 pawb | bawb |

In running over the Welsh Test: printed under your inspection I have observed the above trifling mistakes. As the Bible is to be put to the press immediately I hasten to communicate them to you, y^t^ they may be corrected in the B: I shall run over the whole soon—I hope you will have the inspection of the Bible, upon the whole the Test: is very correct; and I fear the B: will not prove so, if not submitted to your pen. Will you have the goodness to send the N^o.^ of the *Greal* to Mr. Burditt N^o.^ 60[1] to be packed with some Tracts for me. I hear you are expected in our country this summer; if true, it will give me great pleasure to receive you under my roof, for as long a time as you can afford

I am, Dear Sir, Your very H^ble.^ Serv^t.^

THO^s.^ CHARLES.

BALA, *July* 5, 1806.

What is become of the Welsh spelling book and Grammar? I must print immediately the first book, or A. B. C., for our Schools; if you have made any progress in the spelling book I should be very glad of your assistance for the improvement of my own. With this you will receive what we have used of late; I am sensible it will admit of great improvement. As it must be printed off without delay, any hints *speedily* communicated will be very thankfully received. An unusual spirit for learning is excited universally over the country at present. You will be surprised as well as pleased I am sure, when I inform you y^t^ one little girl 12 years of age has learnt and can repeat the *whole* Book of Psalms; others have learnt 60—80—and 100 chapters out. It would afford me the greatest pleasure I can be gratified with in this world to be able to give them the best

[1] Joseph Burditt, bookseller, 60 Paternoster Row.

assistance to further their progress. I wish your *Greal* to be made subservient to promote the same cause—and I am very sensible it is *your wish* also. To promote each other's felicity is our duty and our happiness, but this desirable end can never be obtained without the increase of useful knowledge, and without an increasing knowledge of the Bible, *the all wise God's book*, there can be no increase of real useful knowledge. *God* has given us a *book!* what an astonishing thought!"[1]

Mr. Charles must have had an advance copy of the Welsh Testament—probably one of those taken off the stereotype plates before the plates were sent to Cambridge, and which were looked upon as proofs. This is the only explanation of his possessing a copy about three weeks before the sheets were struck off at Cambridge; and in that way alone could the Bible Society Committee, in their Report (p. 132), on May 7, say that some copies were "completed, and are now offered for the inspection of the Society." The delivery of Mr. Charles's letter was delayed; when delivered, Mr. Owen replied:—

"*July* 23d. 1806—PENTON STREET.

REVD. SIR—I received your letter and the A. B. C. from Mr. Ellis,[2] and am sorry to find such a list of errors in the Testament. In Matt. 23, contents, I inserted Rhyvyg for rhwysg, from the ed. of 1630 and 1717, thinking it the best word. Marc 6. 4, I like the Nid yw of the ed. of 1752 here better than the others—but say you which shall be in the next. And it agrees with the English. The same remark applies to Luc 6. 32, *y mae pechaduriaid* for *y mae y pd.*

I have rather hastily run over the A. B. C. and return it. I have not yet formed the part 1st according to the plan of Mr. Butterworth.[3] Indeed I shd like to see that printed, for as he must have studied the subject so much, to have the result of his labours before me wod enable me to form a better thing than I could otherwise. I shall call on Mr. B. to get informn. whether it is likely that his book will be soon printed.

Should there have been any likelihood of my visiting Wales this summer, I should have been happy to have come to Bala and call upon you; but such a thing cannot take place for the present.

[1] Mysefin MSS. [2] Mr. David Ellis, woollen-draper, 30 Cloth Fair.

[3] Joseph Butterworth, law bookseller, 43 Fleet Street, a keen supporter of Sunday Schools and the Bible Society; elected M.P. for Coventry in 1812, and for Dover in 1819; he was a member with the Wesleyans; died, at his house in Bedford Square, June 30, 1826, aged 56 years, and was buried July 7 at City Road Chapel. (*Evang. Mag.*, 1826, p. 351; *Gent. Mag.*, 1826, ii. 378.)

I have just received 8 pages of the *New Testament*, as a beginning of the small letter edition of the Bible. Whether it is intended for other portions to go on at the same time I do not yet know. I mention this, in case you should have any corrections in the N. Testament, that they may be sent in time. Since writing the foregoing words (July 24) I have found the proofs to have been sent from Wilson's; and the Old Testament will go on at Cambridge at the same time, and the proofs sent here. Wishing you health to prosecute your labours for enlightening our countrymen,

I remain, Dear Sir, Your most humble Servant

W. OWEN.

I have opened the letter to inform you of my being too late to send with Burditt's parcel. I am glad that my delay was not the cause; for I find that the parcel was sent this day week (Friday 24) and it was on the evening of that day that Mr. Ellis brought your letter. When you write, a single letter will come free of postage, if instead of directing it to me you direct thus—On His Majesty's service, Tuesday July 30, 1806 (or any other date) Mr. L. Harper, Navy Pay Office, Somerset House, London. You may put W. O. on the wafer and it will be known the letter is for me."

It will be observed that Mr. Wm. Owen does not concern himself about the dispatch of the Scriptures; he is only concerned about seeing them through the press. The next two letters concern him and his work—both addressed to Mr. Tarn.

"CAMBRIDGE, *July* 31, 1806.

DEAR SIR—I request you to lay before the Committee of the B. and F.B. Society on Monday next the following Letters, viz.

N^o. 1. Copy of my Letter to the Secretary of the Dublin Bible Society.

N^o. 2. Letter from the Secretary of the said Society in consequence of mine.

With regard to the *Welch Bible* I wish Mr. W. Owen to be informed that upon perceiving how much the numerous paragraph characters (¶) encumbered the Text in so small a type as that in which the present impression is now executed, it was determined by me and Mr. Watts that the Nonpareil English Bible now stereotyped sh^d be a standard for the Compositor, and that he should retain in the Welch Bible only such (¶^s) as he found in the English one. This it appeared would both save

time and improve the beauty of the Text. Mr. W. O. will therefore, in correcting the Proofs, leave the ¶s as he finds them. I have however thought it necessary to desire that all the Copy should be sent to Mr. O. by this conveyance, in order that he may correct the orthography for proper names before the Compositor begins, as it will save much time. Mr. O. can correct a portion immediately, and send it down, and thus furnish a supply of copy with the proper names corrected, according to his convenience. If this be done, and the Compositors get, as they soon will, acquainted with the nature of Mr. O.'s corrections in other respects, it will not be necessary to send him a revise; a measure which very much retards the progress of the work.

The price of the English Nonpareil Bible is 3s. nominal, with usual allowances. That of the Welsh Test. (which cannot yet be fixed) may be assumed 1s. 6d. nominal, with similar allowances. The working off of the last is proceeding, and will very soon be accelerated by additional presses.

I have distributed copies of the Report in various places, and have the pleasure to find its reception truly gratifying.

I am, Dear Sir, Yrs Truly

Mr. Tarn." JOHN OWEN

On the last day of July, therefore, the New Testament had not been printed, and the Rev. John Owen must have forgotten this fact when he wrote (in 1815): "In the month of July, 1806, the New Testament having been completed, copies of it were issued from the stereotype press, and put into distribution."[1] The other letter is by Mr. J. Smith, with Mr. Watts, a printer to the University:—

"UNIV. PRINT. OFFICE, *July* 31, 1806.

SIR—I have herewith returned the 8 pages of the Welch Bible corrected; and at the same time have, with the advice of the Rev. Mr. J. Owen sent the copy of the Bible, in order that Mr. W. Owen may correct, in the margin, the proper names, which probably are as inaccurate in respect of orthography, as those of the first 8 pages; in doing which, I hope to remedy the delay, unavoidably occasioned by a return of the proof sheets to Town.

Mr. W. Owen will be pleased to observe that the paragraphs (¶) as now placed, agree with the English Stereotype Edition, 1000 of which were lately sent to the Society.

I remain, Sir, for Mr. Watts, Your very humble Servt.

J. SMITH.

[1] *Hist. of the B. and F.B. Society*, i. pp. 262-3.

Mr. O. will have the goodness to forward a small portion of the Copy with the proofs when returned."[1]

Since the matter has come before us in the explanation of the delay in the issuing of the New Testament, we may as well give the result of the Rev. Mr. Owen's appeal for help to Mr. Wilson. We have it in a letter from Mr. Tarn to Mr. Andrew Wilson himself.

"SPA-FIELDS, *Aug.* 9, 1806.

SIR—I have the pleasure to forward to you the following Extract from the Minutes of the Sub-Committee of the British and Foreign Bible Society, of the 21st ult.:—

'The Rev. Mr. Owen having represented, by Letters, to this Sub-Committee that such were the Circumstances between Mr. Wilson and the University of Cambridge that, with the best disposition on the part of the Vice-Chancellor to do justice to Mr. Wilson, he did not find himself at liberty to advance him any money, the Syndics having left Cambridge for the Summer; and Mr. Owen having suggested that a loan of £100 or £200 to Mr. Wilson would be a great convenience to him,

Resolved, That this Sub-Committee do recommend to the General Committee to advance on Interest, to Mr. Wilson a further sum of £150, on Mr. Wilson's making an Assignment to the Society of the Sum of £300 on the debt due from the University of Cambridge to him to be paid on the close of the arbitration.'

The above having been confirmed by the General Committee, should the offer meet your approbation, the money will be payable on your furnishing Mr. Reyner (for the Committee of Funds) with an order on the Syndicate, agreeably to the above Resolution.

I am, Sir, &c.

JOSEPH TARN, Assist. Secretary.

[Mr. Andrew Wilson.]"[2]

We now come to the first approach to certainty as to when the Society's first Scriptures were despatched into Wales.

"CLAPHAM, *Sept.* 16, 1806.

Lord Teignmouth presents his compliments to Mr. Tarn and has the pleasure to acknowledge the receipt of his note of Monday. Lord Teignmouth thinks the letters should be sent in English accompanied with a translation: the Metropolitan

[1] Bible Society Correspondence. [2] Bible Society's Misc. Book, No. 3, p. 42, and Minutes of Sub-Committee, 1804-10, p. 62.

Pluto may perhaps understand English or procure an Interpreter, but the Icelandic bishop may be at a loss.

Lord Teignmonth is most happy to hear that a supply of Welsh Testaments has been forwarded to Mr. Charles, and that the Welsh Bible is so far advanced, and thanks Mr. Tarn for the information. He did not recollect that there was no Meeting on Monday; and if Mr. Tarn will do him the favour to send transcripts of the English letters, Lord T. will sign them and return them to be despatched. There is no Russian Ambassador here as far as Lord T. can learn; but a Charge d'Affairs, Monseurs Nicolais, who has long resided in this Country, and can be little acquainted with ecclesiastical matters in Russia."

The arrival of the Testament in Chester is announced in Mrs. Charles's letter to Mr. Tarn:—

"DEAR SIR—I received your obliging Letter to Mr. Charles in His absence. He is at Present on a Tour with Mr. Hill and I do not expect Him Home before Wednesday Night. I have Just heard that Some Testaments are arrived at *Chester* but the Package was Got loose. our Carrier Says He was Obliged to leave them behind, however I doubt not we shall receive them next week. We are much Obliged for the trouble you have been about the Press,[1] it is not yet come to Hand but doubt not of receiving it in Due time. You will have the Goodness to charge upon it, the Postage and *all* other *expense attending it.*

I have Inclosed a draft by the Walsall old Bank on Messrs. Spooner Attwoods & Co.,[2] Signed Wm. Davies Banker London, for £30:0:0 and you can make the Balance even whatever side it is with Mr. Burditt. I shall be obliged by a line by return of Post that you received the Bill Safe.

by yesterdays Post I received a Letter to Mr. Charles from Mr. Smith[3] if you See Him Please to Say Mr. C. is from Home. Both your Letters will be Valuable Present for Him when He comes. I can only thank you and Pray for your Success in every Good work, who am

Dear Sir, Yours very Sincerely

SARAH CHARLES

BALA, *Sept.* 19, 1806.

[1] A new printing press for Mr. Charles.

[2] Bankers, in business at 40 Fish Street Hill, London, and London bankers of Charles Forster, Old Bank, Walsall. (Kent's *Directory*, 1808.)

[3] Mr. Thomas Smith, collector of the Bible Society.

Are the Testaments to be sold at 12d. is there Some allowance towards Carriage, &c. or is that to be added. I Suppose Mr. C— knows."[1]

Judging from this letter, and from that of Lord Teignmouth to Mr. Tarn, the first consignment of Welsh Testaments left the Society's Warehouse some time between Monday, September 8, and Saturday, September 13. The dates of May 6 and May 7 on the title-pages of the Testaments issued by John Smith and Richard Watts, of Cambridge, therefore, only indicate the time when they would have been published had all things gone on without dispute, as was expected when the plates were cast.

The story told in the *Christian Observer*, for July 1810, of the rejoicings at Bala on the arrival of the first consignment of Scriptures from the Bible Society, has often been retold, but has never, hitherto, been given its proper setting. As soon as the Welsh New Testament was bound in London, Thomas Smith was ordered to see that 500 copies were despatched to Mr. Charles with all speed. The order was executed in two lots of 250, and the first consignment reached Chester; but when the carrier went to load them—at Mr. Hugh Lloyd's, the chemist—he found that the packing-cases had given way, and refused to become responsible for their contents until properly packed and protected. Having to spend one night on the way, at Ruabon, with no safer shelter for his load than the yard of a common inn, it behoved him to be cautious. When he reached Bala, on the evening of Thursday, September 18, he informed Mrs. Charles of the mishap to the packages, and that same evening the news of the Testaments being actually ready was in everybody's mouth. By the Thursday week, the whole country was wild with excitement, and people began to pour into Bala from the neighbouring villages and hill-slopes at an early hour. When the time came for the carrier to be at no great distance from the town, the people went out in crowds to meet him; the old mare, which had ever before been obliged to struggle with her load as best she could, was now relieved of it, and muscular farm-servants pushed themselves for the first into the shafts. Ropes were adjusted and manned and maidened, and the cart was literally swarmed on all sides; then the joyful procession proceeded towards the town, where they were hailed by crowds which blocked up the streets. Mr. Charles, who had only arrived home from his tour with the Rev. Rowland Hill the night before, had no time to examine the copies—the impatience

[1] B. and F.B.S. Correspondence.

of the people hardly gave him time to unpack the boxes—for even his dignity, and the reverence in which he was held, could not prevent the people from snatching the first copy they could reach. How quickly the supply vanished, the correspondence shall declare. The first Scriptures of the British and Foreign Bible Society reached Bala, then, on Thursday, September 25, 1806.

The state of the Bible's progress at this time is shown in a note from Wm. Owen to our subject.

"REV. SIR—I send this to inform you, that, for expedition, the Bible now printing at Cambridge is divided so that additional hands may go on with it; and, as Isaiah begins one of those divisions, if you have any corrections in that book and in Jeremi, please to send them for insertion, as soon as conveniently you can. This is the present state of the progress made in printing: to Exodus xx.—Luke xx.

The Greal for Alban Elved being just finished, I shall send it with the former N°. to Mr. Burkits; so that you will receive both together.

The correcting of the press has of late kept me so closely to work that I have time to think of nothing else scarc[e]ly; and therefore the little things in agitation have stood still; but I intend very soon to call on Mr. Butterworth to inquire whether his plan is published. Being obliged to send this in a hurry, please to excuse my being so short in my communication. I hope that you and family enjoy health.

I remain, Rev. Sir, Your respectful Servant

WM. OWEN.

PENTON STREET, PENTONVILLE,
LONDON, *Sept.* 18, 1806."

We have not found Mr. Charles's reply to this, but it is certain that what corrections he had were forwarded; but we have his first letter to Mr. Tarn after his tour with the Rev. Rowland Hill—of which particulars will be given again.

"DEAR FRIEND—The Press is at last set up, and seems to be a good one. A few articles are wanting which belonged to it—one screw, the sheep's foot, two wrenches, still, brazer—what would amount in all to about half a guinea to buy them, will they make any allowance towards them. I am very much obliged to you for your trouble, and shall be always ready to return the favour if ever in my power. The 500 Test: were all sold immediately. Remittance for them has been made to Mr. Smith, with orders for more, which I hope will be forwarded as

soon as possible. I have pointed out a few mistakes to Mr. W. Owen. If they could be corrected it would be very desirable, and the sooner the better, if done at all. They are not above twelve of any importance. Some of them are only the top of the *h* or the tail of a *y* broken off, but still they alter the import of the word entirely. An *l* is put for *i* and *f* for *s* in one or two instances. If they co^d^ be corrected, we might say we had a perfect book. As it is, it surpasses in correctness any other ever printed in the Welsh Language—w^ch^ is no small gratification. It is still more so, as it has provoked those concerned in Editing Welsh Bibles, to bestow more care upon them in future. Since the Sample of the small Bible came to hand, a general desired (*sic*) has been expressed by all who have seen it, of having one or two thousand extra Testaments printed. I believe they would sell, as it is become very much the fashion among our people to have a small book in their pockets where ever they go; and nothing is more agreeable than some part of the Bible. In this, I wish to gratify them to the utmost, that the flame already kindled, may be constantly fed. O it is delightful to see, how much they love the book of God; and with what pleasure thousands of them learn and repeat it publicly. Doubtless the seed now sown in their minds will produce a most plentiful crop; and, by the blessing of the Lord, end in eternal glory. I must say, the more I am with them, the more I love the Bible myself. Thanks be to God.

I am, Dear friend, y^rs^ truly

THO^s^ CHARLES.

BALA, *Oct^r^.* 11, 1806.

Kind remembrance to Mrs. T."

When Mr. Charles said on the 11th that remittance had been made to Mr. Thomas Smith, he evidently meant to post the following letter that day; something must have prevented him from fulfilling his purpose, and the letter has the postmark of "Chester. Oct. 17, 1806."

"Bible Society account with Rev^d.^ T: Charles.

| | | £ | s | d |
|---|---|---|---|---|
| June 5, 1806. | Rec^d.^ of Rich^d.^ Phipp, Warrington . | 1 | 1 | 0 |
| | Mrs. Ashwell,[1] Buckingham | 1 | 1 | 0 |
| | Rich^d.^ Jones, Esq^r.^, Lodge, Bala . . . . | 1 | 1 | 0 |
| | [Carry forward . . | £3 | 3 | 0] |

[1] Miss Ashwell, previously of Milborne Port.

| | | £ | s | d |
|---|---|---|---|---|
| | [Brought forward . . | 3 | 3 | 0] |
| July 21, [1806. Rec^d. of] | Mr. Williamson, Chester . | 1 | 1 | 0 |
| | Mrs. Jones, Ironmonger, Wrexham, Subscription for two years . . . | 2 | 2 | 0 |
| Sep^r. | 500 Welsh Test: @ 12^d. | 25 | 0 | 0 |
| | 6 in Calf @ 18^d. | | 9 | 0 |
| | Case for 250 Test: . . | | 8 | 0 |
| | | 32 | 3 | 0 |
| | Postage of a Letter . | | 1 | 8 |
| | | 32 | 1 | 4 |

DEAR SIR—I have here inclosed a Drft to the amount, which I beg the favour of an acknowledgement of ℔ return of Post. The 500 Test: were disposed immediately. I hope you will be able to send me 500 or 1000 more *very* soon. Pray let me have them as soon as possible, as I shall have no peace, for a day, with inquiries after them, till they arrive. Please to send also as under with all speed.

| | | |
|---|---|---|
| Mrs. Foulkes, Shopkeeper, Machynlleth, Montgomery Shire, . . . . . [per] | Nelson[1] | 200 |
| Mrs. Jones, Shopkeeper, Llanvyllin Montgomery Shire, . . . . . | Nelson | 100 |
| Mrs. Sarah Evans, Shopkeeper, Llanvair, Montgomery Shire, . . . . . | Nelson | 100 |
| Mr. Rich^d. Lloyd, Llanidloes, Montgomery Shire, | Bird[2] | 200 |
| Mr. John Griffiths, Shopkeeper, Barmouth, Merioneth Shire, . . . . . | Bird | 200 |
| Mrs. Charles [inserted by Mr. Tarn], . . | Bird | 113 |

All to be forwarded ℔ Shrewsbury waggon; except my own, which are to be sent ℔ Chester canal, from Paddington.

I look upon myself responsible to the committee for all that I order, whether sent to myself or others. I am very happy to hear (and so are thousands in my country, to whom I have shewed the sample) that every means are used to expedite the Small Bibles. It is the opinion of many as well as myself that if 2000 extra Test: were printed of the same size with the Bible,

[1] Carriers' agent, 90 London Wall.

[2] Ditto, Four Swans, Bishopsgate. (*Shopkeeper and Tradesman's Assistant*, 1808.)

that they would undoubtedly sell. With every respect and gratitude to the Gentlemen of the Committee,

I am, dear Sir, truly and affectionately y^rs

THO^s. CHARLES.

BALA, *Octr.* 13, 1806.

[Mr. Thomas Smith.]"[1]

He who would serve his fellows must not consider his feelings; but one cannot prevent his wife from considering them for him. Our next letter, with the address of "Mrs. Charles, at Bala" on the back of it, brings Mrs. Charles once more before us as the champion of Mr. Charles's good name; the letter was written by Thomas Jones, Cutler, Chester—an influential deacon with the Congregationalists (or Dissenters), as we have seen.

"CHESTER, *Oct.* 29, 1806.

DEAR MAD^M.—I rec^d. your friendly letter on my return from Manchester on Fryday last. I fully agree w^th you on the necessity of avoid[ing] any thing that may be grievous to one Another as Child^n. of the Kingdom and to Cultivate love and Affection by Every means.

The Charge you Say is that I Should Say at the fair that I had got Some testaments for Dissenters, that Mr. Charles would dispose of none but to his Own people. the first of these is true—but the latter I utterly denigh, it must be a great mistake in the pirson that told you, for how Could it be, for in a letter from Mr. Lewis of Llanu[w]chlin about a week or fortnight before the fair he mentions that he had Spoke to Mr. Charles and that he was to have 150 testaments from him—it may [be] needfull that I explain the reason, of my getting them for Dissenters. Some time ago, Mr. Charles and me was speaking together about the welch testaments when the[y] would Come out and I Ask^d. him how many he thought to have—he mention^d. Some thousands it might be five. I then and Since thought that I would order few hund^rs. to Send to the dissenting Ministers at a distance accordingly I order^d. 300 two hund^rs. come before the fair—100 after. one of your people from Merionethshire being in the Shop, I S^d. to him I have got 200 welch testam^ts. from London in y^e back Shop—have you says he, will you give me some, I Said I would do it w^th y^e greatest pleasure, but I got them w^th a View of Sending them to the dissenting Ministers at a distance and now the Sloops are at y^e

[1] This, and the previous letter, from the Bible Society Correspondence.

crane if I miss the oportunity of Sending them it may be long before I have it again and as Mr. Charles has so many and me so few, I hope you will excuse me, he seem$^{d.}$ well satisfy$^{d.}$ w$^{th}$ [the] reason: he ask$^{d.}$ me for one for him self I S$^{d.}$ yes sure and gave it him. I have Since Sent y$^{e}$ parcells 4 for Anglesea and 3 for Carnarvon$^{sh}$. I kept [a] few and have told my Serv$^{t.}$ that if any of your people wanted [any] the[y] Should have them w$^{th}$ pleasure. I had four welch ministers dineing w$^{th}$ me on munday, the[y] had been at Liverpool Annuall Meeting and was going to Holywell and Denbigh Meeting of ministers—the[y] wanted much to have testam$^{ts.}$ from me but I had Not One. I dont see y$^{e}$ Use of me sending testaments to Merioneth$^{re.}$ I have no doubt the[y] will meet w$^{th}$ Supply from you when ever the[y] Apply—from the Very great Advantage the Bible Society rec$^{d.}$ from you, I Should have No doubt you may have wh$^{t}$ quantity you like. I hope my dear Mad$^{m.}$ that nothing will take place to Obstruct our Union and fellowship in the Gospel and am w$^{th}$ great esteem and Affect$^{n.}$ to Mr. Cha$^{s.}$ and you in y$^{e}$ Lord

THO. JONES."

Mrs. Charles had another matter to exercise her mind a little later; the bankers would not cash the draft forwarded on September 19, and she wrote to Mr. Tarn:—

"D$^{r.}$ SIR—I am very sorry you have had that Bill to have so much trouble about it, I have taken it of one Tho$^{s.}$ Price Drover—whom I hear will be about the 8$^{th}$ of this month at Chylham[1] near Canterbury Kent—when He is at Home He live[s] about 20 miles from here—but is not expected home some time. I wrote by this Post to Chylham, and desired Him to Send you the £30 and to take up the Bill. If you can Get the money either from Him or by Presenting it again to the Bank. I shall be Obliged to you for Keeping it one week to try and if not Paid in that time, I must have it back Noted &c. to try to get the money of the family here, I have inclosed you 5 Notes, together £30 0. 0. if the money for the drft is Paid you, I shall be Obliged to you to Pay £30 to Mr. Alderman Lea N$^{o.}$ 26 Old Jury. I beg a line by return of Post to satisfy me that you rec$^{d.}$ the inclosed Bills Safe and if the drft must be returned Please to mention the expenses of it for me to Shew, or if Price takes it up of you of Course you will Charge the expenses to Him. You will have the Goodness to Pardon all

[1] Chilham, 6 miles from Canterbury.

the trouble I give you. I cannot now help it. Mr. Charles Sends Kind Love to Mrs. Tarn and Self

I am Dear Sir, Y^r much Obliged Serv^t.

SARAH CHARLES.

BALA, *Nov.* 1, 1806.

This day we rec^d. the Testaments."

With this acknowledgment of the second consignment of Testaments, Mr. Charles sent an order for more, writing his note at the end of Mrs. Charles's letter.

"Please to send as soon as possible 500 Welsh Test: Directed to Mr. Rich^d. Owen, Shopkeeper, Caernarvon, ℔ Chester Waggon. 500 D^o. Directed to Mr. Michael Roberts, Shopkeeper Pwllheli Caernarvon Shire and the same conveyance. 500 D^o. to Mr. Peter Roberts, Shopkeeper Llansannan, Denbigh, ℔ Chester Waggon. 200 D^o. To Mr. W^m. Davies, Carrier Llanrwst Denbigh Shire, ℔ same conveyance.

If 250 were sent to each first of all, and the remainder to follow. Every part of the Country is so very anxious for them, that it is impossible to satisfy their impatience. Send me 500 more as soon as possible. The last boxes came this morning, and are nearly all gone. They come for them from all parts of the Country, when they hear they are expected to come.

[THO^s. CHARLES.]"

This message was followed a little later by a letter to Mr. Thomas Smith.

"BALA, *Nov:* 20, 1806.

DEAR SIR—I have inclosed you a Drft of £30 to settle for the Testaments already, and in part of payment for the next Supply, which I have no doubt you will have the goodness to forward as soon as they are ready.

On the cover of the Christian Observer for last Month I observed an advertisement requesting remittance to accompany all orders to the Society for Books. I think it a very proper procedure, and will, I am convinced, prevent a great deal of trouble and inconveniency, not only to their agent, but to me also, and perhaps, others in the country. I must plead ignorance of their wish on this head; but shall make it the undeviating rule of my future proceedings. It is well to begin as we mean to go on; therefore it is my particular request that you will *postpone* sending the books I before ordered to the several parts of the Country, and directed to the Persons named in my Letter, until you have received remittance for them either from me or the persons

themselves. I will soon acquaint them with the resolution of the Committee on this head. To many of them it will be attended with no inconveniency. I shall be glad to know whether the Welsh Test: are sold at 12d. to *non subscribers?* *Perhaps* if a little difference were made it would procure more subscriptions. I am doubtful, but should be glad to know the will of the Committee respecting it. Please to acknowledge the Draft by first Post.

I am Dear Sir, truly and affectionately yrs

THOS. CHARLES."

The two letters which follow were written on one sheet, and addressed to "Mr. Joseph Tarn, No. 12, near Spa Fields Chapel, London."

"DEAR SIR—The inclosed drft makes its appearance to You once more If Payment is again refused I Beg to have it by return of Post, or Else *to hear that it is Paid.* In that case I Shall be Obliged if you will have the Goodness to apply the money as follows

| | | | | | | |
|---|---|---|---|---|---|---|
| Pay for me to Mr. Burditt a Balance I owe Him | | | | 4 | 4 | 0 |
| to the Sunday School Society from *John Roberts, Carnarvon* . . . . . | | | | 2 | 2 | 0 |
| to the Mission Society from Mr. *Thomas Jones Ruthin* . . . . . | | | | 0 | 10 | 6 |
| to Mr. Smith for Bible Society for Testaments *Sent* Richard Lloyd Llanidlos . | £10 | | | 20 | 0 | 0 |
| for Testaments *to be Sent* to William Jones Shopkeeper Llanidlos, who is a Subscriber . . . . | £10 | | | | | |
| Do. Bible Society | | | | | | |
| | £ | s | d | | | |
| Hugh Owen Esqr. Atty Bala, Donation . . | 0 | 10 | 6 | 2 | 2 | 0 |
| John Jones Penparke, Subscription . . . | 0 | 10 | 6 | | | |
| John Williams, Shopkeeper, Dolwyddelen, Subscription | 1 | 1 | 0 | | | |
| | | | | 28 | 18 | 6 |

the Balance to my current acct. with Smith for Testaments. I will Send you another Bill for the Purpose within mentioned instead of troubling you with this, only as I have seen the Drover's Letter

to you it will not be so well to Send it any body Else, I Shall be much obliged by a line from you to know whether it is Payed or not—who am Dear Sir

Y^r Very troublesome Serv^t.

SARAH CHARLES.

BALA, *Dec^r.* 3, 1806.

We have no[t] one Testatment. The money we Sent Mr. Smith before is for a Supply to Poor BALA. the last Box we received was *113*."

So far, Mrs. Charles; now, Mr. Charles:—

"D^R. SIR—I expect Mr. Smith will have remittance from all the persons to whom I ordered the Test: before they are sent; but if not, let him send them and I will remit immediately. I have ordered them all to send money with their orders, which request I have no doubt will be complied with. The *whole* country is in great distress for supplies; I have no doubt but they will be sent as soon as ready. There is no commodity in greater repute. I sho^d be glad to know whether they are for the same price to non-subscribers? With kind remembrance to Mrs. T.

I am affectionately y^rs

THO^S. CHARLES.

I can sell no Tracts at present,—the Test: swallow up every thing else."

There is a note in Mr. Tarn's handwriting: "Balance £1 : 1 : 6 passed to Mr. Charles's Account for Testaments."[1]

A story of toil and care is concealed under the seemingly trivial details of these letters, the unfolding of which must be left to the penetration and sympathy of the reader.

[1] The last three letters, from the Bible Society Correspondence.

## L

## THE BIBLE SOCIETY'S FIRST WELSH BIBLE

(1807)

THE difficulty of the Bible Society at this time was to cope with the demands from all parts of Wales; orders poured in, and the press of the University of Cambridge was unequal to the calls upon it. It was, literally, an instance of a paralysed press. This letter will explain, better than any words of ours, the position of the Cambridge Syndics; "The original [was] written on a Proof of Welsh Bible," says Mr. Tarn, on the back of the copy made by him:—

"CAMBRIDGE, *Decr.* 12, 1806.

Dr. SIR—I am equally sorry with yourself that there should by any occasion for further complaint respecting the Supply of Books to the Society. Mr. Owen's Letters on the subject were lately before the Board of Syndics and I can assure you that every exertion is making to exceed the utmost demands of our Friends.

We have 5 Stanhope presses and 6 Common ones now employed, 3 of these are at present getting forward with 5000 Welsh Testaments and 2 others are engaged in completing your orders for Pica and Long Primer [English] Testaments, 1000 of the Pica Testaments is at this time packing for the Society to be forwarded to Mr. Smith to-morrow morning.

I have been expecting more Stanhope presses from Mr. Walker agreeably to a strict promise he made in September last, and in consequence of the great demand for our editions I commissioned Mr. Matthews in Duke street Lincoln's Inn fields to send me any second hand common presses he might meet with; he was unsuccessful however and is now about to forward two new Common presses to me—these I expect next week or thereabouts, and if these be not sufficient I will continue to

procure others, be assured nothing shall be wanting on my part to expedite all the Society's orders.

Yours most respectfully

R. WATTS.

Mr. Tarn, &c."

On the back of this copy of Mr. Watts's letter is written another note, in Mr. Tarn's handwriting.

"Under date of 2d of Jany. Mr. Watts's Clerk writes *on a proof*, That 5000 Welch Testa. are just finished, 1000 or 1500 of which shall be forwarded next week (if possible by Thursday). That the first 1000 of the Pica Testt. 8vo were sent to Mr. Smith on Monday last; and by the arrival of more 12mo Blocks they are enabled to proceed with the 12mo sizes and have again put to press the Nonpareil 12mo Bible and the Brevier 12mo Testt., so that in the course of a few weeks they expect to forward a good supply."

The two foregoing communications were read at a Committee Meeting held at the New London Tavern, January 5, in the Minutes of which occurs this entry: "Resolved that a further sum of Ten Pounds be advanced to Mr. William Owen on account of correcting the Welsh Testament and Bible." Then, at a Printing Sub-Committee, at the same place, on January 12, it was decided to record that, "This Sub-Committee having considered the extraordinary labour and attention of Mr. Wm. Owen in superintending the Printing of the Welsh Bible and Testament,

Resolved, That it be recommended to the University of Cambridge to pay him at the rate of three pounds per sheet for collating the various editions, correcting and superintending the Press, of the first edition of the Stereotype Welsh Bible and Testament.

Note. It is not intended that this price shall apply to any future edition."

At a meeting of the General Committee, on February 2, the Finance Sub-Committee were asked to pay Mr. Wm. Owen for what he had done, at the rate mentioned. Also, "The Rev. Mr. Owen reported, That, when at Cambridge, he had been assured by the Agent of the Syndicate that the price of the Welsh Testament on the best paper, will not exceed 10d. (net price), and that some which have been printed on inferior paper will be charged proportionately lower. Also that Mr. Watts had been authorized to Enter a Minute of the terms recommended

by the Printing Sub-Committee of their Society to be paid to Mr. William Owen for Collating and Correcting the first Stereotype edition of the Welsh Scriptures, but that he must be paid, in the first instance, by this Society and the amount will be allowed in the first settlement of the account."

As this question comes up later, in an important connection, and inasmuch as we are informed of the state of the Welsh Bible's progress up to that date, we present the account and the receipt of Mr. Wm. Owen.

"The English and Foreign Bible Society to W. Owen, Dr. 1807, Feb. 2d. To collating and correcting the Welsh Bible as follows

Testament 332 pages; first 4 Books of Moses 134 pages; Isaiah 38 pages; in all 504 pages,

| | | | |
|---|---|---|---|
| 21 sheets at £3 per sheet . . . . . | 63 | 0 | 0 |
| Second Edition of the Testament, to the end of Romans, being 134 pages, or 5½ sheets at 20s. per sheet, . . . . . | 5 | 10 | 0 |
| | 68 | 10 | 0 |

Cr.

| | | | |
|---|---|---|---|
| 1806 By Cash from Mr. Smith £10 . . } 1807, Jan: By Cash from Mr. Reyner £10 . } | [20 | 0 | 0] |
| Balance due | £48 | 10 | 0 |

[In red Ink] Exd. and found Correct. Josh. Tarn.

Ordered to be paid by a Resolution of the General Committee February 2d. 1807. Josh. Tarn."

"London, *Feb. 7th.* 1807.

Received of Mr. Reyner on account of the English and Foreign Bible Society the Sum of Forty Eight pounds 10s., being the amount of a Bill del[ivere]d for superintending the Welsh Bible to the 2d of Feby. instant

£48 10 0 Wm. Owen."

If, after all that has been made patent by the correspondence already presented, some one asks for evidence to justify the doings of the Bible Society, this note supplies it:—

"*Feb.* 10, [180]7.

Dear Sir—The non-appearance of Mrs. Nutcombe's[1] name in the list of subscribers was very natural, as I had never received any subscription from her until now. I had a letter from her

[1] Mrs. George Nutscombe, Tachebrook House, near Warwick.

not long ago upon the subject. I thank you for Watts's extract, altho' I had the substance of it in a letter from him about a fortnight ago. All the edition of 5000 Welsh Test^ts^ are bespoke, *and more.* I hope therefore, you will urge him for a further supply, soon as possible

Yours very sincerely

THO^s^ SMITH.

[Mr. Tarn.]"

Mrs. Charles pressed Mr. Smith, he pressed Mr. Tarn, and Mr. Tarn had to whip up Mr. Watts.

"DEAR SIR—Mr. Charles being from home I take the liberty of requesting the favour of a Line about the Testament[s]. I doubt not but you will Send us Some as Soon as you can; but I have so often Said they are coming that I wish to give the People Some Satisfactory answer. I think the Sum you have on Hand from us for Testaments not Sent excepting 113 in Nov^r^ is £31 : 3 : 2. If you Please to see Whether my Statement is right as Copyed the other side. If more Testaments can be Sent we will Send money when we know it Immediately.

If we had but these Testaments once more I think our People many of them w^d^ learn them out or Get them by Heart, then there will be disappointment. It w^d^ afford you Pleasure and Pain was you here to see their Importunity for them—excuse me Dear Sir for troubling you with this Scrawl who am

Y^r^ very unworthy Serv^t^

SARAH CHARLES.

BALA, *feb^y^* 13, 1807.

| | | | | | | |
|---|---|---|---|---|---|---|
| Postage Charged the Society | | | | 0 | 1 | 8 |
| Sent to Mr. Smith | | | | 30 | 0 | 0 |
| to Mr. Tarn | | | [£]30 | | | |
| out of which He P^d^ Bible Society | | | | | | |
| Subscription | 2 | 2 | 0 | | | |
| Sunday School | 2 | 2 | 0 | | | |
| Missionary | 0 | 10 | 6 | | | |
| Burditt | 4 | 4 | 0 | | | |
| | | | [£8 18 6] | | | |
| For Testaments [£30 – £8 : 18 : 6 =] | | | | 21 | 1 | 6 |
| | | | | 51 | 3 | 2 |
| What we rec^d^ from Llanidloes | | | | 20 | 0 | 0 |
| to come to Bala, Testaments | | | | 31 | 3 | 2 |

We rec^d. 113. We owe the Society Subscription of Mr. Jones 1 : 1 : 0, Mr. Colley 1 : 1 : 0, Mr. Roe 1 : 1 : 0."

The next letter, also to "Mr. T. Smith," has no date affixed to it, but the London postmark is "Feb. 23, 1807." It must have been written, therefore, about the 20th.

"D^r Sir—I am Sorry to find So Great difference in our acc^t. to the Best of our knowledge by every enquiry we can make we have not rec^d. near So many Testaments as you Sent.

| | | | |
|---|---|---|---|
| What you Sent in Sept^r. we rec^d. in about a month | | | 500 |
| What you Sent in Oct^r. we rec^d. Part in Oct^r. and Part [in] Nov. . . . . | | | 750 |
| Nov^r. we rec^d. on the 22^d what you Sent oct^r. 25 . . | | | 113 |
| this is all we received. I have y^e Statement *Oct^r. 14* that you had forwarded in all 1250 at 1s. . | 62 | 10 | 0 |
| 25 Calf @ 1/6 | 1 | 17 | 6 |
| Cases | 1 | 12 | 0 |
| | 65 | 19 | 6 |

Oct^r. 14 we had only received 500 of which I had a Note 25 : 0 : 0, 6 in Calf 9 : 0; Cases 8 : 0. We received none without being advised by you But the *last* which [were] received, containing 113, which made me mention 113 in my Letter to you. We received None Since the 113 which arrived on the 22^d of Nov^r.

| | | | | | | |
|---|---|---|---|---|---|---|
| | | | | Carried over | 65 | 19 | 6 |
| | | | | 113 | 5 | 13 | 0 |
| | | | | 6 in Calf rec^d. | 0 | 9 | 0 |
| | | | | Cases | 0 | 8 | 0 |
| | | | | | 72 | 9 | 6 |
| Oct^r. 16 P^d. Bill on Deveynes Noble & Co. | | | 32 | 1 | 4 | | |
| Charged Postage to the Society | | | 0 | 1 | 8 | | |
| | | | 32 | 3 | 0 | | |
| [Less] Subscription money . . . | | | 6 | 6 | 0 | | |
| | for Testaments | | | | | 25 | 17 | 0 |
| | Nov^r. 11 | Cy Drft | | | | 33 | 10 | 0 |
| | „ 19 | D^o. | | | | 30 | 0 | 0 |
| | by Mr. Tarn | | | | | 1 | 1 | 6 |
| | | | | | | 90 | 8 | 6 |

the last 200 I expect will be here in a week or two. we have not yet received them.

When you have time to look over the acc^t^ again I shall be Glad to hear from You to know where the mistake lies. all our Young men confirms that there was no more arrived here and our acc^t^ with our Carrier answer. Mr. Charles unites in kind remembrance to you and Mrs. Smith who am D^r^ Sir, Y^rs^

S. CHARLES."

Mr. Charles, after his return from, presumably, Carnarvonshire, wrote about the matter mentioned in the last paragraph of Mrs. Charles's letter. The letter bears the London postmark of "MAR 9, 1807," and the address of "Mr. T. Smith, 19 Little Moorfields, London."

"DEAR SIR—Our carrier having returned today from Chester without the Test: which [y]ou have sent induces me to write ℔ Post to inform you of it. They were not arrived at Chester Wed: 4 inst:—I hope by some means they can be forwarded soon, for I suppose the fault is in the London Warehouse. Mrs. C: has received goods sent from London, since, you say, the Test: were forwarded.—I have to request also that you will send, directed to Mr. Michael Roberts, Pwllheli, Carnarvon Shire, Testaments in Welsh, to the amount of £50 worth, boxes and package &c. included ℔ Chester waggon.—And also to Manchester, to the amount of £11 : 10s. boxes, and package &c. included. Directed to Roberts Morris N^o^ 73 Henry Street, near new cross, Manchester. I will send money *immediately* for both, as soon as you think they can be forwarded.—I hope you have found where the mistake was in your account of the Test: sent to me. We certainly have received no more than Mrs. Ch: put down in her Statement. If they have been sent, they are still on the road. They have never arrived at Chester. I may as well give you at once an unlimited order, for you to send what [and] when you can—the sooner the better. But we cannot all be supplied at once; and I acknowledge my obligations to you for so early and so large a supply as you have sent me. When you can send more I shall be thankful for them. I expect soon some of our children will be able to repeat it *all*. I have two little girls about 10 year old, who can repeat *all* the Epistles. It is the order of the day with us. This cold weather keeps me at home as my poor hand still cannot bear the effects of severe weather. A little respite was very necessary as my lungs were almost overworked, by constant exercises.

With kind regards to Mrs. S: I am

Dear Sir, truly and affectionately y^rs^

THO^s^ CHARLES,

Since Mrs. Ch:'s last account, I have received Subscriptions as under which shall be settled by our next remittance. Mr. Phipps, Warrington 1 : 1 : 0, Jn^o. Williams, Llane[u]rgan 1 : 0 : 0, Edward Jones, Geunos 0 : 10 : 6. She sent before an account of having received Messrs Colley, Roe, and Jones, Methavern.

[The remainder in Mrs. Charles's handwriting.]

My Goods are directed on General to the Care of Mr. Lloyd, Druggist, Chester. But S. Charles Bala, Merionethshire will do If they are sent by Chester Carrier or they may lie long at Birmingham or Shrewsbury if they are sent that way, for we have no regular Carrier to Shrewsbury,—the Box Sent Jan^y. 30 must have been arrived at Chester before the 4^th of March. If there was not Some fault or mistake. I doubt not but you will favour me with a Line as Soon as you can Satisfy me about the matter."

The Bible Society found it necessary to bring special pressure to bear on the Cambridge printers; the clamour for Welsh Testaments quite embarrassed them. We could, were it necessary, produce evidence of intense eagerness for Scriptures in South Wales, expressed in letters to the Society from Mr. Charles's brother (David Charles, Carmarthen) and David Jones, Llangan. The reply of Mr. Watts shows how unequal was his original printing-plant to the business which the new Society had brought him.

"CAMBRIDGE, *March* 9, 1807.

SIR—I plead guilty to yours of the 7^th inst. Supposing, however, that the Rev. Mr. Owen had made you acquainted with the cause of the present delay, I did not think it of any consequence to trouble you with a letter on the subject. We have been building an extensive drying-place over our Foundry; and of course, all Stereotype business was awhile suspended. The workmen, as is too often the case, were much longer about it than was engaged for, or than was really necessary. The Foundry is at length, however, again at liberty; the Welch Bible will again be immediately proceeded with; and I can venture to promise, with numerous heavy engagements on my hands, that the Welch shall proceed much faster than heretofore. Altho', till this occasion, you have had no great reason to complain on that subject.

I entertain the highest sense of your very laudable exertions to push forward every thing which relates to a concern of so much importance; but you will allow me to vindicate myself

from blame and in fact to deny, that any delay was occasioned in the process of the Welch Bible before Christmas last, other than arose from the absence of Mr. Owen. To this purpose, I have reserved for your inspection *all* the proofs, which bear the respective dates both of time of forwarding and returning. One letter now lying before me, with 6 pages, I sent to you on the 4th Oct.—to this you wrote me an answer on the 7th—but the post-mark, at its return from Mr. Owen, is Nov. 19. This is only one instance, among the several.

A further supply of the Brev. Test. 12mo. was forwarded to Mr. Bird[1] this morning, being part of 2000; the remainder to follow by next waggon.

I have the honour to be, Sir, Most respectfully Yours

R: WATTS.

Mr. Tarn.

P.S. If your numerous engagements will allow you to visit Cambridge, and to see what we are desirous of doing, believe me, Sir, I shall be extremely happy to see you, as my guest."

The reason for Mr. William Owen's absence from London will be given later on; at present we only wish to note Mr. Watts's defence of the charge of delay in the setting of the Welsh Bible prior to Christmas 1806, and to ask that it may be borne in mind.

A statement by Mrs. Charles, accompanied by a note, comes next.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| "Testaments arrived . | 9 | 15 | 0 | Balance Due . . | 17 | 19 | 0 |
| Case . . . . . | 0 | 5 | 0 | by an order on Deveynes Noble & Co. . . | 9 | 0 | 6 |
| What was Sent febY. 24 . | 10 | 5 | 0 | | | | |
| Subscription money recd. and a Statement Sent before | 5 | 13 | 6 | | | | |
| Mr. Charles's own Subscription . . . | 1 | 1 | 0 | | | | |
| | 26 | 19 | 6 | | 26 | 19 | 6 |

DR. SIR—the Inclosed is to make even acct. with the Society and Mr. Charles will be Glad to hear from you to know if you find it right and as Soon as more Testaments can be Obtained we Shall be Glad to hear they are coming.

SARAH CHARLES.

BALA, *March* 17, 1807.

[Mr. Smith]."

[1] The Cambridge carriers who took the goods to Bird's (Four Swans, Bishopsgate Street) were Newsam and Co., who set out from Bricklayer's Arms, Cambridge, every Monday, Thursday, and Saturday, at noon (Advertisement in Deighton's *Cambridge Guide*, 1814).

This note is scribbled by Mr. Tarn on Mrs. Charles's letter:—

"Acct. Sent to Mr. Charles, March 10/07.

| | | | | | | |
|---|---|---|---|---|---|---|
| Balance due to Mr. Charles as ℔ Mrs. Charles's Statemts. . . . . | | | | 17 | 19 | 0 |
| 195 Test and Case 5/ sent on the 6 feb. Hand[ed in] at Castle and Falcon . . . . | [£]10 | 0 | 0 | | | |
| 200 Do. and Case 5/, 24 feb. Nelson Blossom Inn . . . | [£]10 | 5 | 0 | | | |
| | 20 | 5 | 0 | | | |
| Due to the Society from Mr. Charles . . . | | | | 2 | 6 | 0 |
| | | | | 20 | 5 | 0 |

Future Packages addressed to the care of Mr. Lloyd Druggist Chester, by Canal, from Blossom Inn."[1]

A reply to Mr. Charles's query as to the terms upon which non-subscribers were to be supplied with copies of Scriptures is given in the following resolutions—the first passed at a Committee Meeting held in the New London Tavern, April 6, 1807.

"Resolved, That Welsh Ministers, who are not Subscribers, be informed that they may be supplied with the Welsh edition of the Scriptures at the reduced prices, for the use of their respective Congregations; and that the Depository be permitted to supply individuals with them at his discretion."

The second (and the accompanying ones) were passed by the same Committee, April 13.

"The Minutes of the last Meeting were read and confirmed, with the exception that the discretion respecting a supply of Welsh Bibles or Testaments to Individuals who are not Subscribers be vested in the Sub-Committee of Orders and not in the Depository. . . . Read a Letter from Mr. R. Watts, dated Cambridge 28th March, 1807, stating that the Syndicate have fixed the nominal price of the Welsh Testament at 1s. 2d., and those on inferior paper at 1s. 1d., and that they have allowed the Amount paid to Mr. Wm. Owen for Editing the same and the Nonpareil Bible."[2]

This letter to Mr. Tarn shows that the scarcity of Testaments was, even at this time, so acutely felt as almost to become a worry to Mr. Charles.

[1] This, and the foregoing letters, from the Bible Society Correspondence.
[2] Committee Minute Book, No. 3, pp. 20-24.

"DEAR FRIEND—According to your representation I have ☞ Coach forwarded some books for the Welsh Schools in London &c. I am very happy to hear of their success. If the same success attends the young man I recommended Mr. O: in London as here in the country, we may expect he will be useful.

I am very glad to hear that every expedition is used to finish the 20,000 Test: we are *much distressed* for them every where. I hope Mr. Smith will be able to send supplies to Carnarvon Shire and Anglesea very soon. It relieves my mind much to be able to inform my friends that no more will be printed on the common inferior paper. I wished much to attend the annual Meetings; but the urgency of the work is so great as not to admit of a fortnights absence at present: especially as an excursion to Ireland is in contemplation for me in the course of the Summer. An Angel could not live to a better purpose, than in endeavour[ing] to promote the knowledge of a Saviour among perishing sinners: but we poor worms have the honour and not the angelic host. The excellency of the power will more evidently appear to be of God, when the rich treasure is carried about in such poor earthen vessels. The continued progress of the Sunday Schools, is very great—very delightful truly—far surpassing every thing I ever expected to see. Learning the Scriptures out to any extent is a very common thing: there are no bounds set, nor any thing considered too great to be accomplished. It is their sole pleasure. But their scriptural knowledge in divine things, and their readiness and Judgement in applying Scriptures is now what surprises every body that hears them. I can hardly ask them a question in divinity but they will give me a proper answer, and repeat texts, the most suitable, to prove it. One little girl 4½ old can repeat 20 chapters out; another dear little one ten year old died in the Lord, and left such a testimony behind respecting the Lord and his goodness as affected not only the family, who dearly loved her, but the whole neighbourhood. At her funeral, numerously attended, every breast was filled with a solemn and pleasing mixture of joy and sorrow. Don't publish, if you please, any part of this Letter, as I mean soon to send a few more particulars of an interesting nature for the Evan: Mag: As I find that publishing a little account of the work at intervals, has a very beneficial effect in promoting it. I mean to collect as many particulars as I can with that view. With kind respect to Mrs. T.

I am, Dear Sir, Your most obliged Hble Servt.

THOS. CHARLES.

BALA, *April* 9, 1807.

I long to see you and all my dear London friends; but I must mind the work. I am half way thro' with my Theological Dict: please to inform Mr. Taylor, that I expect to hear some thing about his maps."

The young man whom Mr. Charles recommended to Mr. William Owen was Owen Jones, son of John and Elinor Jones, Towyn, Merionethshire, born on February 16, 1787. After leaving school he was apprenticed to a saddler at Aberystwyth, where he did remarkable work as a teacher in a Sunday School —work to which Mr. Charles gave great publicity, as we shall see. His apprenticeship over, he spent about two years at Llanidloes, where he manifested a wonderful gift for establishing and conducting Sunday schools, taking journeys of from twelve to fifteen miles on a Sunday for that excellent purpose. After about two years on the bench at Llanidloes he went to London to assist Mr. William Owen as press corrector to the Bible Society. In the autumn of the year under our notice (1807), he left London for Shrewsbury, there again to exercise his exceptional gift as a catechiser. He then opened a shop at Towyn, began to preach, and, in 1808, he married Miss Mary Jones, the only daughter of John Jones, Gelli, in the parish of Llanfair Caer Einion—the tenant of his own farm. In 1809, Mr. and Mrs. Jones removed to Gelli, where they lived to the end of their days, and where he strenuously applied himself to the labours of his delight. Mr. Jones was ordained at the Bala Calvinistic Methodist Association, June 1819. He twice visited London after—once as a Welsh supply, and once as the supply of Spa Fields Chapel. His mission work among the inhabitants of the border-land between Shropshire and Montgomeryshire—the country adjacent to Offa's Dyke—is the groundwork of the Home Mission of his denomination. He died, greatly esteemed and lamented, Wednesday, December 3, 1828, aged 41.[1]

Mr. Jones, then, was but twenty years of age when he was asked to assist Mr. William Owen in his delicate task of correcting the press of a Welsh Bible, and he always valued the privilege thus given him.

The Rev. John Owen, in a letter "dated Cambridge July 4th, 1807," wrote to the Committee in London that "he had seen six presses employed on the Welsh Bible." After the Committee of August 30, we find these Minutes:—

[1] *Cofiant . . . Owen Jones*, by John Hughes, Pont Robert (1830); *Evang. Mag.*, 1831, pp. 289-95.

"Read a Letter from the Rev. Thos. Charles dated, Bala 21 July 1807, strongly recommending that an Edition of, at least, 10,000 Copies of the Welsh Testament on Nonpareil type be printed from the plates prepared for the Bible; and Mr. Watts having informed Mr. Tarn that the same may be furnished to the Society on such Terms as will enable them to sell them 2d. lower than the Brevier edition, it was

Resolved, That the above number be ordered from Cambridge, and that they be sold at 10d. each bound in Sheep.

Mr. Tarn having reported that the first gathering of the Welsh Bible had arrived in London, and that from information received from Mr. Watts, as the result of his calculations, the price, and every deduction, cannot be less than 6d. advance on the English Bible, it was

Resolved, That the 12mo. Welsh Nonpareil Bible be sold at 3/3 each bound in calf."[1]

Mr. William Owen's bill "for Collating and Correcting the remainder of the Welsh Bible—£63 : 0 : 0" was referred to the Sub-Committee of Finance;[2] and the 10,000 Testaments were ordered September 4.[3]

In the case of the Society's first Bible, as in that of the first Testament, the date of publication given on the last page is misleading. The date there given is "May 6, 1807"—the date of the Annual Meeting—and it occurs also on title-page of the New Testament. This proves that the New Testament was finished long before that date, and that it was intended the whole Bible should be ready by then. But all that the Report then presented ventured to remark was that, "The Welsh and Gaelic Bibles are also in a very advanced state of progress, and will be completed with all the expedition consistent with a due attention to correctness." The Bible was worked off in three sections—(1) Genesis to Caniad Solomon (pp. 1-478); (2) Esay to Malachi (pp. (1)-(170)); and (3) Testament Newydd (pp. 1-210); hence the absence of a date of publication on the Old Testament title-page, while a provisional one was printed on that of the New. As we have just seen, the "first gathering" of the Bible only went to the hands of the binders at the end of August. Bibliographers have, very naturally, followed the information on the title-page of the New Testament; but the correction supplied in the correspondence and minutes of the Society must be used henceforth.

The first parcel of the new Welsh Bible despatched, naturally,

[1] Bible Society's Minute Book, No. 3, pp. 50, 51. [2] *Ibid.*
[3] Bible Society's Miscellaneous Book, No. 2, p. 107.

was the Bala parcel; and there was no chance of examining them before supplying the people who had so patiently, though not without constant appeals, waited for them so long. Leaving the distribution to his wife, Mr. Charles retired into his study, and immediately proceeded to examine the neat little treasure, page by page. His keen, quick, expert eye scanned the Bible over line by line, and, alas! his heart sank within him—a whole chapter was found wanting; and then he found further flaws. It was a painful discovery, and information was immediately despatched to Mr. Watts and to Mr. Tarn. In his letter to Mr. Tarn he had this unpleasant news to break, and a resolution to acknowledge—a resolution passed on September 7: "That the Rev. Thomas Charles of Bala, be requested to accept 25 of the best Copies of the Welsh Bible, handsomely bound, accompanied with a respectful Letter from the Secretaries of acknowledgement of the essential services which he has rendered to this Institution." But the first document to be given on this must be a letter from Mr. Watts to Mr. Tarn.

"CAMBRIDGE, *Sept.* 29, 1807.

MY DEAR SIR—I have been anxious to give satisfactory answers to your late inquiries, &c.—and to be particular, have delayed writing from day to day. The neglect of the paper-makers requires me to be in town on Friday; when I hope to be the bearer of my own dispatches, with a full acc$^{t}$. of the books lately forwarded, and two letters rec$^{d}$ this morning from Mr. Charles, containing a list of alterations and errata in the Welsh editions, respecting which it will be absolutely necessary I should see Mr. Owen. By some strange neglect, we have omitted a whole page, a Chapter, in Judges; and I must beg the favour of Mr. Owen to abridge the contents of some of the Chapters thereabouts, to enable us to introduce it. I fear you will think me very careless. You will much oblige me by informing Mr. Owen of my intentions to call on him, lest he should have the trouble to write to me. I have not his address.

Mrs. W[atts], Will$^{m}$., and John are with myself, thro' mercy, quite well; and unite with me in best regards to Mrs. Tarn, yourself, and family.

I am, Dear Sir, Most truly and respectfully Yours

R. WATTS.

Mr. Tarn."

At a Committee Meeting, held at the New London Tavern, Monday, October 5, 1807, this matter was discussed, and the

following Minutes record the measures adopted to correct the blunder :—

"Read a Letter from the Rev. Thos. Charles, dated Bala, September 24th, 1807, acknowledging the receipt of the Letter of thanks voted to him at the last meeting; and informing the Committee that one whole Chapter, viz. 8th of Judges, had been left out of the Welsh Bible; and that he would carefully examine the book for other errata, and furnish a list of them, in order to bring it to a tolerable degree of perfection: but that as it is, with the exception of the Chapter omitted, he hoped it was more correct than any former impression.

Mr. Tarn reported that Mr. Watts, on receiving from Mr. Charles information of the above omission, had come up to London; and, in conjunction with Mr. Tarn and the Welsh Corrector,[1] had contrived to remedy the defect by reprinting one sheet; and that to correct those which were bound, Mr. Watts would immediately supply cancel leaves, by the insertion of two of which in each Bible, in the place of one to be taken out, the Book would be made complete, and that Mr. Watts would defray all expenses attendant on such alteration.

Resolved, That Corrected pages be forwarded to all persons to whom Welsh Bibles have been sent, with a request that they will cause them to be inserted into all the Bibles; and that this Society will be accountable for the expense of so doing."

A letter sent by Mr. Watts, after his return to Cambridge, to "Mr. Tarn, with a parcel," deals with this affair, among other matters.

"CAMBRIDGE, *Oct.* 8, 1807.

DEAR SIR—We are bustling with the *Welch* cancels, but cannot, I fear, keep pace with your wishes. I went to Mr. Williams at Waterbeach[2] this morning, and he corrected the 4 pages; and the *2,750 Copies* we are now working off. I have pleasure to send you *a part* of them, cold-pressed, which I think preferable to Mr. Burn's plan of beating. The other part of Mr. B's intention I think advisable, to cut them to the size (rather short) before they are sent away.

[1] Owen Jones, assistant corrector.

[2] Rev. Wm. Williams, B.A., of Magdalene College, Cambridge, 1768; for many years chaplain of the English Factory at Rotterdam; appointed vicar of Waterbeach, September 4, 1794, and instituted October 22; "a vigilant Magistrate, the Friend of the Poor, and in every other respect a sincere and pious Christian." He died on October 13, 1812, aged 65, and was buried in the chancel of his church. He is the only vicar, of the early ones, of whom any record remains. (*Cantab. Graduati; Gent. Mag.*, 1783, p. 540; 1812, ii. p. 405; Clay's *A History of the Parish of Waterbeach.*)

Inclosed, also, are 4 quires of Letters, and a supply of 500 Cancel leaves to the Eng. Bible (which they were certainly before supplied with) for the Philanthropic. May I beg the favour of your paying some one to take the parcel to Mr. Russell, and to charge me with it. The remainder of the 4 pages shall be sent *to-morrow evening*. The 2500 Cancel Sheet of H we hope to send off on *Monday* next, at least a part of them.

We will be sure to attend to your instructions respecting the English Brev^r. Test^s., and to send the 1000 to Mr. Williams (for Dublin) as before. Must beg you to let me keep Mr. Watson's letter to shew our Syndicate. I have it in mind to return it safely to you. Will take first opportunity of writing to Mr. Watson, and sending the desired specimens.

Be assured, Sir, we will lose no time in getting on with another edition of the Welch Bible—I hope more to my credit. But must beg the favour of you to press Mr. Charles for any Errata after Genesis.

I have now, My Dear Sir, to return you many thanks for the pains you have taken to put this disagreeable affair in a way of adjustment. Under the circumstances we might have stood exposed to general censure.

In the Warehouse business we hope to improve. Mr. W. Gibson arrived safely here on Tuesday, and is really at the head of that department: he apologizes for not writing this evening—making his respects, &c.

Mrs. W. is much obliged to her kind friend Mrs. Tarn for the Irish, and to you for the Tracts. She joins me in kind regards, and in love to Miss T and the little folks. Excuse haste, and believe [me], Dear Sir, to be most truly

Your obliged friend

R. WATTS.

P.S. Mr. Simeon[1] had his letter immediately. The Mineon Test. is inclosed."

Of the 2750 Bibles which had passed through the binder's hands, 2211 had been despatched to the persons mentioned in Mr. Thomas Smith's list, drawn up for the use of Mr. Tarn.

[1] Rev. Charles Simeon (1759-1836), son of Richard Simeon of Reading; entered King's College, Cambridge, 1779; B.A. 1783, M.A. 1786; ordained 1782, and licensed perpetual curate of Trinity Church, Cambridge; made Junior Dean of Arts, 1788. One of the greatest evangelical forces of the Establishment during his public life; died November 13, 1836 (*Memoirs*, by Carus).

"*Octr.* 9th. 1807.

T. Smith's List of persons to whom Welsh Bibles had been sent.

*411. Revd. Thomas Charles, Bala, Merionethshire.
111. Mr. John Morgan, Llandilo, Carmarthenshire.
*104. David Lewis, Esq., Gelly, near Lampeter, Cardiganshire.
*105. Revd. John Richards, Newcastle, Carmarthenshire.
*105. Revd. Titus Lewis, Carmarthen.
*100. Revd. Richard Evans, Vicar of Llanbadarn Vawr, Aberystwyth, Cardiganshire.
*200. Mr. Evan Evans, Llanwrtyd, near Builth, Breconshire.
100. Mrs. Lloyd, Bronwydd, Newcastle Emlin, Carmarthenshire.
125. James Bowen, Esquire, Cardigan.
105. Revd. Thomas Jones, at Mr. Evans, Printer, Carmarthen.
*100. Mr. John Charles, Haverfordwest.
*105. Revd. John Elias, Llanfechell, to be left at Mr. Hugh Jones's, Postmaster, Gwyndy, Anglesea.
105. William Bowen, Esq., Llwyn Gwair, near Cardigan.
60. Revd. Timothy Evans, Llanbadarn Trefeglwys, Cardiganshire.
*375. Revd. David Jones, Llangan.

Those marked * may be spured for paymt.

T. S.

*Friday Evenr.*"

The slip is endorsed with the words, "Cancels sent to all these Oct. 12th. [by] W. Coach."

In reply to a message from Mr. Tarn, explaining the Society's method of making good the misfortune of the new Bible, Mr. Charles wrote:

"Dear Friend—The favourable tidings your Letter brought respecting the fe[a]sibility of inserting the omitted chap: relieves my mind greatly. I have no doubt but every thing will be done that can be done to render it a correct Edn. I am sorry to say that the emendations must be numerous to make it so. I send a list of errata ℞ this days Post to Mr. Watts, and have many more to send: verses and parts of verses have been omitted or misprinted; words have been left out which I doubt the possibility of their insertion, besides smaller errors of letters omitted or changed. They must be corrected or the Bible will not sell in the country for any money, as it was impossible to conceal from the country people the imperfect state it was in. I tell you this not by way of complaint, but for your information

and guidance. Considerable mistakes also have been committed in the bninding (*sic*) of them, by misplacing the Sheets. Bibles have been brought back on that account, which I am at a loss what to do with. I am very sorry that the Gentlemen of the committee should by the blunders and negligence of those concerned, be disappointed in their earnest wishes to supply our poor people with every possible speed, and that the people's expectations should be disappointed. But we must meet these things, and patience is our remedy. I should have written to *you* immediately on the subject, had I not supposed it belonged to Mr. Smith's department to be engaged about the binding of them. I wrote to Mr. Hughes in ans^r. to his Letter to me.

I wish it were possible to supply me with a few hundreds of Test: as it would have a good effect in quieting the minds of the people to wait patiently for the Bibles.

By our accounts we have paid £2 : 12s. collected at Mold Flintshire, *twice*. After I had given you an order to call on Mr. Ellis for it, Mrs. Ch: remitted it with other sums to Mr. Smith. Will you have the goodness to enquire with Mr. S: whether it is so? If Mr. S: will send me the list of those who have not pay'd their Subscriptions for last year, I shall soon have an opportunity of speaking to them both in North and S: Wales, as I mean soon to visit S: W: and travel thro' most parts of it, and be present at a very numerous meeting, in the Country.

I am, Dear Sir, Y^rs sincerely

THO^s. CHARLES.

BALA, *Oct^r.* 14, 1807.

My list of errata will be finished very soon. I am at it as close as my health will permit."

The rate of Mr. Charles's progress with his enormous task is indicated by the fact that he was able to forward his list of errata from the Psalms to Malachi in less than a week, to Mr. Watts—a fact we get from Mr. Watts's letter to Mr. Tarn.

"*Oct.* 22, 1807.

DEAR SIR—I received your favour by Mr. A. and ought to have replied sooner. This evening brings me yours of yesterday, now before me. Several material obstacles prevented our sending the cancel sheet off sooner: but from this delay, possibly, we avail ourselves of Mr. Charles's revisal. I have sent to Mr. Burn, with Sheet H, *two* cancel leaves, *one* in Psalms, where Mr. Owen has suffered a considerable mistake to pass in the

36th verse of Ps. cv; and the other in the xxxvth of Jeremiah, where a part of a verse is wanting at the bottom of the page. I could only send 250 of each to Mr. Burn by this night's mail: the whole to follow to-morrow, agreeably to the numbers you have supplied.

I am grieved the Book should have proved so very imperfect. My Overseers, in general very careful, are certainly much in fault in many places. These plead ignorance of the language. But they ought rather to plead hurry, and the detached manner of ridding off the pages. How Mr. Owen, however, could suffer so many things to escape him, is to me as surprising as it is painful.

In reprinting the cancel pages, which contained the two glaring faults, I conceive the book will be passable; if no more come to light: and in the future editions, to use Mr. C's kind words, 'everything will be done to render it a correct edition.' All Mr. Charles's corrections shall be carefully made; and will not occasion any great trouble. His last List was from *Psalms* to the end of the *Minor Prophets*. I will take an opportunity of sending you the Bible in which I mark all the Corrections, as soon as the Plate-mender can spare it.

You will perceive that the page of Judges came into 10 pages very nicely. The page contg. the 8th Chap. complete had been set but never corrected, nor sent to Mr. Owen: and the numbering of the Plates being right, the error passed more easily.

The 1000 Welch Nonp. Tests shall be forwarded Mr. Bielefeld, and the remainder to Mr. Burn. But you would be doing me a particular favour to learn from the Binders the exact numbers already received of the Welch Tests—as our people do not account for the whole edition to my satisfaction. I think a pack has been sent, and not entered; but where I cannot yet determine: and am not certain this is the case. Your assistance would perhaps set us to rights; as I know you frequently now visit them.

I am in great hopes of material assistance in the warehouse department from Mr. Gibson. You would pity me, if you witnessed the pressure of business now upon me—I believe near a dozen works besides the Staple Articles of Bibles, &c, in several languages. I have engaged an excellent Classical Scholar to assist me in the Reading department as soon as he has taken his degree at Xmas next. I hope to be enabled to bear up till that time, with continuance of help.

The 108 Nonp. Eng. Bibles I think we can spare from Mr. D's Books, for the purpose you mention. The edition of 10,000 is almost complete—a very fair impression. To-morrow

morning I will mention the affair of the £300 to the V. C^r^., and write you what he thinks the best plan with Mr. Wilson. Mr. W. would have money to receive here very soon.

I think we have the Canons to our Folio Prayer in the waste, much at your service; and shall be sent first opportunity. We cannot go into the warehouse to-night, as it is very late. I think the 12/6 per Ream had better be taken from Mr. Vallantine. It is a fair price. What trouble do we give you.

Thus have I scribbled to you, currente calamo, near a sheetful—I hope somewhat satisfactory answers to your letter. Pray excuse errors, on the score of hurry and fatigue. I am happy to say that all the family are, thro' mercy, quite well. I have not seen home since yours came to hand: but Mrs. Watts is at all times to join me in best regards and respects to yourself and Mrs. Tarn and Family.

Yours most respectfully and sincerely

R: WATTS."

The letter is endorsed, "Ans^d^. Oct. 28^th^, 1807." But prior to answering Mr. Watts's epistle, Mr. Tarn sent a sharp letter to Mr. Owen, which may be seen in the Society's Miscellaneous Book—commencing with 1805. It is headed, "Mr. Tarn to Mr. W^m^. Owen, Denbigh, North Wales (Corrector of the Welsh Bible)."

"LONDON, *Oct.* 24, 1807.

SIR—It is extremely unpleasant to me to have to complain of inattention in the correction of the Welsh Bible; but such flagrant instances of neglect have already appeared, as to induce me to acquaint you that the credit of the British and Foreign Bible-Society, and of the University of Cambridge, are materially affected by them, the errors being so glaring as to be evident even to the country people; and we are informed that, unless they are corrected, the Bible will not sell for any money.

In the Book of Judges, a whole Chapter has been omitted. In the 36^th^ verse of Psalm cv. you have suffered a considerable mistake to pass; and, in the xxxv^th^ of Jeremiah, a part of a verse is wanting at the bottom of the page. Mr. Watts has remedied the whole of the foregoing defects in those books that are yet unbound, and the Chapter has been supplied for those which are bound. But, in addition to these, the work abounds with smaller errors. Mr. Charles, who is kindly revising the whole, informs me that 'verses and parts of verses have been omitted or misprinted; words have been left out which it is doubtful if it be possible to insert them; besides smaller errors

of letters omitted or changed.' Had you marked your copy, or kept a memorandum from time to time where each proof left off, you could not have suffered the larger omissions to have escaped you; such memorandum would have been necessary had you been engaged in correcting the English language; but in a language not at all understood by the compositor, a more particular attention was necessary on the part of the corrector; and, from Mr. Charles's recommendation, the Committee had the fullest confidence in your punctilious attention to every particular that was requisite to render their Welsh Bible the most complete work of the kind extant; and they proved their confidence, by the very high terms at which they fixed the price to be paid for correcting the first Stereotype edition.

On receiving information of the errata in the early books from Mr. Charles, Mr. Watts came to town, and brought with him your revised proofs; when we entered into an Examination of them with Mr. Owen Jones, your assistant; and, I believe, out of the whole there were only two which did not attach to you.

Mr. Watts is determined to adopt all Mr. Charles's corrections throughout the work, though at a very considerable degree of trouble and expense: and he *very justly* says, in his last letter, 'How Mr. Owen could suffer so many things to escape him, is to me as surprising as it is painful.'

A Clergyman, a native of Wales, who resides near Cambridge, having kindly offered to render any assistance in the correction of the press, it will not be necessary to send the proofs, when corrected, for your revisal. Requesting an answer by return of post to enable me to lay it before the Committee at their next meeting.

I remain, Sir, Your obed^t. Servant
Jos^h. TARN, Ass^t. Sec^y.

P.S. It just occurs to me to inquire, if the copies of Welsh Scripture, which were purchased by the Society for your use, whilst engaged on the work, were returned to the Depository."

Mr. Owen's reply is written in an excellent spirit, and such criticism as his defence provokes may be left to Mr. Charles.

"DENBIGH, *Oct.* 29^th. 1807.

SIR—Your lettter, which I received yesterday, informed me of what I am greatly grieved to say that the Rev^d. Mr. Charles had sent me intimation before and which I would have had not to happen on any account whatever. I am aware that the

mischief must have taken place from the following circumstances. Before the printing had advanced very far, I was called suddenly to Wales on urgent business; and I made two or three journeys backwards and forward to London, which delayed the printing. My subsequent stay in town being for winding up my trifling concerns there, and my presence in the country being highly necessary for some affairs there, which were in a confused state, I formed the plan of sending for Mr. Jones from Wales to overlook the printing; and as I found him so very steady and careful I left the correction to him, after some days in the commencement of his undertaking the work; so that afterwards I confined myself to the preparing of the copy, and hastening my departure from town. But I do not state this to remove the blame from myself: I am aware that cannot be done; I know that the fault was owing to the confusion I was then in, and to the want of due consideration in trusting the work in hands not sufficiently experienced. As I have nothing to offer in extenuation of the blame to the society, I am perfectly at a loss what to say or do, but to leave you to state to the Committee the sorrow I feel for what has happened.

An[d] I remain, Sir, Your humble servant,

[Wm. Owen].

P.S.—I have had no books whatever of the society. There was a 2d. bible of 1746 sent to Cambridge to enable the printer to forward the work: I know of no other, besides the copy cut up."[1]

The "urgent business" which had called Mr. Owen to Wales was the death of the Rev. Rice Pughe, rector of Gwaenysgor (1760-62), of Llysfaen (1762-1806), of Llanddulas (1780-88), and vicar of Nantglyn (1788-1806). Mr. Pughe was a native of the parish of Talyllyn, Merionethshire—a parish contiguous to that in which Mr. Owen was born—and entered Jesus College, Oxford, May 12, 1752, aged 21; but the printed records do not show that he remained to take his degree. He was twice married; by the first wife he had five boys and two girls, all of whom died before him. His second wife was Margaret Owen, heiress of Blaenau, in the parish of Nantglyn, who survived him. He died at Blaenau, on October, 18, 1806, aged 75.

Mr. Pughe bequeathed to his brother Hugh Pughe the farm and lands of Dole'rcae, Talyllyn, Merionethshire, for the term

[1] This letter, and the foregoing unacknowledged materials, are taken from the Minutes and Correspondence of the Bible Society.

of his life, and left a rent charge of five pounds each per annum, on Dôl Ithel, Talyllyn, to the daughters "of the late John Tybots, of Nant yr Eira, in the Parish of Llanfihangel," Merionethshire. Several substantial sums were left, by the terms of a codicil, to friends, relatives, and servants; but he made Wm. Owen his heir proper, and sole executor. "I charge all the Residue of my real Estates wheresoever situate, with the Payment of my Debts of every description, and also all Legacies which I may hereby or by any Codicil or Memorandum in Writing or in any other manner leave give or bequeath, and subject thereto, I devise my last mentioned real Estates as well as those in Talyllyn aforesaid, after my Brother's Death, and charged for the Annuities above mentioned To my relation Mr. William Owen of Pentonville, London, Son of John Owen, formerly of Egryn in the Parish of Aber, and county of Merioneth, farmer, deceased, for and during the Term of his natural life, and after the decease of the said William Owen I give and devise all my said real Estates to his younger Brother Richard Owen for the Term of his natural life." Then they passed to Aneurin Owen, son of William Owen, with Rowland and Griffith Richards, of Glan y Llyn, Merionethshire, as Trustees; after him the estates were to pass "to his first and other Sons successively in Tail male."[1]

There is nothing either in the Will or codicil about his assuming the surname of "Pughe"; it is probable, however, that such a change of name was understood to be the correct thing to undergo, if only in gratitude to the dead. He is referred to in this letter—written only a little more than five weeks after Mr. Pughe's death—as "Owen Pugh." The letter has the twofold interest of containing a reference to this subject and to the rival Bible of the S.P.C.K.

"DYMEIRCHION, *Novr.* 26th, 1806.

DEAR SIR—As the Printers will soon want more copy I would beg leave to inquire whether any further corrections have appeared to you as necessary to be adopted. Will you please to favour me with your answer as early as convenient, and I think you may venture to forward it to me under cover to our new Diocesan. I am commissioned to communicate to you a very particular request for Mr. Owen Pugh—that you would favour him with a very particular account of the Ghost which

[1] Wills, P.C.C., Pitt, 806 (Cal. 169, 1806); *Chester Chronicle*, October 24, 1806; *Hist. of the Diocese of St. Asaph*; Foster's *Alumni*; and Mr. Pughe's tombstone at Nantglyn.

you vanquished. My acquaintance with him has been renewed on my return home from Oxford where I have attended lately a poll at an Election there. Mr. Owen Pugh and myself had several debates upon different points. You recollect that I made it a point to consult you at Llangar about a substitution of *I* for J in such words as Jacob, James, which is adopted by the other Editors. You seemed to agree with me and particularly mentioned that you did not see it necessary. When it begins a word in Hebrew it always stands as a consonant, and as J is a stronger consonant than *I* in such words I am an advocate for its continuance as it has now obtained sanction of long established usage. We have been recommended to adopt the Proper names of Dr. Davies and Dr. Davies's orthography has I and not J. But I always conceived that we were not required to adopt Bishop Parry's or Dr. Davies's names altogether, but that such corrections as were made in Proper names should be sanctioned by Dr. Davies's orthography. It is one fundamental principle of our Edition that no alterations be made in it, unless they are absolutely and evidently necessary, and you think that the rejection of J for *I* in the beginning of proper names is not necessary—ergo I did not adopt it. I have had a contest about the orthography of the word Bathseba with Mr. Hughes who corrects the press of our Edition. Some expressions of mine gave him great offence and he made an appeal to the Lord Bishop—the matter however was amicably settled. My opinion of the matter was never arraigned, and the point remains as I thought. Have you translated any Psalms into Verse? Will you be so good as to favour me with copies of what you have already composed? Mr. Hughes the Corrector of our Edition at Oxford is a rising Sun, and is already a distinguished character as a Mathematician, Hebrew and Classical Scholar and in my opinion a man of very superior piety. With my respectful compliments and regards to you and yours, I have the pleasure to subscribe myself

dear Sir, Your most obedient humble Servt.

JOHN ROBERTS.

[Rev. Walter Davies, Myfod]."[1]

Mr. Charles, in a letter to Mr. Tarn, dated November 4, 1807, says: "Since we have received the omitted chap: the sale of the Welsh Bibles has gone on rapidly, and all are satisfied. I have sent repeated lists of *errata* to Mr. Watts the Printer;

[1] *Gwalltir Meckain MSS.*, Aberystwyth.

and I send another to day, I have now *nearly* finished the whole, in hopes they will all be corrected. They amount to near 200 in all, and some of them of considerable importance. . . . To-morrow, I set off on a 3 or 4 weeks excursion into S: Wales."

Then he gives his address as in the care of his brother, David Charles, Carmarthen. The letter will be given in full later on,[1] so much is given now in order to clear some of the references to it in a letter which Mr. Charles wrote after his return from South Wales.

"DEAR FRIEND—I duely received your Letter directed to me at Carmarthen. I have nothing to add to what Mrs. Ch: has written on the subject on the other side. She was from home, and I forgot to mention to her that I had given orders to you to call upon Mr. Ellis. In future I must leave it all to her to prevent any more mistakes.

There are two Bibles brought back to me this week for errors in binding. In one from signature 312 O to sig: 337 P. is omitted. In the other from sig: 168 to 193 is omitted, and from sig: 193 to 217 is inserted twice over. Another with similar defects I have given. These I mean to give to some poor child. When you mention it to the Binders, I dare say they will charge their *young men* to take more care in future. I wrote to Mr. W: O: myself as soon as I perceived the omission of one chap: to which Letter he never replied. I do not wonder he wrote to you 'in apparent confusion.' He ought to be very much ashamed of his negligence; and I dare say he is. The blame I apprehended would be thrown upon poor O. Jones; but he is so far from deserving that [that] the Book of Genesis abounds with errata more than any other Book in the whole B: which was finished before O: J: came up. Besides O: J: was only supposed *to assist* him and not to supply his place. If I had supposed O: J: was to have been the sole inspector I would have had every sheet sent me to B[ala] rather than trust *so* important a work to so *young* a man, and never before accustomed to such an employ. The truth is, Mr. O.'s own works are carefully corrected, but he has been negligent abo^t^ y^e^ B: but our only remedy is now to correct as carefully as we can.

I wrote this week to Mr. W: inclosing about half a Doz errata which I had observed since my last before I went my journey. I have gone over both Test: no material errors I believe have been overlooked. Some trivials might have passed

[1] See p. 179.

unobserved in the hurry and fatigue which so vast a work in so short a time required. I have certainly spared no pains; I have done my best, and rather *overworked* myself.

Yrs faithfully

Thos. Charles.

I have looked over ogle's[1] catalogue; I see nothing I wish to order but those books I wrote to him abot.

[The rest is in Mrs. Charles's handwriting.]

Dr. Sir—I am sorry to be troublesome to you that have so much business upon hand. I have Just Seen a Letter from you to Mr. C. dated 7. and have placed £2 : 8 : 0 to my credit with the Bible Society—there was no £2 : 12 : 0 [due] but in Mr. Charles's mind writting from the Study without looking over the acct—the same [thing] led him to the other mistake to order Mr. Eliss to Pay in London the Same money he had given me account of here.

Mr. Eliss account that he Paid from Northop—£2 : 8 : 0 that was the same collection as I call *Mold*, both places in the Same Neighbourhood but one Collection.

He Mr. Eliss also accounts that he Pd. subscription [£]1 : 1 : 0 for Mr. C. to the Bible Society, and [£]1 : 1 : 0 to the Tract Society. I also Paid £1 : 1 : 0 to the Bible Society subscription for Mr. Charles—included in the Sum £9 : 0 : 6 pd. from the Chester Bank on Deveynes, Noble & Co dated March 19. 1807. If you will have the Goodness to let me know till what time the Guinea Mr. Eliss and the other I pd. clears Mr. Charles's subscription to the Bible Society, I will endeavour to be more correct henceforth.

I believe there is a subscription Due to the Sunday School Society, but I will send that, with next payment."

We must here leave the subject of the Bible, and return to the beginning of the year 1805.

[1] R. Ogle, bookseller, 295 High Holborn. (See p. 180.)

## LI

## AFFAIRS IN CHESTER: AN AWAKENING AT ABERYSTWYTH, ETC.

(1804–1805)

MR. CHARLES, as we have elsewhere stated, was in London from before Sunday, December 23, 1804, until after Sunday, February 10, 1805; and the visit remained with him as a memory on account of the outburst of the Rev. John Roberts, Tremeirchion. The S.P.C.K. considered Mr. Roberts's protest on Tuesday, January 8, 1805, and a message was sent from that Society to the pious Dr. Porteus, Bishop of London, on the 9th. It was the 15th before Mr. Charles heard a whisper about the affair; and a letter he wrote on the 11th, by the very absence of any reference to it, shows that he was quite unconscious of any unpleasantness. A portion of the letter is printed in Mr. Charles's *Essays and Letters* (p. 326), but Morgan gives it as sent to John Walker, Chester, while the address is clearly that of "Miss M[ary] Stringer, Abbey Green, Chester."

"MY DEAR FRIEND—I received your very kind Letter before my setting out for this great place. I am much obliged always by the favour of hearing from my highly esteemed friends at the Abbey Green. I never can be indifferent to their comfort and happiness, who have contributed so much to mine. I hope after receiving this, you will favour me with another Letter, informing me of your welfare, and any other intelligence you may think proper to communicate to me. I Posted your Letter to Mr. Stringer, immediately on my arrival. I called upon him this week, but he was not within. I was informed he was then well. I have met with a copy of Chambers,[1] w^ch I believe I can purchase for 6 guineas. It is in every respect as good as my copy; only it is not so *elegantly*, tho' so *strongly*, bound. I will look again, perhaps, I may meet with another better, or cheaper.

[1] See vol. ii. p. 547.

Nothing particularly interesting transpires in this great place. The rumour of a speedy peace yesterday prevailed; what foundation there was for it, I know not, except it be the arrival of a messenger from France. I wish it may be true; and I pray that the time may speedily arrive when they shall learn war no more. But after all, no temporal blessings have any great importance attached to it [them], if devoid of spiritual. Peace with God through our Lord Jesus Christ, is to us sinners, a blessing which in value and in its happy effects, passeth all understanding. Jesus is our peace—our peace purchaser—our peace ratifier, and our peace preserver forever. He himself is every thing to us. After it is made we forfeight it every moment in ourselves; but in him our head and surety it is still preserved, and we enjoy all the comforts and blessings arising from it. A free trafick is stipulated; and in every thing, we are the gainers. We have nothing but groans and complaining sighs to send to heaven; but in lieu of these, we have joy unspeakable and full of glory. The ports above would be soon shut against us, being such traitors and so unfaithful, did not Jesus keep them open. When we clearly see how much we are obligated to him in every thing, we shall then most unfeighnedly praise him, and love and adore him. My present experience is a dependence upon him, and a constant concern for his interest and glory. On Christmas day I found comfort in preaching on John i. 14. I saw a little of his glory, as the only begotten of the father, *full* of grace and truth: I long to see more, and shall never be satisfied till I see him as he is, and never loose sight of him. What a blessed hope! I dare not dwell for long upon it at present; but hope to mind my work till I fully realise it. The world and its concerns have very nearly lost all their importance. What is not immediately one way or another connected with Salvation, is hardly worth a thought. The death of my much esteemed friend Lady Ann, has affected me much since my coming here. Her room is empty; the hours I conversed with her as they daily return, bring all past scenes daily to my mind; it seems somehow strange they can never be enjoyed here any more. Thus musing one day after another I have thought often with comfort on Eph: 4. 13. We shall meet again—*all* meet, the whole family in their father's house; all, well; all, happy; all conquerors; all, immortal and glorious, with our elder brother among us; what a thought! With all the mighty exertions of glorified minds, in one continued eternal act, they will all sing without ceasing the high praises of God and the Lamb.

I most sincerely, my dear friends, wish you that felicity: I

can wish you no more; and you can neither desire or enjoy more. May the divine Spirit by his Holy influences help us forward continually.

I ought to thank you for your constant kindness to David. I had but little of his company after his return; I hope he entertains his mother a little in my absence. I hope you pray for him, that he may know the Lord, like lit[tle] Samuel. This is all; and it is this that presses heavily in secr[et upon] my mind respecting him and his brother. I look up to God daily in their behalf, with very longing and anxious desires. With equal love to you all three, I beg leave to conclude this long Letter, subsgribing myself

Yr's most faithfully and affectionately

THO^S. CHARLES.

SPA FIELDS, *Jan*: 11, 1805."

Mr. Charles's reference to "the rumour of a speedy peace," and "the arrival of a messenger from France," is explained by these facts: "A French Officer lately reached Boulogne by relays of horses, and other modes of quick conveyance, took a boat immediately on his arrival at Boulogne (notwithstanding the lateness of the hour), and proceeded to a port of the British squadron lying off that place. He got under the hawser of the Tickler about 12 o'clock at night. The dispatch was sent to London; while the officer was removed to the Utrecht." This messenger was the bearer of Napoleon's letter—in his new character as Emperor—to George III., beginning with, "Sir and Brother—Called to the Throne of France by Providence, and by the suffrages of the People and the Army, my first sentiment is a wish for Peace." The letter is dated January 2 (not 27, as given in Lockhart's *History of Napoleon*), 1805, and contains that fine passage of Napoleonic boast and insincerity: "Peace is the wish of my heart, but war has never been contrary to my glory. I conjure your Majesty not to deny yourself the happiness of giving peace to the world, nor to leave that sweet satisfaction to your children; for, in fine, there never was a more fortunate opportunity, nor a moment more favourable, to silence all the passions, and listen only to the sentiments of humanity and reason." His intrigues with Spain were proceeding all the while, and Great Britain, by a motion in the House of Commons on January 24, had to declare war against Spain. Lord Mulgrave, our Secretary of State for Foreign Affairs, sent a reply to M. Talleyrand, dated "Downing-street, Jan. 14, 1805," stating that, much as the King desired peace, he could not reply to the

overture without communicating with "the Powers of the Continent," and "particularly with the Emperor of Russia." On Tuesday, January 15, "Mr. Sylvester, the messenger, was sent off this night to Deal, with dispatches to the French Government. He arrived there on Wednesday morning; and the papers were immediately sent on board a man of war in the Downs, which sailed with them for the coast of France."[1]

On Tuesday, January 29, Mr. Charles attended the R.T.S. Committee, and "informed the Committee that he had procured Translations of No. 3 and 5[2] into the Welsh Language. Resolved, That 10,000 of each be printed to be corrected by Mr. Wm. Owen of Pentonville who has promised Mr. C. that he will attend to the same. Resolved that the expenses incurred by Mr. Charles in the said translations be repaid by this Committee."

His engagement at Spa Fields over, Mr. Charles set out for home on Monday, February 11, taking the post-chaise from the Golden Cross, Charing Cross, for Shrewsbury, which started at 9 o'clock on the mornings of Monday, Wednesday, and Friday. By Wednesday afternoon he was at Bala, and before retiring to rest that night he wrote to his son, Thomas Rice, who was in business with Major Blundell & Co., drapers and warehousemen, 70 and 71 Holborn Bridge. The letter is not dated, but the London postmark bears, faintly, the impression "Feb. 13, 1805."

"My Dear T.—Thro' the Lord's good Providence I arrived at home safe this afternoon, after a prosperous tho' fatiguing Journey. In opening my pouch, viz. my little Greek Test: which I know was in my hand in the dining room upstairs, and I think I put it on the chimney piece. The other is of some importance: in examining all my papers and looking over all my pocket Books I cannot find the receipt for the three hundred pounds I paid for Mr. Price. I kept it in the Portfolio, and tho' surely I had taken it out and put it in my pocket book but it is not to be found any where. look your portfolio and if you cannot find it there, you must go to Spa Fields, and look the two rooms, and ask Jiny[3] what she did with the papers she found there. Mr. Price will be vexed, if we cannot find [the receipt], tho' I believe there will be no danger about the money, as it was paid in a check on Mr. Price's Banker.—write me an answer

[1] See *Gent. Mag.*, 1805, i. 74, 75, 79, and 167-68. [2] (3) *Pethau duys i'w hystyried*, and (5) *Caniadau duwiol i Ieuenctyd Cymru*. (See pp. 117-123.)

[3] Jane Farr, the housemaid at Spa Fields Chapel House, occupied by Dr. Ford.

by Saturday's post. say nothing abo^t^ it in y^r^ house, only ask Mr. B[lundell's] leave to go to Spa fields for a paper I left behind. —with regard to your place, I think you had better stay some time there however. It will not look well otherwise. I think if you could get leave to attend an Evening Schools for two hours, two or three Evenings in the week, it would answer every purport of instruction that you may want, and follow on the business at the same time. There is a good Night school in Fetter lane, not far from you. Roberts spoke to me about it. You can write to him at N^o^ 10 Old Burlington Street, and ask him to call on you to consult him and enquire about it. If you approve of the plan, after talking with y^r^ Mother, I will propose that to Mr. B: I am too much fatigued to enlarge to-night, having had no sleep since I left you.—Keep my glass till you have an opportunity of sending it. give my kind respects to Mr. and Mrs. B: and all the family. I will write to Mr. B: as soon as y^r^ Mother returns. I am, My dear Boy

y^r^ very affectionate father

THO^S^ CHARLES.

If the receipt is not in the portfolio, I am afraid it is lost, unless it is on the Chimney p[iece] in the dining room at Spa fields. my G^r^ Test: I hope you will find."

Mrs. Charles was, probably, gone to Wrexham, to the funeral of Richard Jones, ironmonger, whose first wife was her old friend, "Miss Nancy Jones, of Coed y Glyn." Mr. Jones died on the day Mr. Charles set out for home—February 11, and was 65 years of age. On Monday the 18th Mr. Charles wrote a consoling letter to his widow, a portion of which is preserved in Morgan's *Memoir* (pp. 339-342).

"BALA, *Feb.* 18, 1805.

[DEAR FRIEND]—'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!'—this, I trust, is in some degree the language of your heart under the present trying dispensation. You know I love you, and must therefore feel for you, and pray for you: but still I cannot but feel comfortable respecting you and your little ones. My dear friend, your late husband is at rest. His troubles and sorrows are at an end for ever. Therefore we ought not to sorrow *for* him, though we may feel sorrow *after* him. We have a good hope respecting him, and therefore we rejoice. As to you and your little ones, you are surely well provided for, being in the care of Him, who is 'the Father of the fatherless, and a Judge of the widows in

His holy habitation.' I trust that the Lord will, through this heavy dispensation towards you, bring you to live more thoroughly dependant on him by faith. I feel concerned for you in this respect. I much wish you may be effectually brought to a strong ground, to live on the promises of God in Christ. In that case you will not have much to care for, but to follow daily the path of duty by the leadings of God's providence, wholly dependant on him who is our strength, and has promised to lead and instruct us in the way we should go and to guide us with his eye.

He is enough for us in every situation, and all helps are vain without him. Have much to do with him daily. You cannot go to him too often, or trust him too much. You will need him every day, and you are welcome to him every day and every minute of the day. He hath done great things for us; and shall we not believe, my dear friend, that he will do all things well towards us? 'He that spared not his own Son, but delivered him up for us all, how shall he not *with him freely* give us all things?' Anticipate no future events. These anticipations are generally the fruits of our unbelief and worldly-mindedness. 'Commit your way to the Lord;' trust also in him, and 'he will bring it to pass.' He will order and will do every thing for you. 'There is none besides the Lord; and there is no *rock* like our God.' Friends are nothing; enemies are nothing;—God is all.

Be not over-anxious for your babes. In the strength of the Lord do your duty towards them. Pray for them, and 'train them up in the way they should go.' Take them to the Lord by faith, and there *leave* them. Hath not the Lord commanded you to do so? 'Leave thy fatherless children, and I will preserve them alive; and let thy widows trust in me.' How kind is the Lord! He speaks to our feelings and to our anxious cares for those whom we tenderly love. '*Leave* them with me.' Good Lord, what condescension is here! And wilt thou take them? Yes, he replies, and 'preserve them alive.' O my friend, lay hold of this promise, take your ground on it, and let no enemy drive you from it.

All the promises, like the bank of England notes, are payable to the bearer, to him who believes them, and applies for the promised blessings. They are great, and they are precious indeed! May you and I be enabled to hold communion with God daily through them. They are all yea and amen (there is no *nay*) in Christ, and to us in him. Live on these immutable things, and you are sure to have *strong* consolation. God

meant that we should believe, live on, and enjoy the comfort of all his promises, or he would not have given them to us. And it is a dishonour to him, sinful in us, and very prejudicial to us, not to make use of them to the end for which they are given. I cannot say that I am well skilled in this life of faith on the promises; I know that none but the Spirit of promise can bring us thus to live. But through mercy I know enough of it to long for more advances in this life, and to recommend it as superlatively good to all my friends. To live by the faith of the Son of God is the next step to heaven: and there is no real permanent comfort on earth without it. Do not look on this life as unattainable, or as a ground very far from you. No, the word is nigh; and the Spirit of promise can bring us and the word together in an instant. I commend you and yours to the Lord, and there I shall leave you for the present without adding any more words."

Miss Mary Stringer, in her *Diary*, records a visit from her friend under three dates, in the spring of this year: "March 2nd, [1805]. We were this day greatly surprised by a visit from our valuable friend Mr. Charles." "3rd. Mr. Charles preached from the 5 chap. Solomon's Song and 16 verse (yea he is altogether lovely), afterwards gave the Sacrament." "4th. Monday—Mr. Charles preached in the new Welsh chapel from 6 chap. of St. Luke's gospel and 26 and three following verses."

The new chapel of the Welsh Calvinistic Methodists of Chester was opened on Christmas Eve and Christmas Day, when Mr. Charles was in London; and this was the first time for him to preach in a building for which he had done more in the way of creating a demand than any other outsider.

One little note, of no importance in itself, may find room here, because it at least tells us who were "the humble servants" of Mr. and Mrs. Charles in their money transactions:—

"BALA, *April* 26, 1805.

GENTLEMEN—Please to Pay Mr. Joseph Tarn under Secretary of the British and Foreign Bible Society the Sum of five Hundred Pounds for the Revd. Thomas Charles to my acct. with Messrs. Williams, Jones, and Hughes, Chester—as advised by yr hble Servt.

SARAH CHARLES.

Messrs Devayne's Noble & Co.,[1] Bankers, London."[2]

[1] In 1808—Devaynes, Dawes, Noble & Co., 39 Pall Mall.
[2] B. & F.B.S. Correspondence.

Mr. Tarn has endorsed this communication with the words, "Draft on Devaynes & Co which they refused, chosing rather to pay the money on Mr. Charles's Letter, being agreeable to the Instructions."

Here we have a hint that occasionally Mr. Charles may have gone to Chester on business other than ministerial; but the latter gave him enough to think about whenever he could attend to it. Of the nature of his difficulties there much may be learnt from letters not written to him; and here is one—run riot in the matter of spelling and punctuation, but fairly intelligible—addressed, "Mr. John Walker | Birsham near | Wrexham."

"CHESTER, *May* 22, 1805.

MY DEAR BROTHER—I received your Notes in answer I am to be at Churton next Sunday morning ½ Past Ten and must be at home with the Horse for Mr. Trego to go to Tarvin by little after one therefrom [-fore] I cannot be either at Rossett or Hawerding. I hope you will be able to be at boath those places if possible I have my hands Quite full; if you will only recolect what I have to go through constantly. I was wetted last Sunday morning [riding] to Kelsall &c. Your good friend Mr. Edwards of Tarvin died yesterday morg. at eight o'clock. I shall not be able to go to Rossett or Pentre rober of some time, as I must be with Mr. James the first Sunday, and Mr. Charles Trinity Sunday. the other I am taken up. so Dear Brother you must put your shoulders to and look at—again and again—again and again—1 Epl 1 Cor. 15 ch: 58 verse Your observation respecting Mr. James being fixed is very good I will take care of it as fare as I can I am Just of *your* mind on this point also: the Nature of Dr. Ford's permission to give the savant our opposition to Mr. Ellis or Any others: we must *stand fast against!* I feel Just as you feel for the Cause and as Mr. Charles feels or Mr. Griffith its a Comfort that we are of one mind in the Lord I shall be glad to Concur in every thing that Mr. Charles and Mr. Walker desires in *everything*. I hope it will be my pleasure to further *your requests* and Especially as the[y] are allways nigh related to my feelings. I wish Mr. Griffith would come over this year with [write] to him in the Committees name if you think proper. I know it will highly please them as Mr. Rowe is allways talking of it to them—I request you will help me by your prayers to get that of[f] and to obtain what you may see I want. I am an unpolished man let it not offend you, but I desire to have no will but *his* whose I am you must do you[r]

own way at those places that you usually preach at make things as far as possible agreable to yourself, *only* go if health and weather permit at your fixed places or it will undoe every thing. I am much inclined to think my Dear Brother that we had better never have any of my good Lady Huntingdon's ministers fixed at Chester, but a Clergyman if the Lord will. in the end if he should Send us one of the real Stamp Viz.—an Evang^L Liver—an Evang^L Living Minister I would not advertise for an Evang^L Preacher but an Evang^L doer if the word [exists.] Accept of unfained Christian Love

JON^N. WILCOXON.

N.B.—Mr. Trigo is Quite satisfied now and all the people in the Connection peaceable. Mr. Rowe [h]as just been in I hope and is now at the old Story of writing to Mr. Griffiths."

Mr. Trego was a temporary supply, having returned for a few Sundays to be among his old flock. The reference to his satisfaction, and the peaceableness of Lady Huntingdon's Connexion, has something to do with the settlement of that Connexion's affairs after the death of Lady Ann Erskine, who was succeeded by Dr. Ford both as director and as resident of the Chapel House at Spa Fields. The Mr. Griffiths of the letter was either the Rev. David Griffith, Nevern, or his brother, John.

Another letter from Wilcoxon to Walker touches on matters relating to Mr. Charles's work at Chester, though only in a somewhat indirect way:—

"CHESTER, *June* 10, 1805.

DEAR BROTHER—I Received your kind letter on Saturday we should have been glad to have seen you yesterday at Boughton we had a Blessed day thanks and praise be to God the Gospel glad tidings of Great Joy was indeed preached our harts burned within us

*A Very large* Assembly indeed in the Morning and a good one at Night Many from Tarvin Kelsall Brook house Sagthon many from Churton I saw none from Rossett the[y] might be there. Mr. Williams Pentrobir dined with me. all Content Love and Good will with all. what a Mercy all all is this Good is of God alone. Pray that a blessing may attend the Gospel preached to Lost undone fellow sinner. to night Mr. Lloyd & Co at Tarvin Next Sunday, God willing I must be at Kelsall and Tarvin Sunday 16^th[,] foll[ow]ing [Sunday] Mr. Trego's last for this (23^rd) Season I must attend him Morning and Night and the Sunday following is Kelsall and Tarvin again. So that

I cannot do as you wish. Mr. James is to be with us on Sunday 30 Inst. we want a Young Man to Teach the Children through the Connection Mr. Charles [h]as it much at hart, to be on the Same foundation as the Welsh School Teachers who I suppose to live at one End of the Palace in Boughton I hope the Lord will give us one of the right sort Accept of my unfained affection in the Lord

JONATHAN WILCOXON.

N.B.—if you should know of any one of the right stamp shuch as you could recommend to Mr. Charles for that end please to write to the Director—one that can do with little of this worlds goods and is harty in the Lords Kingdom with good Nature abilities and a good Prayer Book Man and Bible."[1]

It is evident that Mr. Wilcoxon did not mean to put "23rd" with "this Season," but with the word "following," which was the date of the fourth Sunday in June. His manner of using the word "Director" so closely after the proper name, "Mr. Charles," is not likely to make any one who has so far followed our narrative think that he is referring to two different persons.

In Miss Stringer's *Diary* we find, under June "30th, Mr. James preached his first sermon at Boughton from the word 'Calvary,' 23 chap. Luke 33 verse; may the Holy Ghost lead me daily to Calvary." The Rev. John James was the third minister stationed at Chester, and of the three was the most successful. Mr. Charles refers to his settlement there in a letter to Mr. and Mrs. Astle, London.

"BALA, *July* 15, 1805.

Life and health are the Lord's; and He dispenses them according to His own will, and to answer His own designs. It is no small favour to be enabled to see every thing in His hands, and to receive all as His free gifts whilst He bestows them, and to be submissive and satisfied when He withholds them. He must surely know what is best for us; and He cannot, from His goodness, but order all things accordingly. Amidst all the various infirmities of your weak frame, kind thoughts of God, and believing views of His love and grace in Christ Jesus, will prove your most effectual support. How kindly the Lord invites, yea, commands us to look unto Him,—'Look unto me, and be ye saved.' This is actual salvation brought home to the mind. And what is this looking unto Him, but believing the

[1] Walker MSS.—this and the previous letter.

testimony of the word respecting Him, and being daily influenced by that belief to act towards Him accordingly. He really is what the unerring testimony of the divine word represents Him to be. If we believe that testimony, He must appear to us infinitely lovely and amiable indeed, exactly such a one as we want; and in the enjoyment of whom we cannot but be eternally happy.

A poor woman in our country, frequently, on her death-bed repeated the following words;—'Jesus and I exactly suit one another; I have nothing, and He has everything.' I have nothing more to say in my best hours; and when I can say this, it is well with me, it is my best season, I triumph. This Jesus, with all his infinite fulness, was *designed* for us. He suits none else so well. We are invited to come unto Him, to receive Him and take Him for our own for ever. This is the *real* truth, however astonishing it may appear. Now, my good friend, what lack we? Nothing but the constant belief of this truth, and to act suitably towards Him. Thus a great salvation appears at hand; it is near us; it is in our hearts by believing the truth. The Comforter is promised to take of the things of Christ and shew them to us. So in every way we are provided for. Not unto us, but unto His own name be the glory.

I have not seen Mr. J[ames], but he has written to me a kind letter since his arrival at C[hester]. They are both well, and seem pleased with their new situation; and the people, I believe, are pleased with him. He has a wide field before him, and I pray the Lord to bless him abundantly. I have wished for years past to have him there for trial. I have had my wishes so far. Now to see the Lord's work prosper in his hands would crown my wishes. I rejoice in hope it will be so. No solid, permanent work can be expected where the piety and spirituality of the instrument is low, whatever his gifts may be. Gifts create a great deal of bustle and noise and show; but little good, I will not say, none, is done, where evangelical spirituality is wanting, or low in its degree. I trust Mr. J[ames] is a tree planted by the rivers of waters; and when that is the case, some fruit may be expected.

Good Dr. F[ord] informed me lately that the Sunday School at the S[pa Fields] prospers; which gives me great joy indeed. Surely the Lord looks on the rising generation with an eye of kindness and mercy. He indeed smiles on every attempt to instruct them in divine things. I feel very unwilling that Satan should have any of their service. Could we but bring them all over to the kingdom of God's dear Son, what a thing it would

be! Well, the attempt is glorious, and is sure to succeed in some degree.

[THOS. CHARLES]."[1]

Another letter relating to the cause at Chester, and addressed to Mr. Walker, had better be given here, though two others precede it in the matter of dates. It foreshadows a crisis in the affairs of Boughton Chapel, though that crisis did not develop immediately.

"CHESTER, *Aug*t. 13, 1805

MY DEAR BROTHER—I received your's I am glad to see you still on the Stretch 'after Christ Jesus who *went about doing good*.' all you say I aprove of respecting the Poor, Collections, Psalter &c I wish it may soon be in our power to follow your advise. Boughton is Nigh £50 in debt now, we make a Collection next Sunday for it at Boughton, though we have had a many indeed this year. 'I hope the Lord will bless you and your kind efforts in his vineyard.' I am sure you will not go unrewarded although it must be of Grace so much the Better Sunday last at Kelsall 'woe is me for I am undone &c' 5 v. Isaiah 6th C. afternoon at Ashton 'God be merciful to me a *Sinner*.' Night at Tarvin 'Jesus said I am the way the truth and the life no man &c.'

I should dearly love us to obtain 500 Psalters with the Prayers &c in them but we must not go any more in debt if possible therefore your plan is good to raise money first by Collections of a little and little every week—I hope we shall be able to get the people to give one halpeny ℔ week every week after a while 'I am after them every way to keep things even as they are.' it will cost Nigh £250 this year. I have paid Mr. Roberts[2] for the Bible £5:5:0 I have been deeply ashamed it was left so long give Mr. Colley a good letter or two to make him still keep his place in the Committee, and to forbare with my warm temper. tell him I have mereted his kindness by many deep tryals and labours in Boughton. These things *you* may forsee as far as True to my account before him; for the Lord's good Cause and odaidence [obedience] of Faith. I often am overwelmed with grief and shame at my sin my deep sinfullness before and in the Sight of God—but yet fare [far] very fare from what it ought to be this brings me down and makes God necessary to me. and by Faith I bless God for it. I find Jesus very precious to my sinfull Soul: his Blood is my Life I often return home in the very dust for my poor homely

[1] *Essays and Letters*, pp. 349-51. [2] Walker's uncle. (See p. 189.)

Services; I dearly love you in the Lord and would rather hear. you preach Jesus Crucified and write of Christ crucified [better] than Many Many Gentlemen of the Schools the Lord keep us humble Simple Accept of my most Sincere affection in Christ

J. WILCOXON.

Mr. James is one of the right sort of Ministers the Lord is with him."[1]

Leaving for the present the ultimate results of Mr. Wilcoxon's "warm temper," and the troubles he caused the Committee, we pass on to a dateless letter, written to the Rev. George Burder, editor of the *Evangelical Magazine*,[2] about (we presume) the end of April 1805, which intimates that Mr. Charles had some compensation for the unpleasantness caused by the orthography dispute, and for the worries at Chester. The printed heading is, "*Extract of a Letter from an Evangelical Clergyman in Wales.*"

"SIR—I am happy to inform you, there is a very pleasing revival in some parts of Wales. At Aberystwyth, and in the adjacent parts, there are general and powerful awakenings among the young people and children. Some hundreds have joined the religious societies in those parts. I was there lately, at an Association of the Calvinistic Methodists, held at Aberystwyth. The concourse of people assembled on the occasion, was computed to amount at least to 20,000. The sight to a religious mind was pleasing beyond expression! A stage was erected in an open common, for the conveniency of addressing this vast multitude. Ten preachers, in the course of two days, delivered very animated and impressive discourses to the most solemn, attentive, and affected congregations I ever saw. The preaching was evidently in the demonstration of the Spirit, and with power. Hundreds of children, from eight years old and upwards, might be seen in the congregation, hearing the word with all the attention of the most devout Christian; and bathed in tears. This work first began at Aberystwyth, in the Sunday-School there; in which two young men, under twenty years of age, were the teachers. Soon after the commencement of the school, both teachers and scholars came under serious impressions. This work prevails at present over a large district, fifty miles by twenty. In travelling the roads, it was pleasing to hear the ploughman and the driver of the team singing hymns whilst at their work. Nothing else was heard in all those parts. This I can testify, with satisfaction and joy."

[1] Walker MSS. [2] 1805, p. 235.

One of the "two young men" was Owen Jones, who afterwards assisted William Owen in correcting the first Welsh Bible of the Bible Society. The other was his cousin, Robert Davies, who ultimately married Mr. Charles's niece—Miss Eliza Charles, daughter of David Charles, Carmarthen. The Sunday School in which the spiritual influences, referred to by Mr. Charles, began to be felt, was established in this way. The Rev. William Williams—Mr. Charles's St. Gennys correspondent—paid a visit to Aberystwyth, and was walking through a part of the town called Tre Fechan one Sunday afternoon, when he saw many men, women, and children idling their time around a lime-kiln. The good clergyman induced some of them to attend a Sabbath School in a room which he hired for the purpose; inasmuch as he could only stay two Sundays with his scholars, he sought out Robert Davies, and persuaded him to take over the Sunday School on the third Sunday. Davies readily consented, and induced his cousin to join him. Mr. Williams—who had similarly blessed Llangeitho, Carmarthen, and other places—left the town, trusting the issues to the Lord. As neither of the two young men were church members, and the opening and closing devotions of the school had to be taken by them, they thought their position inconsistent with their responsibilities; they took steps towards bringing both into line, and joined the Methodist Church. Their work, held in derision at first, soon drew the attention of the more sympathetic adults, who not only encouraged them, but provided them with reading materials and with coals for the cold weather. Mr. Owen Jones did similar work on five nights of the week, going the round of several dwelling-houses—each in its turn, and an evening for each. In the course of from five to six months from the starting of the Sunday School, Mr. Owen Jones received an intimation that his father had need of him at home. A farewell meeting was arranged, and his well-wishers and scholars gathered in force. The meeting was opened in the usual way, with reading, hymn, and prayer, and this part of the service he took himself. While engaged in prayer, the Holy Spirit came upon him and the children so powerfully that the whole gathering became lost in tears and demonstrations. His plea for his own eternal life and that of the children was so real that the people present felt the wave of emotion drawing rapidly near and then overwhelming them. It was impossible for him to leave now, and his father allowed him five weeks in which to gather in the fruit of the harvest. The Association described by Mr. Charles took place, almost to a certainty, during that

interval. The fact that the meeting at which the awakening took place was a farewell meeting to Owen Jones, and that he himself was the person exercising the means of grace when the Spirit moved the people congregated together, has made the story a part of his personal history; but his cousin, Robert Davies, was quite as closely associated with it by those present as was Owen Jones; and Robert Davies lived to reap much of the fruit of that revival at the very town in which it broke out. He died in 1841,—very many years before his son, Principal David Charles Davies of Trevecca, became known as a distinguished Welsh divine. The author of *Methodistiaeth Cymru* (ii. p. 63) wrongly dates this revival as of 1799 or 1800.

We have met with more than one illustration of the high opinion in which London philanthropists held Mr. Charles; some of them considered his authority on Welsh matters nothing short of oracular—sometimes to his advantage as regards his charities, at other times to his embarrassment as regards his time. A letter from his good and kind friend, Joseph Reyner, adds one more to those illustrations.

"LONDON, *July* 20. 1805.

MY DEAR SIR—I have pleasure in having occation to write you—the object is connected with a deserving family, who have experienced a great change in Circumstances, who have (at the recommendation of their Friends) for sometime been engaged in the Printing business, and at this time have it strongly recommended to them to print a 4to *Welch* Bible on their account and for whose welfare (there being Seven children without other provision for five of them—who are young) to submit to you the following queries.

Would it interfere with your Dictionary of the Bible?

Is it propable that such a publication in Weekly Nos. or once a fortnight, would meet with suitable encouragement?

Would Mr. Charles consent to allow his Corrected Copy, from the Edition of 1799, to be used as the Text?

Would he think it most advisable to use Brown's Marginal Notes, or those of the best Oxford Edition, with Brown's reflections? it would considerably reduce the expence of the Work if the latter were adopted.

If Mr. C. is [of] opinion that Mr. Brown's reflections without the *Notes* at the bottom of the page, it would be equally acceptable, it would keep down the price.

Would it be advisable while the first Number is in hand to circulate extensively the proposals?

Would Mr. C. procure a translation of the Reflections?

Would it be advisable to have the Work corrected by Mr. Wm. Owen—if he would undertake it?

At what price ℔ Number you would recommend to publish it?

How many would you advise to print of the first and Second Number?

What sized Types and what quality of Paper would you recommend?

Would it be advisable to publish it with a Copper plate Engraving in every alternate Number [?]

It could be furnish'd much cheaper without Cuts, if it is probable that the Circulation would be extensive without them.

It does not appear that the publication of a 4to Bible would interfere with those of the B. and F. B. Sy., or of the Bartlets Buildings, but would furnish another Edn. to a class of Society who would be better able to purchase, and to whom the Notes and Reflections proposed might render a lasting benefit.

I beg, my dear Sir, your excuse for calling on you so freely, but knowing how near the Subject is to you, I could not hesitate to bring the circumstance before you, and ask for your opinion?

With much regard I am, dear Sir, truly yours

JOSEPH REYNER.

Revd. Mr. Charles."

What became of Mr. Reyner's proposal on behalf of the family referred to, we do not know; but Mr. Charles must have told him about the use that had been made of Dr. John Brown's marginal notes in the Carmarthen edition of 1802; it is almost certain that he gave but little, if any, encouragement to the suggestion.

The next letter tells us who translated Tract No. 5 for the R.T.S., at the request of Mr. Charles. The original is partly in Welsh, and partly in English, and is important as a link in Welsh Bibliography.

"To Rev. T. Charles, Bala.

WAUNFAWR *August* 31st. 1805

REVEREND SIR—Long will a little horse be a colt. Long will the dumb be at the gate of the deaf. 'A slow ship has, at last, sailed home.' The Songs at last appear in the best dress the Author can give them. Some of the songs were composed in the summer of 1803; others in the spring of 1804.

from that time until now, they have been fermenting: you remember the words of *Horace*

Nonumque prematur in annum.

I promised from 28 to 30 Songs; (if I remember rightly). But you will find many more, therefore, it will not be unreasonable of me to expect a greater reward, for the work: according to the rule of proportion. I have not been placed by Providence in a position that I could serve the common people without reward: but I am not entirely lacking in such a desire. Apart from all this, there is another reason, which I can scarcely mention.

It is unnecessary for me to take up time and space, to give you my mind and opinion about these songs: they are all before you. I can make them no better, without taking more time. I have not spared diligent care, and much meditation in the composition of them. whatever they lack, to my weakness and imperfection must that defect be attributed.

As you will see, the Songs are not translations of the Songs of Dr. Watts; but they contain many of his ideas, as well as the ideas of other authors; scattered here and there, and woven in with my own. but I will in no way boast by saying, that my own original ideas form the major part of the work. Though the book is not a translation of Dr. W.'s work, I think it is but a little the worse on that account: but I will not argue the matter, at present. As regards usefulness, I trust the work will be equal to that of Mr. D. Jones, of Caio—if not better. The Language and the rhyme are superior, beyond doubt. There is not a song, written by another, in the whole book; and should you add to it, let the addition form a part by itself. Should you think it necessary, you may add the two Songs, on the two Sacraments; at the end of the first part. I am not willing that anyone should alter anything, in the work: except by inserting a missing letter, if such be detected: as to the punctuations, I believe them to be generally correct. They are of but little use to the generality of Welsh people, and not much thought is given to the matter in detail. I translated a short Essay on Stops, several years ago; but it answers hardly any purpose in Welsh.

For the sake of clearness, I have used the endings *o—ol* instead of *aw—awl*. *Blinaw—blino*, *Duwiawl—duwiol*, *or* instead of *awr*, in *tymmor* &c. but wherever the rhyme called for the reverse: as in the 7th Song, chap 2 *Rhyw Garawl*, instead of [*Rhyw*]. *Garol*, &c. I have used *yn* instead of *y'* and *ym*: in

the case of *yn mysg. anmherffaith* &c. but the followers of Dr. Davies greatly object: we ought, they say, to use the *m* for the sake of euphony. We must admit, *ym mhlith, ammherffaith* are more euphonic.—but you do as you please about this matter, I do not expect to please everybody.

Understand, that no one is at liberty to reprint this book: without the consent of the Author.—and as many copies as are printed over and above 1000 I expect to get one copy out of every 20. and to have the 36 copies promised printed on good paper, better than the paper commonly used. this is the general custom: so I understand. '*A woodcock is not bought by its bill.*' A book is not to be judged by its size: always. The same trouble is not exercised in writing prose as in writing poetry. This book, it is true, is but small, in size: nevertheless, it is hoped that the contents are valuable: valuable, in one sense; because of the difficulty of getting any Poet to take such work in hand; as to the execution of the work, it ill becomes me to say more, than I have already said; and than was said also (with too much praise, perhaps) by our friend Mr. Robt. Jones, [Ty Bwlcyn].

I thought it would be useless for me to conceal my name, the work would soon be recognized. This may also, be of some advantage to me, by the time a complete edition of my work [appears]; by making my name more known. But I am indeed afraid, lest some of my friends be offended, at this method of publishing my work—in your Preface, I beg of you to abstain from [using] words styled, *Methodistical expressions.* I do not, at all, doubt the liberality and Justness of your sentiments; yet there is a particular way of conveying the same. The four strong arguments of Dr. Watts in his Preface can be mentioned within less space—they are exceedingly weighty; and worthy of consideration—you will see that I am in a hurry; therefore, I must conclude. Owing to a multiplicity of correspondents, future letters to D. T. must be addressed post paid,—to the care of Mary Thomas, Waunfawr near Carnarvon.

I am Rev. Sir | your Hble Servt.

D. THOMAS.

As to the songs which I have sent you from time to time, perhaps it would be best to leave them unprinted, you have enough without them, I am afraid of injuring myself, having regard to the proposed publication—but life is uncertain: and I am frail of health. Success [to you] in every good purpose.

D. THOMAS.

N.B.—It is my intention, should I enjoy health, to try and translate some English songs again: or rather to imitate them; I can hardly call any of my work a Translation; but if the work answers the same purpose, the purpose is achieved. My aim always, is, to make the song appeal to the Affection; in order to mellow and humanize the heart; to engender and stir up fine feelings, is my object in most of my songs; and it is certain, that that is part of the duty of every christian Poet: you will not find (as far as I know) anything in all my works, which has a tendency to rouse the passions to immoderate heights, and pseudo-inspired madness. One well-known writer (Mr. Addison I believe) has remarked that the joy of religion is a quiet and continuous joy; and it would be doubtless a desirable thing, to see more signs of that joy; more generally in our land. Sirioldeb [cheerfulness] it seems is the best Welsh word for that joy; from the word Gwenydd *A flow of Spirits*, says Mr. Walters, in a letter of his, which I saw among the papers of Mr. Ev: Evans: Brydydd hir. You can extend the contents of the Songs, if you see them too short, and shorten them where you may find too many words. I do not pretend to perfection in this particular.—or in anything else.

I do not, in any way, desire you to use W. O.'s method of spelling nesâau &c let it be *nesau*, or *neshau*. I wish to retain the aspirate (h). in North Wales we always pronounce the words, *parhau*, *neshau*, *byrhau* &c with an aspirate; but W. O. places the grave accent in its stead. I question whether it is pronounced so, (or not,) in any part of Wales. Sorry I am, that the ingenious Author, above alluded to; has been so silly, as to adopt Iolo's puerile excentricities. There may, indeed, be some colourable pretence for using the double a a, but where is the necessity of using the grave accent too? may we not as well use the Diaeresis? However it makes an awkward appearance, no simplification.

D. T.

P.S.—I cannot stumble on Mr. Jones's corrections of D. Jones's Songs. I have probably mislaid them.

D. T."

Only a bard could have written this letter, though every bard does not display the same inflation. It would have been no mean privilege to have stood at Mr. Charles's elbow as he read the law laid down by the bard, and the self-conscious remarks about the comparative merits of his own work and that of Dr. Watts and the time-honoured David Jones, of Caio. The

good man had paid a good price for his experience with the bardic fraternity, and but for his geniality and his confidence in the power that saves to the uttermost, he would have long since placed them among "the past praying for."

We have followed, even in the portions translated, the correspondent's own punctuation, so that the nature of his work in that particular may help in estimating what the completed manuscript left to be desired in stops. The tract was published by the Religious Tract Society in the early months of 1806; and, as we have seen (under January 29), 10,000 were ordered. The printers were Stanhope and Tilling, Wilderness Street, Chelsea. The British Museum *Catalogue*—followed by the Cardiff *Welsh Catalogue*—states that the tract was printed in 1815, and was a reprint from *Corph y Gaingc* (1810); but the author himself, in a letter dated "August 28, 1806," refers to the tract as printed, and gives us one point which unfailingly identifies the edition. "You have seen, probably, the little book Caniadau duwiol i Ieuenctid Cymru—D.T.'s Work. One word has been left out towards the end of the second Song, (on The Attribute of God), the last part of the verse ought to run thus:—

> Duw sanctaidd, ffyddlawn, cyfiawn cair
> Cyflawnai ei air yn wrol.

Someone has made a few changes in the spellings, I would have preferred he had not."[1] The tract lacks the word "cair," but *Corph y Gaingc* has it. The press-corrector was Wm. Owen, and the changes he made in David Thomas's spelling do not seem to be many; though one cannot judge in this matter by comparing the tract with what represents it in *Corph y Gaingc*, because the bard himself, in the above letter, admits having made some concessions to Mr. Charles's—that is, Wm. Owen's—orthography in the tract, while the fuller work was his own venture, and there was no one else to be consulted.

The tract is entitled *Caniadau Duwiol* | *i* | *Ieuenctyd Cymru* | *ar ystyr rhai* | *Isaac Watts, D.D.* (Pious Songs for the Youth of Wales, after the manner of those of Isaac Watts, D.D.). That was not the title given them by David Thomas, when sent to Mr. Charles. Four weeks after dispatching the manuscript, the bard wrote to his friend Siôn Lleyn: "I have written 7 or 8 Songs since I last saw you. The name of the book of Songs which I sent to Mr. Charles, is *Blaengerdd Ieuenctyd Cymru*. Containing about 36 Songs in simple Language and smooth metres."[2] For the purpose of the R.T.S., Mr. Charles's change

[1] *Adgof uwch Anghof*, p. 33. [2] *Ibid.* p. 38.

in the title is to be commended. The Songs number thirty-one "Pious" and five "Moral" pieces.

David Thomas was born in the parish of Llanbeblig near Carnarvon, in 1760, had a little schooling, and learnt the weaver's trade from his father. After his father's death in 1781 he turned schoolmaster, and for the greater part of the remainder of his life stuck to that humble profession. The Rev. Peter Bayley Williams, B.A., Llanrug, induced a few friends to join him in providing what was equivalent to an annuity for him in his later years. He was swept off his feet in fording the little river Cegin one stormy night—March 30, 1822—when returning home from Bangor. He was buried at Llanrug, the parish in which he made his home during the later years of his life.

As a poet, he stood among the best of his day, and carried away several Eisteddfodic laurels. In spite of the tone of his letter to Mr. Charles, he was a good fellow and a Christian; his conscientiousness made him many enemies among the laxer groups of the bards; but the quality that was objectionable to them was just the one to appeal to our subject. We have an idea that he was disappointed with the sum paid him for the tract. If so, Mr. Charles could not help him. The price had been fixed beforehand, and the Committee had, probably, paid Mr. Charles since the previous January. There can be no doubt that his closing sentence in a letter to Siôn Lleyn, dated, "Waunfawr, Nov. 29, 1808," refers to Mr. Charles. We quote the entire paragraph, both for the sake of the information it gives of another matter, and for the sake of the context:—

"Dr. Coke, the Wesleyan preacher, was in my cot four times. He wanted me to translate his Commentary on the New Test: He offered me a hundred guineas a year, and to make good any loss I might suffer, through leaving the school. Doubts of conscience prevented me from closing with the Dr.'s terms at the outset; but at last the old man had agreed to my requests, because I do not profess Arminianism. John Bryan, a Wesleyan preacher, threw cold water on the whole business. I have not much ground for blaming the old man, except for his fickleness, and in some sense his thought of himself first; that is how I found another well-known man, of the Calvinistic family."[1]

It would be interesting to know how far he carried his resentment against Mr. Charles for this imaginary wrong. Though a long piece of his poetry was printed in the first volume of *Trysorfa Ysprydol*, it is significant that not a line of his work found its way into the second (1809-13), although Mr. Charles

[1] *Golud yr Oes*, i. p. 301.

—according to David Thomas's letter—had received pieces from him from time to time. The omission of his name as author of the tract may have given offence; but there was a purpose in that—to serve the interests of religion rather than to enhance the reputation of David Thomas, or prepare the public for *Corph y Gainge*. That omission, doubtless, accounts for the inclusion of the tract in the larger work.

How much, one wonders, had David Thomas's resentment against Mr. Charles to do with the kindly interest the Rev. P. Bayley Williams took in him? The Rev. P. B. Williams hated the very name of Mr. Charles, from the day the latter took part in the expulsion of his father—Rev. Peter Williams—until his death. The kindly disposition of "the parson of Llanrug," and his love of talent and genius in literary matters, incline one to believe that this point-in-common only helped to seal a bond already dear. Mutual dislike of any object does not suggest a basis for any warm friendship; but added to other matters in common it may be the means of discovering greater depths of mutualities.[1]

A letter from Mrs. Wm. Astle to Mr. Charles is dated "Sep^t. 2^nd," but bears the London postmark of "Aug. 29, 1805"; it is in reply to Mr. Charles's letter of July 15.

"LONDON *Sep^t.* 2^nd [1805].

We was very glad to see our d^r. friends letter I thought you had forgotten us and tho I have been many years spelling that hard lesson to 'cease from myself' thought I was going to be exercised in as difficult a task—that of being content that those I most value should think of me as I deserve—not worth keeping in remembrance—but I know you are always well employd, striving to extend the fame of our great Master My heart prays that you may long go on and prosper and very happy shall we be to see you again in London pray remember us most kindly to Mrs. C. who we hope with your self continue in good health. Mrs. Langston[2] desired me to present her kind regards to Mrs. C. and to tell her she has made a Cask of Welsh Mountain and only wishes Mrs. C. was there to partake of it. We are very glad that YOU approve of Mr. James I am sure he is one that will be honored in his work we love him *much* and only regret that his *worth* is not more known. I must not forget Mr. T. Jones. I hope he is well pray remember us to him.

[1] See *Y Geninen*, 1886, pp. 189-90; 1888, pp. 31-4, 188-90; Ashton's *Hanes Llenyddiaeth Gymreig*, pp. 465-73; *Adgof uwch Anghof*, pp. 11-52; *Cambro-Briton*, iii. p. 430.

[2] Wife of Wm. Langston, one of the members of the Committee of Spa Fields.

I am just returned from the sea side and think my health is improved but I have long seen that is of little consequence I want to be *satisfied* with *all* that the Lord does, if he is pleased to continue me here it is well, and if he removes me I am certain I should be of no further use to my family but rather an hindrance—our dr. children are both very well I hope I shall not grow weary in their behalf—to see them enlivend by the sun of righteousness and grace reigning in their hearts is the utmost of my wishes for them.

I hope when you come to London you will put our Sunday School upon a proper plan My dr. Mr. A. feels the want of method amongst them but as you said even the attempt is laudable—perhaps you will be surprised to hear that so hearty a man as Mr. Bridgeman is removed he died after a few days illness but died *very happy*

be assured my dr. Sir that we are always very happy to hear from you. I do bless God for your ministry for with *much* forbearance you shewd. me the *more excellent* way and was indeed sent of God to free me from the shackles of self so that I cannot but esteem you highly VERY HIGHLY for the workes sake. My dr. Mr. A. sends his best regards to Mrs. C. and your self

Believe me to be your very sincere friend

M. A. ASTLE."

The "Mr. Bridgeman" of the letter was S. Bridgman, Tallow Chandler, Silver Street, Clerkenwell, whose eldest son had passed away on the previous New Year's Day. Mr. Charles had visited S. Bridgman, junior, several times during the last few weeks of his life; and, well knowing that his end was near, the young man requested Mr. Charles to preach his funeral sermon at Spa Fields. At that church, in the spring of 1800, the Rev. Cradoc Glascott had preached a sermon to the young people, on "Remember now thy Creator," &c., and it led young Bridgman, for the first time, to think seriously of religion. That was the text upon which he requested Mr. Charles to preach on the day of his funeral.[1] The news of the father's death would thus concern Mr. Charles more than if it merely meant the passing away of a faithful member of Spa Fields—the family had experienced his sympathy in sorrow, and they would expect him to enter under the clouds with them once more.

This little business-like note takes our thoughts to another subject, but one on which we need not dwell here—the Sunday Schools.

[1] See *Evang. Mag.*, 1805, p. 463.

"LONDON 2nd Sep. 1805.

DEAR SIR—It has been reported to the Committee of the Sunday School Society, that, the Welsh Testaments given by them for the use of the Welsh Schools, are sometimes sold: this being contrary to the design and Spirit of our Institution, they have directed me to write to you, requesting, you would be kind enough to make what inquiry you conveniently can respecting the truth of the Report, and furnish them with what information you can obtain; that, if possible, we may counteract every attempt to prevent the gratuitous circulation of that precious book. I know you will excuse our troubling you on such an occasion, persuaded that you have the same views, and feel the same interest in the cause, as ourselves. I remain, very respectfully

Dear Sir, Yr Obt. h'ble. Servt.

THOS. SMITH, Secy."

Though we have failed to secure Mr. Charles's reply to this note, we believe the origin of the report to be simple enough. As we have seen, Mr. Charles bought 4000 Testaments from Bensley in the summer of 1803; they were struck off from the same type as the 3000 printed for the Sunday School Society; since Mr. Charles had no funds from which his purchase could be met, it was easy to mistake the selling of his stock for the selling of those gratuitously distributed by the Society.

Miss Mary Stringer, Chester, wrote in her *Diary*: "Friday Nov. 1st. [1805,] Sister Ann was married at St. Oswald's church to Mr. Richards, may the Lord bless their union." This was an event which could not but interest Mr. and Mrs. Charles, and the good sister who made the entry above quoted sent the news and its accompanying tokens of festivities to Mrs. Charles. When Mrs. Charles replied, her husband was in London—his first Sunday, on this visit, being November 10.

"BALA Novb. 11. 1805.

I most Sincerely Congratulate my much Valued Friend Mrs. Richards on the Honourable State—wishing Her every Happiness and Beg to Present my warmest Love and respect to Mr. and Mrs. Richards and to thank them for their kind remembrance of the Nice Cake—which came safe. The Basket is returned with Something in it for David—who I hope will take care to bring it When I write to Mr. Charles I will remember the Book. I Beg kind remembrance to Miss Stringer, [and] Miss Mary Stringer. and shall be Glad to

hear again how and where all my Good Friends are situated who am with much Love their unworthy Friend

SARAH CHARLES.

Love to Mr. and Mrs. James."

Mr. Charles's engagement at Spa Fields terminated on December 8; with ten guineas for his services, another ten for his travelling expenses, and thirteen shillings for 50 of his Catechism in his purse, he set out for home. Some time after his return he wrote to Miss Mary Stringer:—

"MY DEAR OLD FRIEND—Perhaps you may wonder you have not heard from me for so long a time. Indeed I need pardon of you and your Sister Mrs. R: and am ashamed of not writing sooner to her on the happy occasion of her marriage. The inclosed I beg the favour of you to present to her. I have often thought of my amiable friends at Abbey-green; and it would be *very* unworthy in me ever to forget them, and their great kindness to me in my low estate. The truth is, to let out a secret, I want to present Mrs. Richard a small token of respect on the occasion of her marriage union, together with my Letter to her; not being able to determine what that should be was the real cause of my delay. I am still in the same state; I hope you will have the goodness to help me out of this very unpleasant state of mind, by giving me private information what you would think will be acceptable and useful. I thought of a portable writing desk—of some good useful author on religious subject—of a neat handsome Bible &c all these I thought perhaps she was possessed of already, and therefore would be of no value. I may as well buy what is likely to be of use to her, as what may not be wanted. I wish to present her with somewhat that will continue as a mark of my regard for the family. She wants nothing, doubtless; as she has amply y^e means of obtaining whatever she wants. But I want and must beg her kind acceptance of some small token of regard. The obligation is on my side. Will you, my dear friend, tell me what that shall be? It must be of some value; the exact value is of no consequence either to me or her, the nature and utility of the thing itself, as a keepsake, is more than the value. I shall deem it a great kindness if you will have the goodness to advise me in my straight, with or without her being privy to it. As *her* friend in particular, I would rather it should be something Mr. Richard would not despise. I cannot but feel anxious for her happiness, and interested in her welfare Jesus is the center

Bela Nov 11 1825

I most Sincerely Congratulate my much Valued Friend Mrs Richards in the Honorable State wishing Her every Happiness & Beg to Present my warmest Love & respect to Mr & Mrs Richards & to thank them for their kind remembrance of the Nice Cake which came Safe the Basket is returned with Something in it for David who I hope will take care to bring it. When I write to Mr Charles I will remember the Book

I beg kind remembrance to Miss Stringers Miss Mary Stringers & Shall be Glad to hear again here & where all my Good Friends are Situated

Who am with much Love their unworthy Friend Sarah Charles

Love to Mr & Mrs James

and substance of y^e happiness of a sinner: his wisdom, his kindness, and his ability will externally secure the felicity of his own who confide in him. What felicity real and well grounded can a sinner enjoy who is on y^e verge of eternity every moment with^t Jesus the Saviour. It is nothing less [than] madness to think of it. May you and I grow in the knowledge of him and fellowship with him daily! When you write to Miss S: do remember me very kindly to her. I am, as ever, my dear friend

truly and affectionately y^rs

THO^s. CHARLES.

Our Son David sets out next Wednesday for private tuition under the care of a friend of mine at Clapham who wished much to have him. He is a pious Clergyman unable thro bodily weakness to serve a Church. He has a good fortune——takes in only eight—and has freely offered to take my son £40 under his proposed terms. I thought it a call in providence not to be neglected. He and his wife are young—she an excellent housekeeper. I think I can do nothing better for him, and am thankful for the opening."

This friend at Clapham, to whom young David Jones Charles was sent for tuition, was the Rev. Peter Guillebaud, M.A. He was the younger and only surviving son of Peter Guillebaud, Esq., by his first wife—the daughter of one Mons. l'Heureux, whose family came from the neighbourhood of Caen, in Normandy. Peter Guillebaud, senior's, father was a native of Poitou, in France, and settled in England in the early part of the eighteenth century; and he himself was born in London about the year 1739, and being left an orphan at six years of age, his two paternal uncles became his guardians. He ultimately succeeded to their business—large silk factories—in Spitalfields. The old man retired from business some years before the close of his life. When exactly that happened we have been unable to find out; but a reference in the *Forty-eighth Annual Report of the Royal Humane Society* (1822, p. xxiv) gives the approximate time: "The Committee, among their own body, have also to record the decease of three most respectable individuals, John Burgess, Esq., Peter Guillebaud, Esq., and John Newby, Esq.—antient members of the Society, and ever alive to its interests and objects. Mr. Guillebaud has perpetuated his regard for the Institution by a legacy of £100." Mr. Charles was on friendly terms with the old gentleman; he was a warm supporter of the Bible Society, and Mrs. Charles retailed his silks. Peter, junior,

was born on June 30, 1773, and educated at Southampton under a Mr. Buller—an eminent master of his day. He matriculated at Brasenose College, Oxford, May 10, 1793; graduated B.A. 1797, and M.A. 1799; and in the last-mentioned year he married Elizabeth Anna, eldest daughter of Mr. Charles's friend, Alderman Richard Lee, of Old Jewry, and Beckenham, Kent. He was successively curate of St. Bride's (Fleet Street), St. Faith, and of Henley-on-Thames. As Mr. Charles's letter shows, he was obliged to give up public duties for a time owing to weak health, and to take in a few pupils, in order to keep himself on the list of the active. On October 11, 1811, he was instituted rector of Nailsea-cum-Bourton, Somerset, which living he resigned about 1832. From that time until 1860 he resided at Clifton, and subsequently at Clevedon. His wife died on February 8, 1864, aged 87, the mother of ten children, of whom one son and six daughters survived their parents—the father dying in the spring of 1867, aged 93. In learning, his strong subject was mathematics. He was a truly pious man and a philanthropist; for years prior to his decease he was senior governor of Christ's Hospital. He passed away at Lea Grove, Clevedon, the residence of his son-in-law, Theodore Davis, Esq.[1] Such are the broad outlines of the life of the good tutor to whose care young David was committed after leaving Chester.

Before dispatching her reply to Mr. Charles's last letter, Miss Mary Stringer wrote either a rough draft or a rough copy of what she had to say on the back of Mr. Charles's note of November 11, and says:—

"My Very d[ear Friend]—The sight of a Letter from you is truly welcome. I was anxiously waiting to hear when I should have the pleasure of seeing you and Mrs. Charles, but how much was I disappointed when I had read your Letter and could not find one word about coming to Chester. I fully expected you and wonder Mrs. Charles does not go through as usual to Manchester hope she is not prevented by indisposition. I was surprised at not finding her name in your Letter to me, but found an explanation in the one to my sister.

Mr. James desires very kind respects to you and Mrs. Charles is much disappointed at not seeing you or hearing of your coming very soon.

I have been alone at Abbey Green since the 10 of Deb^r. and

[1] See Foster's *Alumni*, and *Index Eccles.*; *Gent. Mag.*, 1864, i. p. 405; 1867, i. pp. 544-45.

have been pleasing myself with the Idea of how much I should enjoy the company of my good Friends from Bala. I propose going to my uncles[1] in about 3 weeks where I shall be very happy to see you when you come to Chester. Pray let me know when I may expect you and when we meet we will talk about a present for Mrs. Richards tho it is quite unnecessary; why should you talk so much of any little kindness we have shew'd you Your kindness towards us has been seven-fold. I hope I shall ever feel a grateful sense of it. My Dear Friend *Jesus is indeed the happiness of a sinner* all things else without him are insufficient.

[MARY STRINGER]."[2]

The only fresh literary item, apart from the completion of the first volume of the Scripture Dictionary, and a third edition of his Welsh *Short Evangelical Catechism*, which bears the date of 1805, and Mr. Charles's name, is an English version of his little work on the Ten Commandments, issued in Welsh in 1801. It is entitled, "*An Exposition on the Ten Commandments.* By way of Question and Answer. By the Rev. Thomas Charles, A.B." The *Preface* is dated, "BALA, *April* 10, 1805"; and inasmuch as the article is important as an indicator of his theological position at this time, it must be quoted in full. Owing to its length, however, we think it best to print it in the Appendix.

[1] Thomas Stringer (see p. 214).
[2] This, and the two previous letters, from the Walker MSS.

## LII

## PREACHING AT THE MISSIONARY SOCIETY'S ANNIVERSARY MEETINGS: FAMILY CHANGES

(1806)

MR. CHARLES's labours on behalf of the London Missionary Society were no less strenuous, though less conspicuous, after the *Drysorfa Ysprydol* was suspended—after December 1801. We have seen that he conveyed intelligence of its operations in a pamphlet, which ran into a second edition, in 1804. He not only subscribed a guinea a year himself towards the funds, but induced a large number of his friends to subscribe, and got the congregations to make collections. From 1798 to 1800, and from 1802 to 1805, he was a governor as well; and the reason for the omission of his name in 1801 is explained by his serious illness, and the report of the unlikelihood of his recovery which reached his friends in London. The reason for the omission of his name in 1806 may be gathered from the letter which is preserved from the pen of the Rev. George Burder, Secretary of that Society from 1803 to 1827. The autograph thief has mutilated the document; our reparations are purely conjectural, except in the case of the signature, where no room for doubt exists.

"LONDON *Jan*y 3. 1806.

REV^D. AND DEAR SIR.—[The Committee of the M]issionary Society [have been preparing for their A]nnual Meeting [for this year, and have been consider]ing suitable ministers to preach on that important occasion.

Among these it was natural for them to turn their eyes to you, as a person who has so laboriously endeavoured to spread the gospel at home and abroad. It is the earnest and unanimous wish of the Committee to whom this business is confided, that you will be so kind as to undertake this labour of love.

Mr. Fleming of Kirkaldy in Scotland, Mr. Bradley of Manchester (Independ.) and Mr. Day[1] of Bristol (Clergyman) are written to for the same purpose. We wish also to have one who has moved more particularly in the Methodist Connection (Lady H's) and there is no one who with equal satisfaction we can invite. Do not then my dear Sir refuse. It is a good work. It is pleading the cause of millions of perishing men to which you are invited. Favor us then with your ready compliance, not doubting that the Lord calls you to it and will help and bless you in it. A line to this effect (and if convenient by the 11th or 12 inst) will greatly oblige the Society—for whom I am

Revd. and dear Sir, [Yours respectfully
GEORGE BURDER], Secretary.

Please direct to me at Messrs. Hardcastle & Reyner's, Old Swan, Thames St., London."

The nature of Mr. Charles's reply may be gathered from another letter by the Society's Secretary.

"MY DEAR BROR.—I received yr letter, in answer to mine in behalf of the Directors of the Missionary Society requesting your kind labours at the next General Meetg. and have read the same to them. I am desired to write again, repeating our request, and intreating you to comply with it. We do not at all wonder that any Minister feels some degree of apprehension on such an occasion; at the same time the cause is so glorious, and the work undertaken for such a gracious Master, that his promised aid in performing it may be freely expected and has been experienced by the many brethren who have formerly engaged in it. The subject, though often treated, is inexhaustible; and all who love the glorious gospel and its great Author and Subject, and love perishing souls who are destitute of the word, can find in their own hearts a fund of matter in relation to it. We know that this is your daily employmt. Many years have you been actively engaged in spreadg. abroad, in a variety of ways, the savor of evangelical knowledge; and it is with propriety we look to Missionary men at home to recommend Missionary work abroad, which is far better than asking men to do it who never encountered a dark night nor a wet skin, nor a hard bed, nor mean lodging and fare for all the sinners in the world.

[1] Rev. Wm. Day, son of Wm. D., of Bristol; matriculated at St. Edmund Hall, Oxford, December 9, 1783; B.A. 1786; M.A. 1787; twenty-five years chaplain of the gaols, Bristol; instituted vicar of St. Philip and St. Jacob, October 1, 1810; died September 7, 1832, aged 66. (Foster's *Alumni*, and *Index Eccles.*; *Gent. Mag.*, 1832, ii. p. 579.)

As you also are much known in Wales and your itinerant labours respected, we think it will be of future use to the cause there, when it is known that you espouse it. Perhaps if your Sermon were to be translated afterwards into Welsh, and printed with an account of the Society, it might do much good and stir up the people to contribute as well to this Soc^y. as to the Bible Society; for if I mistake not the spirit of our Soc^y. is more congenial to the Welsh character than that is likely to prove, in its timid and slow operations; for I expect they will be always afraid of offending High Church men; and it is the open hearted Methodist spirit that must carry the point in religious matters.

Fear not then my d^r. friend to come boldly forward to the help of the Lord against the mighty. Plain strong warm hearted exhortations to love and zeal will always be acceptable to that sort of people who compose our Society and they will come with weight from you who have been a Welsh Missionary yourself. Be so kind then to write me a line with your full concurrence, which will greatly oblige the Society, for whom

I am, Your affec. Brother

GEO. BURDER, Sec^y.

LONDON *Jan.* 20. 1806.

Be so good as to think of a Memoir of Mr. Oliver as soon as convenient. If a view of any of the Sermons preachd on these occasions or our Transactions would be useful to you in composing y^r Sermon I will send them down. I need not say that your Expenses and that of a Supply you may employ in y^r absence will be fully paid with thanks. I think it is likely you may preach at the Tabernacle."

It will be enough for the present to say that Mr. Charles ultimately yielded to the persuasions of Mr. Burder, and proceed to give some of Mrs. Astle's letters to him at this time.

"*Feb.* 10^th. [1806].

We was very glad indeed to receive our d^r. friends letter and hope you will accept many thanks for your kind inquiries. I am still a very poor creature incapable of any exertion, within this fortnight my Cough has become very troublesome, indeed I am almost useless lumber in the family—my own feelings are a great trial to me I frequently hear the great truths of the Gospel but there is such a stupor upon my mind that they Glide by like the stealing stream and appear by no means interesting to me—now and then indeed but very rare—the windows of Heaven seem

thrown up and I have a glimpse of my dear dear Lord, then I can sing 'righteous and true are thy THY (*sic*) way thou king of saints['] then the blessed Spirit brings some sweet promise to my remembrance and I rejoyce in HIS faithfulness but then I am again thrown in the dust trembling lest the next foot should crush me to powder—but I will say no more, did you know half my inconsistencies you would burn the letter and declare the time badly spent in attending to such a motley creature—but yet my dear Lord did not reject the Leper tho he well knew his disease and I dare say you will at least pity but assuredly pray for me because the prayer of faith avails much.

We was much rejoyced to hear that you spoke much for our Great Master the Sunday after you left us in truth *our hearts* went with you. My dear Mr. A. prayd earnestly in the family that that (*sic*) the Lord would on that day put double Honor on your message and long before the day dawnd did I feebly try to put the Lord in mind of his promise 'Lo I am with you always' I hope you will be enabled for many years to work with increasing ardor and have no doubt of your success—our dear children are very well.

there has been another change since you left us poor Mr. Shrubsole died about a month ago one or two more was call^d. very suddenly—pray remember us most kindly to Mrs. C. who we hope with the rest of your family are all well. Mr. A. as usual sends his kindest regards

Your very sincere friend

M. A. ASTLE."

The "Mr. Shrubsole" of Mrs. Astle's letter was the organist of Spa Fields. William Shrubsole was the youngest son of Thomas Shrubsole, farrier; born at Canterbury, he was baptized on January 13, 1760. He was chorister in the Cathedral from 1770 to 1777, and organist at Bangor Cathedral from 1782 to 1784, when he was dismissed for frequenting conventicles. He succeeded Edmund Olive as organist of Spa Fields Chapel in the middle of 1784, at the salary of sixteen guineas a year; this was raised, in August 1785, to £21, as from the previous midsummer. He was a successful teacher, and some of his pupils became organists in places of prominence. He is said to have performed as an alto singer in Drury Lane and Westminster Abbey. He was one of the executors of Edward Perronet, to whose hymn, "All hail the power of Jesus' name," he wrote his immortal tune, *Miles Lane*; Perronet also left him a substantial share of his property. Shrubsole died on January

18, 1806, aged 46, and was buried in Bunhill Fields; the first strain of *Miles Lane* is cut on his tombstone.[1]

Mrs. Astle wrote to Mr. Charles eleven days later, ordering some of his *Catechisms*, which she calls "*larger*," as compared with the one Mr. Charles had drawn up (in 1797) for Lady Huntingdon's Connexion. What she meant, of course, was the *Short Evangelical Catechism* of 1801, reprinted in 1804.

"*Febr.* 21 [1806].

D^R. SIR.—tho I was so lately your Correspondent I thankfully embrace this opportunity of being again in your Company our Sunday School wants a Hundred of your *larger* Catechisms and *they have deputed* me to write for them perhaps your abridgement of the Martyrs is ready and they could come at the same time—but the Catechisms they are in want of—I know you will be glad to hear that the Schools rather prosper who can tell perhaps it may be the dawning of a brighter day and if but *one* soul is brought to the Saving knowledge of the Great shepherd how richly will those who are engaged in the work be repaid for their attention.

We hope to hear that yourself dear Mrs. Charles and all your family are well pray remember us *most kindly* to her and likewise to Mr. T. Jones, as fellow heirs we wish him great prosperity you know my d^r. Sir that the choicest wheat would never ripen without the Sun and I am apt to think that many of the higher orders now in glory would not have been fitted for their station had they not passed thro a Hot ray to all appearance a *seven* times heated furnace blessed be God that even there the dear redeemer does not forsake them.

My dear Mr. A. is very well so is my d^r. Boy our little Girl was brought Home last week with the Measles but we hope she will do well as to my self I am still lame which I assure you is no SMALL trial as I was once so active but I think within these few days my Cough is something abated—but this is of little consequence 'Could I but once get rid of sin—and crush that vipers brood' but ah me naild to the cross I must expire with it.

be assured my Honourd friend we feel great regret when you leave us and when you are gone my d^r. Mr. A. and my self *frequently lament* that we did not pay you MORE *attentions* but whether present or absent our hearts are with you and I must say when talking or thinking of you WE bless God for your message and that his choicest blessings may ever attend you and yours is the sincere wish of

M. A. ASTLE."

[1] Spa Fields MSS. Records; *Dict. of Nat. Biog.*, lii. p. 166.

Mrs. Astle's reference to "the Martyrs" shows that Mr. Charles contemplated a second edition of Mr. Oliver's *A Short Account of the Reformers and Martyrs of the Church of England* as early as this; but it did not actually appear until 1812. Her next letter gives us the approximate date of the return of Thomas Rice Charles from London.

"*March* 18th [1806].

DEAR SIR.—As I know you are anxious concerning the Sunday School I avail myself of Mr. C. return to let you know they go on prosperously there is at present about one hundred and forty children above one hundred applied for admission the friday after you left us Miss Waring is INDEFATIGABLE and EXCEEDS what you *can* suppose, in the *care* and INSTRUCTION of the females she eats her dinner in the Committee room and continues at chapel ALL the day I hope she will find her reward in the work—they do not at present intend to Extend their number as they find it rather difficult to engage *suitable* that is *real godly* teachers who feel it their priviledge to be engaged in any part of the building and thankful if they *may* clear away the rubbish that others should build thereon—I really feel concernd that my health will not permit me to render them any *personal* assistance—I have been very poorly indeed with an attack upon my lungs, so very hoarse that I could Scarce speak for three weeks I am just now geting better, some corn as *you* once said requires a deal of thrashing and needs to be winnowd *over* and *over* before it can be made into Bread indeed my dr. Sir had not the LORD said 'I will bring them THROUGH' I should fear that the furnace into which I am so frequently put would consume me altogether—what a mercy for ME that God IS faithful.

We hope to hear that you and your family are in good health pray remember us kindly to Mrs. C. The Catechisms came to hand for which Mr. A. is your debtor our best regards to Mr. T. Jones when you see him pray tell him that I hope we shall never be tempted to leave that fountain he so ably recommended may our Great high priest sprinkle us daily! and Continue to Honor his faithful servant.

My dear Mr. A. begs you to accept his warmest regards Mr. Butcher has accepted the vacant trusteeship the —— has not been in town as yet but is Expected about Easter when they expect to settle matters.

our dr. children are both very well I hope I need not say

that your letters are always welcome visitants we hope to hear from you soon

Am dr. Sir, your very sincere friend

M. A. ASTLE."

The "Mr. Butcher" who had "accepted the vacant trusteeship" was Robert, the son of Robert Butcher, of the East India tea-warehouses, Haydon Square, who died at Spa Fields, March 23, 1799, aged 70. The son became one of the most valued servants of Lady Huntingdon's Connexion, and his name may be seen in the records of some of the Churches of the Central Trust—Bath, for instance—as auditor of the annual returns. The "——" stands for Dr. Haweis, and her mode of reference to him does not suggest that he was a favourite with Mrs. Astle.

An "*Extract of a Letter from the Rev. T. Charles, of Bala, to the Committee of the Religious Tract Society, dated March* 23, 1806," appears in the *Evangelical Magazine* for 1806 (p. 231), in which we have some interesting facts about the splendid progress of his work. He says:—

"THOUSANDS of young people, all over the country, have at this time their attention wholly engaged about divine things. They are learning Catechisms, and chapters out of the Bible, with wonderful facility. It has been my delightful work, since I left London in December last, every Sunday to catechize publicly, and hear them repeat chapters before thousands of people; besides preaching twice generally every Sabbath, and sometimes thrice, in different places. In order to give you some idea of the work, I would just mention the following particulars, which are strictly true:—Whole families, young and old, the governors and the governed, learn the Catechisms together, and chapters of the Bible: they have appeared publicly together, and repeated alternately what they have learnt. All the grown-up young people, in some of our Societies, have done the same. Boys and Girls, from eight to sixteen years old, learn whole books of the Scripture; and repeat what time will permit us to hear, such as the whole epistle to the Ephesians, Hebrews, &c; others learn select chapters to an astonishing number, such as 10, 20, 30. One little girl learnt seventy-two psalms and chapters; and another the astonishing number of ninety-two, the list of which I have in my possession. Now, we want to feed this fire, so happily kindled in their minds, by putting into their hands a few useful Tracts in the Welch language. The 500 Scripture-Extracts which you sent, were nearly all disposed of in one day; and our young people are busily learning the whole out. I am

just come from our chapel, where I heard two chapters of the Scripture-Extracts repeated publicly. In the course of a few weeks our children will learn the whole tract."

The letter, of which the foregoing is an extract, was sent to Mr. Tarn, as the postscript to a letter written on another subject makes quite evident.

"LONDON, *April* 14th. 1806.

DEAR SIR.—The Directors of the Missionary Society have requested me to express their cordial thanks to you for your very friendly compliance with their request to preach at the ensuing Annual Meeting, and especially for that you have left them at liberty to appoint the place at which you shall preach, with the exception, *only*, of Zion Chapel. But a circumstance has this morning arisen which tends to derange our Plans and which you alone can obviate.

The Rev. Rowland Hill has expressed a strong desire that you should have the option of preaching at Surry Chapel, at which place the Directors had previously consented that the Rev. Mr. Bradley of Manchester should preach, in compliance with the particular request of that Gentleman (Mr. B.) arising from a natural diffidence in the mind of the *Young* Preacher who would feel much inconvenience should his subject or arrangement be anticipated by any one who might go before him together with other reasons which the Directors are fully aware would prove an insuperable obstacle to his preaching at Tottenham Court or Tabernacle.

From the knowledge I have the happiness to possess, of your readiness to promote the cause of Christ by every means in your power, and that in the strength of your Master, you will be free from embarrassment in preaching at either of the latter places, I am encouraged to request that you will favor the Directors by writing to the Rev. Mr. Hill to inform him that you decline his friendly invitation to preach at his Chapel and you will further oblige them by doing this *by return of post*, as, from the increased number of the Evangelical Magazine now printed it will be necessary to go to Press with the Notice of the Arrangements, the latter end of the present Week—it will therefore be necessary that you write a line to Mr. Burder at the same time to inform him of the substance of your Answer to Mr. Hill.

Trusting your friendship will excuse the freedom of the above request,

I remain, Yours sincerely

JOSH. TARN.

P.S.—I have directed Mr. Burditt to forward An Assortment of Tracts together with your Account by the first Shrewsbury Waggon with specimens of each Hawkers Tract not sent before and have the Welsh Hawkers Tracts in hand of which I will send you 40 Quires of each as soon as possible—if you conceive this number to be too large you can inform me in a Postscript to Mr. Burder's Letter."

The usual plan was for the *public* Annual Meetings of the Society to begin with a sermon at Surrey Chapel, on the morning of the second Wednesday in May; in the evening, at Moorfields Tabernacle, the second sermon was preached; the third at Tottenham Court Chapel, on the Thursday evening; and the fourth on Friday morning, at one of the Established Churches. The sermon at Surrey Chapel was, therefore, the first of the series, and the Rev. Samuel Bradley was anxious to be first, lest one of the other three should forestall him, by preaching on his particular line. There was a possibility of that, because the subject was limited, somewhat new, and yet with the specific views of forty sermons before that very Society to be avoided. There was much to be said for Mr. Bradley; but the Directors were asking Mr. Charles to do a very harsh thing by requesting that he should decline the kind invitation of his old friend, Rowland Hill. That was a case for their tact. Mr. Charles, we presume, consented to this request; because the announcement on p. 229 of the *Evangelical Magazine* for that year, fixes Mr. Bradley at Surrey Chapel, and Mr. Charles at Tottenham Court Chapel. The plan of the Directors did not prevail, however; to all appearance, the Rev. Rowland Hill insisted on having his way, because Mr. Charles preached at "Surry Chapel" on Wednesday morning, May 14, 1806, and the Rev. Samuel Bradley on Wednesday evening, at the Moorfields Tabernacle.

A contemporary paragraph gives as full an account of the service as will serve our purpose. "On Wednesday morning, a great congregation was assembled at Surry Chapel, long before the time appointed for the commencement of the worship, and notwithstanding an incessant rain, which fell for several hours. Mr. Hill, the minister of the place, read the prayers of the church, with lessons suited to the object of the meeting. After which Mr. Robert Winter offered up an intercessory prayer for the blessing of God on the efforts of the Society; Mr. Charles, a minister of the establishment, resident at Bala, in Merionethshire, Wales, preached a sermon from Isaiah x. 27, 'And the yoke

shall be destroyed, because of the anointing.' The preacher considered the text as expressive of a distressing calamity, the bondage and slavery of sinners;—and of the means of deliverance by Christ, the anointed Saviour. After the sermon, Mr. Jerrard, of Coventry, concluded with prayer. The hymns were given out by Mr. Clift, of Marlborough, Mr. Moody, of Warwick, and Mr. Coulson." In a review of the four sermons, after publication, the reviewer remarks, "This sermon [Mr. Charles's] is chiefly expository; and concludes with a powerful appeal to our consciences in two questions for self-examination: 1st, Are we decidedly and thoroughly on the Lord's side?—and 2dly, Are our exertions equal to our abilities, time, talents, and property." [1]

We find no trace of any other public engagement filled by Mr. Charles during this visit to London; he attended, of course, the Annual Meeting of the Religious Tract Society at St. Paul's Coffee House, on Thursday morning, at 7 o'clock. Spa Fields was being supplied during June by the Rev. Mr. Roby and the Rev. David Jones, Llangan—the ten weeks of the latter ending August 10—so that for his services, always very acceptable, there was no room. Mr. Charles, therefore, returned to the country, and his doings are recorded in his letter to Mrs. Astle.

"*June*, 1806.

I reached home two days ago. From London I went to Liverpool, where I preached twice in English and twice in Welsh. Thence I went to Warrington, where I opened a new room for preaching among the late Mr. Glazebrook's people. I wish something could be done in that dark and ungodly place. There seems to be a general disposition for hearing, if they had but a godly, active man among them. From Warrington I went to Manchester, where I preached in English and Welsh. I returned to Chester to my friend Mr. James, where I preached three times. Mr. J. is much beloved, and the cause prospers there under his ministry. At Wrexham I preached once in English, out of doors, to about 1000 people. In Liverpool the congregations were numerous. Thousands attended every time. Among the Welsh there is a great increase. We have now two chapels there. One is large enough to contain 3000; and the other 2000: and both were full at the same time. In Liverpool, Manchester, and Chester, I catechised hundreds of children in

[1] *Evang. Mag.*, 1806, pp. 279, 417; see also L.M.S. *Report*, for 1806, pp. 33-48. The sermon was translated into Welsh and published at Chester, in 1827; and at Pwllheli, in 1829.

the congregations, when at the fullest. The prospect was delightful.

Since my return home I find the work among the children going on with increasing activity and vigour. The very thought of succeeding in making our young people acquainted with the *book of God*, transports me with joy. Blessed be God! Thousands of them are very busy, with great delight. What a gratifying pleasure would it be to see the whole kingdom of darkness dissolved, and not a wreck left behind. The whole world might as well be in flames this moment, and the elements be melting with fervent heat, if the *gospel* were not to prosper in it. All other designs are trifles,—wholly unimportant. But the design of the gospel is grand beyond all conception, and it is sure to succeed triumphantly. God glorified and sinners saved!—how important, how glorious the design! It cannot fail: all is fixed and determined. All the wheels are in motion; and he who guides the whole is infinitely wise and powerful. Whether we live, or whether we die, we shall see it with our eyes, and glory in its success."[1]

A word must be given in explanation of Mr. Charles's reference to the "new room for preaching" which he opened at Warrington. The Rev. James Glazebrook was a native of Madeley, and worked as a "collier and getter of ironstone in Madeley wood." He was converted under the ministry of that remarkable saint, J. W. Fletcher, who recommended him to the notice of Lady Huntingdon. He was, probably, the very first student of Trevecca, where he distinguished himself as a man of gifts, diligence, and piety. For three years he itinerated in various parts of England; and then, wearied of itineracy, he begged the Countess to procure him orders in the Establishment. With Fletcher's assistance he obtained a title, and was ordained deacon by the Bishop of Lichfield in December 1771. His first curacy was Smisby, in Derbyshire; afterwards he served the curacies of Rowley Regis, near Birmingham; Shawbury, Shropshire; Ravenstone, Derbyshire; and Hugglescote, in Leicestershire. The Bishop of Worcester (Dr. Hurd) ordained him priest in 1777; and in 1779—in the thirty-fifth year of his age—he married the eldest daughter of Thomas Kirkland, Esq., M.D., of Ashby-de-la-Zouch, an intimate friend of the Countess of Huntingdon. Soon after his marriage he was licensed to the perpetual curacy of St. James's Chapel, Latchford, one and a half miles from Warrington; and Lord Moira, ultimately,

[1] *Memoir*, pp. 353-55.

appointed him vicar of Belton, Leicestershire, where he died on July 1, 1803, aged 59. Never was the patronage of Fletcher better bestowed than on this powerful evangelical preacher, who was also an author of considerable repute, though his published writings numbered but three.[1]

When, in the spring of 1796, Glazebrook removed to Belton, he engaged a minister to serve St. James's who preached the Gospel after his own style; but after his death another clergyman took charge of the chapel, and a large number of the more serious members of the congregation left. They attended, the majority of them, the Congregational Church at Warrington, but did not enter into fellowship with the Christians there. They were true to the doctrines and services of the Established Church, and they continued to meet on week-nights after the manner instituted by Mr. Glazebrook; but they were not satisfied with being scattered on the Sunday, as they had been since 1803. Finding no chance of succour from the Established Churches, they turned their thoughts to the Connexion of the Countess of Huntingdon. A large room was offered them for public worship, and through the Rev. John James, then at Chester, they secured the services of Mr. Charles for the opening meetings. Between the exertions of Mr. James, and those of Mr. Charles, a minister was secured for them in the person of the Rev. Alexander Hay, who settled there in July 1806—soon after Mr. Charles's visit—and of him we shall have occasion to write further on.[2]

The next letter we have to present is by the Rev. Rowland Hill, and from it one can have some idea of the awkwardness of the position into which the Directors of the London Missionary Society put Mr. Charles when they made to him the request conveyed by Mr. Tarn's letter. A visit from the rousing Rowland Hill to the responsive inhabitants of the North Wales towns was no small favour to Mr. Charles, and if he did his best to comply with the request of the Directors, as we presume he did, it is only one more instance of the sacrifices Mr. Charles was ever ready to make, if some good could be hoped for therefrom.

"WOTTON UNDEREDGE, GLO'STERSHIRE, *July* 16, 1806.

MY VERY DEAR BR.—You might have expected from me a line before now. Tho I have been obliged to postpone my Journey I wish to be punctual to my promise, and early in the

[1] *Life, &c., of the Countess of Huntingdon*, ii. chap. xxxi.; *Gent. Mag.*, 1803, ii. p. 695.

[2] J. K. Foster's *Memorials of the late Rev. Alexander Hay*, pp. 63-70.

first week in Sept. by the divine blessing you may expect to see me in Wales tho I cannot decidedly fix the day till I have seen my Br. at Hawkstone which will be about the 22d of next month. on the 25th I shall write to you again Mrs. Jones of Wrexham has kindly sent me a letter of invitation to meet you at her house I can have no objection against so desireable a plan and have already written her an answer to that purpose.

I have also been favoured with another letter from Mr. J. James who wrote to me as from you mentioning his desire that I would visit the Late invaluable Mr. Olivers congregation near Chester, in answer to which I informed him that I shd put myself entirely under your management as it respected those plans, only that I feared it might lead me too much towards the north to be compatable with your other plans. Now my dear sir if you will write me a letter directed under cover to my brother at Hawkstone Nr. Salop which I may receive directly on my arrival, containing the plans and itinerations you would wish me to adopt, all things shall be immediately settled on my arrival at that place. I mean to lay myself out for your service one fortnight at least, tho' I dare not as yet promise you three weeks. To spend and be spent for Jesus Christ should be the christians motto wherever he goes. That you and I may abide by it and the grace and power of God may abide by us that we may do the work of our God effectually is the sincere prayer of

[R. HILL]."

The autograph is stolen; but the thief must have been nervous when at his job—he has left us the upper ends of the "H" and "ll." Leaving the plan of Rowland Hill's tour until we come to it in its chronological order in the correspondence, we next present a very interesting document relating to some of the Sunday Schools of North Wales.

"Number of Children in the Sunday Schools of the Counties of Flint and Denbigh.

| Places | Scholars | Teachers |
|---|---|---|
| Llangollen . . | 140 | Jno. Williams Thos. Evans Wm. Jones &c. |
| Rhosllanerchrygog | 90 | Geo. Gittins Jonn. Price and others |
| Adwy'r Clawdd and Wrexham . | 80 | Lewis Lloyd Isaac Price Hugh Edwards and others |
| Caergwrle . . | 50 | Jno. Ellis Edwd. Peters Edwd. Ellis and others |
| Llanarmon . . | 40 | Jno. Edwards and others. |
| Mold . . . | 140 | David Jones Jno. Mathews Robt. Jones &c. |
| [Carry Forward | 540] | |

| Places | Scholars | Teachers |
|---|---|---|
| [Brought Forward | 540] | |
| Rhosesmore . . | 80 | Geo Coat Thos. Blackwell Wm. Jones &c. |
| Northop . . | 80 | Jno. Williams Moses Williams and others |
| Berthen Gron . | 40 | Robt. Edwards and others |
| Hollywell . . | 350 | Wm. Lloyd Thos. Powel Thos. Roberts and others |
| Caerwys . . | 140 | Wm. Thomas Edwd. Anwyl Zeckia. Anwyl |
| Dyffryn . . | 160 | Edwd. Jones Jno. Lloyd Thos. Davies and others |
| Rhythyn . . | 100 | Robt. Lloyd Robt. Edwards Wm. Parry &c. |
| Llan[e]lidan . | 100 | Gryfth. Williams Edwd. Salsbury and others |
| Bont Ychel . . | 60 | David Jones Simon Lloyd Thos. Evans |
| Preion Chapel . | 150 | Edwd. Jones Thos. Parry Jno. Parry and others |
| Denbigh . . | 500 | Jno. Roberts Edwd. Williams David Roberts and others |
| Henllan . . . | 150 | Jno. Hughes Jno. Petters Jno. Davies Nathl. Hughes |
| Nant Glyn . . | 160 | Jno. Thomas Evan Davies and others |
| Llansannan . . | 50 | Robt. Roberts Jno. Jones Wm. Davies and others |
| Llanyfydd . . | 50 | Wm. Jones Peter Morris Wm. Jones and others |
| Llangerniw . . | 100 | Robt. Jones Robt. Evans Jno. Foulks and others |
| Pandu Bydyr . | 40 | Wm. Jones Saml. Roberts Hu Jones and others |
| Gwtheren . . | 30 | Jno. Williams David Jones and others |
| Llanrwst . . | 340 | Evan Owen Richd. Jones Owen Owens &c. |
| Pwll Terfyn . | 50 | Jno. Thomas Jno. Evans Wm. Thomas &c. |
| Roe . . . | 60 | Willm. Jones Wm. Jones Elias Jones &c. |
| Mochtre . . | 60 | Evan Lewis Hu Williams Jno. Philips |
| Llanstffraid . . | 60 | Jno. Williams Owen Thomas and others |
| Abergele . . | 80 | Thos. Lloyd Edwd. Evans Thos. Jones &c. |
| Cefn and St. Asaph | 140 | Jno. Pierce Robt. Roberts and others |
| Rhyddlan . . | 140 | Jas. Ellis Edwd. Jones Thos. Evans &c. |
| Prestattyn . . | 30 | Wm. Jones and others |
| | 3840 | in all |

MR. CHARLES.—The above Acct. of Schoolers and Teachers belonging to our Sunday Schools is the most correct I could get nor do I think that the Number of Children is exaggerated tho' it may appear great they are in great want of Books everywhere should be glad therefore you'd hasten them down as soon as possible

I am Sir yours respectfully

ROBT. ELLIS.

MOLD, *July* 22, 1806."

The figures are clearly the result of intelligent guessing, based upon the opinions of the teachers, who had to contend with irregular attendances. The uniformly round figures make it impossible to conceive of the document as anything more; nevertheless, it is quite consistent with all we know of the places mentioned, as the population was then distributed. Robert Ellis knew intimately every inch of the ground covered by his

figures, and his modest total for Adwy'r Clawdd and Wrexham is ample proof of his care not to exaggerate.

As a sample of scores of similar appeals made to a busy man, this rendering of a Welsh letter may be adduced:—

"BRAICH TALOG, LLANDEGAI,
CARNARVONSHIRE, *August* 2, 1806.

VERY REVEREND MASTER.—I hope you will not be displeased because a homely son with gray hairs like myself sends his poor message to you, to lay before you my own case, and that of my People: earnestly and humbly begging of you to publish a *Welsh Grammar.* It would be useless for me to try and inform you of the need of such a thing,—you well know that no monoglot Welshman, be he never so intelligent, studious, and strong of faculties, can read, write, or speak correctly. Is it not a just reproach that not one man among our people knows Grammar, except through the medium of alien languages? and a thousand times worse than the reproach is our loss from not knowing it; and how can we know it while we lack one in our tongue? People talk of the Grammars of Jn^o^ Daf^ydd^ Rhys and Jn^o^ Rhydderch; but not one out of every ten thousand of the Welsh people has ever seen either: I have the latter's work, it is but an obscure tongue of antiquity to the common people. I have mentioned the need of a Welsh Grammar to several of the educated men of my neighbourhood, and their answer has been, 'It would be a very good thing to have one,' but we are no nearer getting it.

I know that the majority of the big people, alas, are of opinion that it is no business of the peasants to know anything outside their daily tasks, the Gardener to know gardening, the Sailor, navigation &c. and to have a service and a sermon every Sunday; every thing above that is not profitable to them; but very unprofitable, and a hindrance to them in doing their work: it would therefore be useless to expect instruction from such people. Therefore, considering your constant activities, your toil and labour for the temporal and spiritual welfare of your People, I leave this matter for your consideration fully trusting you will, from love and good-will, open for us the high way to various storehouses of Learning, by publishing for us a Grammar in our own tongue. if it please you to push on the work, and the book be a shilling one I undertake to take 24 of them. if a two shilling book I will take 12 of them.

I am your humble Servant

GRIFFITH WILLIAMS."

This correspondent is best known in Wales by his *nom de plume*, "Gutyn Peris." Born at Hafod Oleu, in the parish of Llanbeblig, near Carnarvon, February 2, 1769, he lost his father—a carpenter—when only five years of age. He first began to earn his living as a farm-servant, but when he reached his majority he got work at the quarries now famous as "the Bethesda Slate Quarries." Though he enjoyed but one twelve-month's tuition, he became quite proficient in mathematics, and that proficiency secured for him the post of a steward at the quarry. His gift of poetry was strong enough to win a number of eisteddfodic prizes, and many a special prize, when his muse only carried him to a second place at the contests. His one book—*Frwyth Awen*—appeared in 1816; he also left a quantity of manuscripts behind him. He died September 18, 1838, aged 69, and was buried at Llandegai.

But what became of his appeal to Mr. Charles's instinct for serving the common people? There is definite evidence, we believe, that it was favourably considered, and Gutyn Peris's letter explains what puzzled Charles Ashton. In 1808, Wm. Owen published a little work of 87 pages, entitled *Cadwedigaeth yr Iaith Gymraeg* (The Preservation of the Welsh Language). It was printed by S. Rousseau, Wood Street, Spa Fields, London, in Wm. Owen's orthography, with special characters to represent the consonantal sounds usually represented by double letters. The same year this identical work was printed at Mr. Charles's press, at Bala, in the ordinary characters, making a book (in 12mo) of 72 pages. "It is difficult," says Ashton, "to understand why the two were issued." The one was issued for Wm. Owen's own purposes of propagating his new system of spelling, and of urging, by example, his suggestions concerning the simplification of letters representing the sounds of the double consonants. The other was issued at Mr. Charles's request, to meet the need set forth in the letter of Gutyn Peris. The London edition was useless to meet the requirements of the common people, on account of its whimsical lettering. Griffith Williams, no doubt, subscribed for two dozen copies of the Bala edition as he had promised; but there was issued in the same year (1808), from the Chester press of J. Hemingway, a Welsh Grammar by Robert Davies ("Bardd Nantglyn"), with Rules of Prosody by David Thomas ("Dafydd Ddu Eryri,") at the end. This was a far more useful work than that of Wm. Owen, and Gutyn Peris is said to have been instrumental in distributing no less than 300 copies of the work among neighbours and fellow-workmen. He also set up night schools in his

own locality, in order to teach the rules of grammar to all who would learn. Many of his pupils became "intelligent grammarians, good writers, and effective speakers." Griffith Williams was a member of the Established Church; but when it became a question of dispelling the ignorance of the common people, it was to a despised Methodist he made his appeal for assistance, though he had among his friends some learned clergymen, one of whom—the Rev. Richard Davies, of Bangor, and Llantrissant, Anglesey—was a specialist in Welsh.[1]

Of the children left orphans by the death of Mr. Charles's favourite sister, Elizabeth, one was a daughter, born about 1781, by the name of Rebecca. She was adopted by Mr. Charles's eldest sister—*i.e.* eldest living sister, by the same mother—Mrs. Jane Thomas, of Lower Court. When the girl grew up, she was set to work on the farm, and was treated as a hired maid, without salary. Some friends of the family took a great fancy to the girl, and wished to adopt her; but her aunt and uncle declined the offer, thinking she ought to remain with them, and do something in return for what they had expended on her. That could not have been much, because she was in her ninth year when her mother died, and girls were employed during tender years then. However, as she grew older, and saw her cousins indulged while she drudged, without the smiles and gratitude of even her aunt, and being reminded more often than was endurable of her state of entire dependence upon charity, the girl's whole soul revolted against her position. She one day managed to slip away unobserved, and took the road, determined at all risks to seek the home of her beloved uncle at Bala. How she fared until she reached Machynlleth, we are not told; if she used Mr. Charles's name, we may be sure that she was nowhere harshly treated. At Machynlleth she inquired at the turnpike house if the woman there would give her shelter over night. After making minute inquiries as to whence she had come, whither she was going, and the purpose of the journey, the woman set before her something to eat, and went to ask Thomas Foulks whether he could help her to verify the girl's story. Mr. Foulks said that he thought her story resembled the facts as he knew them, and went to see the pilgrim. The result was that Rebecca was taken to Mr. Foulks's house, and next morning was sent on horseback, over Bwlch y Groes, to Bala, with an escort. The impression on our mind as we listened to this story for the first time was that Rebecca Thomas

[1] Owen Jones's *Cymru*, ii. pp. 579-81; Ashton's *Hanes Llenyddiaeth Gymreig*, pp. 420-21 and 491-92.

was quite young when she thus threw off the yoke of bondage and made a dash for liberty. But she must have been between 18 and 20 years of age. She was not at Bala when her brother David died, at the end of 1799, and Mr. Foulks passed away on May 15, 1802. It may be that her uncle's illness in 1800, rumoured to be fatal all through Wales, and a longing to see him before he passed from earth, gave her the necessary resolution to convert a frequent wish into an experience. However, she settled at Bala.

The aunt of Lower Court died at her son's house in Carmarthen, on Thursday, May 15, 1806, and was buried on Wednesday, May 21, at Llangunnor, as "Jane Thomas of Llawr Cwrt, Widow, aged 61."[1] On Tuesday, August 19, Rebecca Thomas was married to Robert Saunderson, in the parish church of Llanycil, Bala, by the Rev. Lewis Anwyl, son and curate of the Rev. Rice Anwyl, the rector. Thomas Rice Charles acted as best man, and Miss Mary Stringer, Chester, as bridesmaid. Mr. Charles and the aged John Evans attended the ceremony at the church, and joined the party as they walked back to Bala in procession.[2] Mrs. Saunderson lived at Bala the remainder of her life; she became the mother of several children, one of whom lives to the present day. She died August 1, 1858, aged 77 years, and was buried in the graveyard of the church at which she was married.

Soon after the wedding festivities—quiet, we may be sure—were over, Mr. Charles set out for Shropshire, to meet the Rev. Rowland Hill. From Hawkestone he wrote to Mrs. Foulks, and Sir Richard Hill franked his letter.

"My Dear Friend—I am sorry I cannot continue Mr. Hill's publication so as to be a Sunday at Machynlleth. His time calls him to England, and he wishes to push on so as to be at Llanidloes the Sabbath day Sep^r. 21. He and I shall come from Dolegelley to Machynlleth Thursday Sep^r. 18. perhaps I can speak a little at Coris in the way about 11 o'clock, and take a late din[n]er with you about half after two or three o'clock. Mr. Hill will preach with you that Ev^g. and we shall stay with you Friday and set off for Llanidloes on Saturday. Make the best use of us you can whilst we stay. I pray the good Lord to accompany his ministry with his blessing to thousands. Next Monday we set off from here for Wrexham,

[1] Llangunnor Parish Register; *The Cambrian*, May 24, 1806.

[2] Family Bible of R. Saunderson; *Chester Chronicle*, September 5, 1806; *The Cambrian*, September 13, 1806; and family reminiscences.

Chester and Denbigh; and we mean to be at Bala Sep$^{r.}$ 8 and stay there one whole day as we do with you, and then set off for Llanrwst, Anglesea, and Carnarvon Shire. I expect to see *y$^{r}$ dear* Sally with *my dear* Sarah at Bala on my return. We are much obliged to you for the loan of her. I was so much hurried y$^{t}$ I c$^{d}$ have no part in her conversation with Tom when with us. Commit him to the Lord and he will bring it to pass. When he worketh who can let? When he giveth peace who can cause death? But he doeth things wisely as well as graciously: he has his due time for every thing. A word in season is precious, and a work in season is beautiful, and not otherwise.—I am with love to T:, Lydia, your *whole stock* now, I believe,

Y$^{rs}$ truly and affectionately

THO$^{s.}$ CHARLES.[1]

HAWKSTONE, *Aug$^{st.}$* 29, 1806."

During Mr. Charles's absence on this tour, Miss Elizabeth Waring, of the Spa Fields Sunday School, called at Bala, with some friends. We have not been able to find out much about Miss Waring; but her mother was a widow with means which enabled her to contribute a guinea a year to the funds of several Societies, such as the Bible Society, and the Sunday School Society. Miss Waring was an indefatigable worker at Spa Fields —a statement already confirmed by one of Mrs. Astle's letters. She was still on tour when she wrote the following letter to Mr. Charles:—

"WEYMOUTH, *Oct$^{r.}$* 23$^{d.}$ 1806.

DEAR SIR—We are now on our way for London, and intend to be there, y$^{e}$ latter end of next week if y$^{e}$ Lord permit. I shall be very glad indeed to hear how you all do, and am desirous to know whether you have determined on coming to London, and if you propose so to do when you are likely to be there. If it sho$^{d}$ be convenient to you, I shall be *very much* obliged if you will favour me with a few lines, after I get to London. I dare say you will be surprized to find that we are in this part of y$^{e}$ Country—after leaving Bala we proceeded to South Wales, and from thence crossed to Bristol, and came on into Devonshire—at Sidmouth we stopped for near three weeks and have come on here. We have travelled a good many Miles, seen a great deal of fine Country, and have abundant cause for thankfulness, for numberless Mercies—as for myself, the kindness of GOD towards me, has been marvellous—and tho'

[1] Letter kindly lent by Mrs. Foulkes-Jones, Machynlleth.

I hesitated as you know about taking this journey, I really believe I have been in y^e^ way of duty, from what I have experienced during it—the want of public ordinances, which at times we have experienced, has been supplied—and when I have heard y^e^ Lord preached, it has proved a word in season and profitable to me—and I have felt within the last two or three weeks from experience what I know and believe, that God's Love is from everlasting to everlasting, and knows no change. Dr. Watts Words upon this Truth, have been much in my mind, 'How oft have Sin, and Satan strove, to rend my heart from Thee my God; but *everlast^g^* is thy Love,' &c. dear Sir, how our Mercies increase—deliverance after deliverance. I have sometimes thought when full of doubts and fears, and difficulties—sure it is all over with me, what will become of me now—and yet after all I do indeed believe that I shall see his Face without a viel (*sic*) between—not for any thing that I have done—alas, were any one hour selected y^e^ very best taken of my Life, and were I to be judged by it, I feel I must be condemned, and banished from y^e^ presence of God—but since Jesus hath lived and died for Sinners, and I trust for me, I do hope indeed to see him, and enjoy his presence for ever—but the thought is so wonderful, that at times, I am lost as it were in the contemplation of it. I hope you will be so kind as to pray for me. I want to have my heart *always* with God—to be constantly living faith[fully] in y^e^ Son of God—it is my highest happiness so to live—and that he sho^d^ have y^e^ whole of my heart and affections, is what he requires, and is but reasonable.

I was a good deal disappointed at not finding you at Bala; tho' I did not expect it—nor was it settled that we sho^d^ visit Bala till y^e^ day before—but I was very much pleased at seeing y^e^ spot, where those I so much regard reside. Mrs. Charles gave you an acc^t^ I suppose of my seeing all I could. I have been into y^e^ warm Bath, which I have found much benefit from and may all renewed Strength and health, be devoted to y^e^ giver. The Offleys are very well. We had a very pleasing Letter from Mrs. Curtis a few days ago—her own little Boy has been dangerously ill, which has been a great trial—but she speaks as tho' it had been much blessed to her. If you can find time to write me a few lines, for me to receive when I get to London, I shall be very much obliged indeed—with all due respect and affection believe me Dr. Sir,

Your Friend and Serv^t^

ELIZ: WARING.

Pray remember me kindly to Mrs. Charles, and your Son. The Offleys desire to be kindly remember'd to you."

The Offleys, like Alderman Lea's family, were business friends of Mr. and Mrs. Charles; Mr. Charles Offley carried on business as a merchant at 47 Great Ormond Street, Queen Square. He was one of the original donors of £10 to the Bible Society, as may be seen from the first *Report*. He was just the sort of man to appreciate Mr. Charles's character and labours. Here is a letter which illustrates the ties of business and common sympathies, written to Mr. Charles by one of the daughters of Alderman Richard Lea.

"LONDON, *Oct*r. 29, 1806.

DEAR SIR—I embrace the opportunity of a parcel going from the warehouse to Bala to thank you for your kind and interesting letter which I think we had your permission when in town to forward to the Youth's Magazine. I hope this will not be the last we shall be favour'd with, as we are very desirous of supporting that useful publication having heard of its beneficial effects on the minds of young people. We heard last week from Verdun my Brother is in good health. we have great reason to fear that the late successes the French have had will not hasten peace. I leave all domestic occurrences to David as I understand he writes.

Papa Mama and Cousin unite in kind regards to Mrs. Charles and yourself with

Dear Sir, Your Obliged Humble Servt.

M. A. LEA.

N.B.—Mama desires I would say that Mrs. Guillebaud and her had been talking of Davids having a new suit for best and will take care to have them in proper time."

This young lady was Mrs. Guillebaud's sister, as will be inferred from what we have previously said concerning the Rev. Peter Guillebaud—David's master. *The Youth's Magazine, or Evangelical Miscellany*, was commenced in September 1805, under the editorship[1] of the Rev. John Campbell, Kingsland—the quondam correspondent of Mr. Charles, from Edinburgh. We have been unable to trace a letter by Mr. Charles in that periodical; and the probability is that it was thought, either by Mr. Charles or some one more capable of judging than herself, advisable that it should be sent to the *Evangelical*

[1] See Philip's *Life, &c., of the Rev. John Campbell*, p. 184.

*Magazine.* We find there an "*Extract of a Letter from the Rev. T. Charles, of Bala, to a Young Lady in London*" (1806, p. 569), which would just fit in as to date. She was too late, on October 29, for the November number, and it appeared in the one for December. In reading the extract—much of which is not new in substance—it should be borne in mind that only a few weeks previous the first consignment of Welsh Testaments, from the Bible Society, had reached Bala.

"I SHOULD prove myself unfaithful to my promise to you, were I not to give you a little further account of our children and young people, and the happy progress they make in acquiring the most important of all knowledge,—the knowledge of the Book of God. That the great God should condescend to give us a BOOK, I never think of, now of late, without astonishment and praise. I can say, I have really seen the worth of it more than I ever did before, since I have been constantly in the habit of seeing with what eagerness and pleasure the poor children treasure an amazing quantity of it in their memories. Last month I visited many parts in all the six counties; and it rejoiced me much to find that Sunday-Schools are now set up in most districts. The number of schools and of scholars in each is much increased this summer, beyond what they have been at any period before. Not only children and young people, but many middle-aged, and some grey-headed, have not only learnt to read, but have learnt many chapters out, within these six months. In many districts, all attend the schools, and are either teachers or learners; and the employment of the Sunday-School is the principal topic of conversation through the week. The number that attends our meetings for catechizing, to repeat chapters, and to be catechised, is often so great, that no chapel can contain them. In that case, we hold our meetings in the open air, in the street, or on a common, or from the window of the chapel, and the children out of doors in the court. Hundreds of children, from all parts, attend these exercises with wonderful delight. Many will repeat chapters, and make responses to almost any question properly asked them, with great seriousness and accuracy, and loud enough for 2 or 3000 people to hear them. These meetings are frequently very affecting seasons; and the people flock together in great numbers, and with more pleasure, to hear the children catechized, than they do to hear sermons. Frequently, a dry eye is not to be seen, on these occasions, among many thousand people; and sometimes the feelings of the poor children are so

moved, that they can hardly make the responses without sobbing and tears. There are no bounds to their learning! One little girl, twelve years old, has learned the whole book of Psalms out; and has now made considerable progress in learning the New Testament. Many can repeat whole epistles, such as that to the Ephesians, to the Romans, the Hebrews, &c. A great number can repeat from 100 to 150 chapters. Not only children, but grown people, learn the Holy Scriptures out, and repeat them publicly on occasions. These public repetitions I find have a very beneficial effect to induce others to learn. To crown all, hundreds of our children are under serious concern about their souls and eternal things. In two districts in Anglesey, very nearly, if not quite, all the children and young people meet together in religious societies, to be conversed with about their souls. One thing more must finish my account; and that is, hitherto, it is a growing work; and wherever it generally prevails, great reformation of manners attends it, and great attention to all religious ordinances.

These, my dear young friend, are the pleasing accounts I have to give you of the Lord's tender mercies to our poor *dear* children. Dear they are indeed; beyond expression so! I reckon this one of the happiest years of my life! I feel what I never felt before in the same degree,—the joy of the salvation of others! If I should be spared another year, I look forward with great confidence for still greater things. It is a glorious seed-time; and why may I not look with assured confidence for a plentiful harvest? Thanks be unto God for his unspeakable gifts!

T. CHARLES.

[*October* 1806]."

Sir Richard Hill, who had for so many years represented Shropshire in Parliament, declined to seek re-election in 1806. Having stayed at Bath for a time after the turmoil of the election, he went to Wells to visit his sister and brother-in-law—Clement Tudway, Esq., one of the members for Wells in Parliament. From there Sir Richard wrote the following letter to Mr. Charles, and his brother-in-law franked it for him on December 15. The heading "Hawkstone" in the letter was probably due to habit.

"HAWKSTONE, *Dec.* 12*th.* 1806.

MY DEAR SIR—On my arrival here from Bath yesterday evening just as it was dark, I found your very kind letter, and am not surprized that you expected to have heard from me

before: and indeed I shou'd have written, had not illness whilst I was from home, and several other causes concurr'd to prevent me, as the copy of y^e Catechism w^ch you had the goodness to send me by Mr. Parry has lain by me with the very few alterations and remarks w^ch I ventured to offer to your judgment almost ever since it has been in my possession. Tho' on the most mature consideration, I have thought it best not to meddle with the second part containing the exposition of the law, because it wou'd swell the book to an inconvenient size in every respect, and make it much more expensive for the pockets of the poorer sort. besides this there is so much sameness in various points between the 1^st and 2^d part that what is express'd in the former is generally to be found in the latter. For all these reasons as well as to avoid overcharging the memory for those who get it by heart, I really think it will be better either to republish only the first part, or if you are of opinion that another edition of both parts shou'd again be sent out, in that case I wou'd still submit it to your consideration whether they had not better appear in separated pieces for the reasons beforemention'd. As to the few remarks and alterations made by me, they are chiefly in the 2^d part, w^ch I wou'd not reprint, unless you particularly wish'd it. I believe my brother Rowland is partly of the same sentiment with me as to not republishing y^e whole unless in two tracts, and when the work is finish'd he has desir'd me to let him have some of them, w^ch I have promised, and I shall be happy to send you 500 copies free of all expence when they are ready. In the mean while, I hope to remit you the alter'd book, w^ch came by Mr. Parry when I can procure a frank or two for that purpose, being now no longer able to circulate any gospel truth under my covers, w^ch indeed is the only privilege the loss of w^ch I find cause to regret.

I rejoice at the blessed accounts w^ch you send me from various parts of the flourishing state of the work of God. May it increase more and more not only throughout Wales, but throughout England, and throughout all the world, till the knowledge of the glory of the Lord shall cover the earth as the waters cover the seas!!!

With best wishes and christian remembrance to Mrs. Charles &c.

I remain, My dear Sir, Most faithfully y^rs &c.

RICH^D. HILL.

P.S.—I intend (if health and life permit) to stay here about a month, and shall then go to London, therefore when you have

done with the Catechism I desire you will return it to me in a cover or two (each being under one ounce) directed to Clem^t. Tudway Esq^r. M.P., Devonshire Place, London. Soon after the receipt of it, I hope to get it printed."

An account of the edition of Mr. Charles's *Catechism* to which the letter is devoted will be given later, and we now pass on to the last item of this chapter.

Mr. Charles's eldest son, Thomas Rice Charles, was married by licence at the Parish Church of Wrexham on Monday, December 22, 1806, to Miss Maria Jones, by the Rev. Edward Whitley,[1] B.A., curate. Mr. Charles was present at the wedding, and signed the register as one of the witnesses. The other witnesses were John Jones—whom we believe to be the son of Richard Jones, ironmonger—and Jane Jones. Miss Maria Jones, the first and only daughter-in-law Mr. and Mrs. Charles ever had, was the eldest daughter of William Jones, saddler, Wrexham, and Elizabeth his wife, and "was born Saturday the 26th of February 1785, at three quarters after ten at night," as the family record minutely informs us.[2]

[1] Son of John W., of Gwysanny, Flintshire; entered All Souls College, Oxford, February 21, 1795, aged 19; B.A. 1799; perpetual curate of Bersham, 1812-19, and of Minera, 1813-28. (See Foster's *Alumni*, and Thomas's *Diocese of St. Asaph.*)

[2] Wrexham Parish Register; *The Cambrian*, January 3, 1807; and private information. Miss Maria Jones had three brothers—John, born November 7, 1781; Richard, born May 25, 1783; William, born July 18, 1789.

## LIII

## A VISIT TO IRELAND: THE *HYFFORDDWR* COMPLETED

(1807)

WHAT we know of Mr. Charles's life in the early part of 1807 has been told in the story of the Bible Society's early delivery of Scriptures and Mrs. Charles's remittances. Mr. Charles was from home during a part of February; but somewhere about March 5 he complained, "This cold weather keeps me at home as my poor hand still cannot bear the effects of severe weather. A little respite was very necessary as my lungs were almost overworked, by constant exercises." It must have been prior to this that he wrote to Mrs. Astle:—

"BALA, 1807.

It rejoices my heart much to hear of the prosperity of your schools. Here with us, all over the country, the schools prosper more than ever. Every Sunday since I left London I have catechised hundreds of children before thousands of people, once, or twice, or three times, besides preaching. Young people, yea, grown-up people, now generally learn out the principles of religion, and chapters in the Bible, and stand up with the children to repeat them publicly. Last Sunday I travelled eighteen miles; preached three times, administered the sacrament as often, and catechised twice. I do not say this by way of boasting, but that you may form some idea of the prosperity of the work. I never saw the fields so universally ripe for harvest; and I shall be much disappointed if our harvest be not very great. In some districts *all* are engaged in learning the scriptures; and appear publicly to repeat them; and these public repetitions have a wonderful effect on all that hear. It is no uncommon thing with us for whole families, master,

mistress, children, and servants, to learn the catechisms and chapters, and to come and repeat them together. I never expected nor could hope that I should ever see what I now witness. Through mercy my health and strength continue firm, in these incessant labours to which I am continually called. It is a delightful labour indeed! Many of my brethren are most heartily engaged in the same work."[1]

This rapturous joy in the almost incredible success of the labours of his coadjutors and himself seems to have been the dominating note of his mind at the time. We find it in his letter to Miss Mary Foulks, of Machynlleth, written during this very respite.

"BALA, *March* 31, 1807.

It gives me great joy to hear that my young friends at M[achynlle]th are perseveringly employed in learning the Bible. To say that [it] is the BOOK OF GOD, is recommendation enough. Nothing more can be said. If it be the BOOK OF GOD, it must be a very wise book—very good—very profitable—and very useful. But we cannot be the better for it unless we *know* it. We must know it, to profit by it. And we cannot know its glorious and important contents, unless we '*seek* in it for knowledge as silver, and *search* for her as for hid treasures;' that is, unless we labour diligently for knowledge, as the miser does for riches. He never thinks he has enough, and deems no labour too great to obtain more. Oh what rich and inexhaustible mines there are in the BOOK OF GOD! We must be fools indeed not to spend all our days in searching them.

The avidity with which the young people in all parts of the country learn the Bible, is astonishing, and gives me the greatest joy of any thing in the world. It is the Lord's doing, and it is marvellous in my eyes. It far exceeds my hopes and expectations. I could say years ago, I *wish* it; and I prayed for it, once in particular, *most* earnestly. But so great was my unbelief, that I never expected to see it, the appearance then being so very low and hopeless. But what hath God wrought since then! I am now anxious for its still further progress, till the whole country, and every individual in it, is filled with the knowledge of the Lord.

Now, my dear young friends, I hope you will be enabled to give up yourselves wholly to the Lord—to live to him through life. It is the only life worth living for. Determine never to be connected with any persons whatever, who will not prove an

[1] *Memoir*, pp. 355-57.

assistance to you in the Lord's work. If they should not be assistants, they will prove beyond all doubt a very heavy clog. Pray the Lord daily to strengthen, assist, keep, and direct you in every thing. He will hear your prayers, and will most assuredly grant your requests. May the God and Father of our Lord Jesus Christ be your God and portion for ever."[1]

In his letter of April 9, 1807, to Mrs. Tarn, he makes it clear that his rest was not long continued. "I wished much to attend the annual meetings [of the various Societies in London, in May]; but the urgency of the work is so great as not to admit of a fortnight's absence at present: especially as an excursion to Ireland is in contemplation for me in the course of the Summer. An Angel could not live to a better purpose, than in endeavouring to promote the knowledge of a Saviour among perishing sinners."

The "excursion to Ireland," of which he makes mention, was proposed to him by the new Society established in 1806, called "The Hibernian Society." His interest in Ireland was nothing new; but he had no first-hand knowledge of the country—a thing he would have secured had he the slightest acquaintance with the native language of the people. When the Bible Society was established, a "Plan" of the Institution was sent to a number of people in Ireland, some of whom wrote at once to discourage the Society in its intentions of issuing the Scriptures in the Irish language. One clergyman wrote from Cashel, November 10, 1804, "I have consulted many on the subject of *Irish* Bibles and New Testaments, and they are almost unanimously of opinion, that little, if *any good*, could in the present day be effected by their distribution." Then he gives his reasons for this opinion, which are, in substance, the same as those of "another Clergyman in Ireland," the extract from whose letter is undated. "In looking over the letter I received with the Report of the Bible Society, and observing it mentioned the intention of printing Bibles in the different languages spoken in Great Britain and Ireland, I think it proper to mention to you, that *there is no occasion to print any in Irish*, in case there should be such an idea, for the common people cannot read the Irish language; those that are taught to read, read nothing but English; but Irish, as it is written and printed, they could not understand, their dialect is so different from the grammatical Irish. Of this there was a proof, for there were some Testaments printed in Irish, which

[1] *Essays and Letters*, pp. 401-2.

the best readers about me could not understand, not even the schoolmaster; and several people told me the same thing with respect to other parts of Ireland."[1]

This clergyman's letter was submitted to Mr. Charles, and his answer is printed, under the heading of "*A Letter from a Clergyman, whose persevering labours for the instruction of the rising generation, in Wales, have been blessed to a great extent, addressed to a Friend in London.*" The "Friend" was the Rev. George Burder, if the words "*To the Editor*" were written by Mr. Charles; though we would have thought that Mr. Tarn would have been the only man who had access to the correspondence, and who was likely to refer it to Mr. Charles.

"DEAR SIR—I thank you for the perusal of Mr. ——'s letter. Of the inutility (which he asserts) of printing Bibles in the Irish language, I have my doubts. I have been credibly informed, that there are many hundreds of thousands of the Irish who speak their native tongue, and do not understand the English language: many thousands more than there are of the Welch, who do not understand English. If this be the case, I am persuaded that no instruction can be conveyed to them but in their native language. The common people, in every country, understand that language only in which they daily converse. Many of the Welch have been taught to read English, who, at the same time, can receive no religious instruction but in their own language. I have known many Welch servants in London, who, though they could converse with you very readily about the common concerns of life, have confessed to me, they could not make out one sentence, intelligibly, of an English Sermon. Mr. ——'s observation, that 'the common people cannot read the Irish language,' only proves that they have been exceedingly neglected; and that means should be speedily adopted to teach them to read the language they understand. Till then, I grant that Bibles will be of no use to them. But, instead of not supplying them, let them have Bibles; and also be taught to read them. To abolish the language is impossible, without the supposition of the destruction of millions of souls, through ignorance. It must be the work of ages. But such a supposition cannot be entertained for a moment, in a Christian's mind. Mr. ——'s remark, 'That the Irish tongue, as it is written or printed, cannot be understood by the Irish,' only proves that it ought to be written and printed in a dialect which they do under-

[1] Bible Society's *First Report*, pp. 46-8.

stand. A good translation of the Bible would prove an effectual mean of fixing the language unalterably; and the Bible would prove, in that case, a central point where they would all meet, and to which appeal would be always made. The dialect[s] spoken in North and South Wales differ so considerably, that, in the common concerns of life, it is with some difficulty, in many instances, the people can understand one another; but the Bible being the common standard, on religious subjects, they find no difficulty in being mutually understood.

In my humble opinion, *circulating Charity Schools*, such as we have had in Wales, might be very useful in Ireland, as they have been in our poor country. These schools would, in the course of a few years, furnish teachers for Sunday-Schools; and by that means instruction would soon become general, as it is now with us. I was myself obliged to teach the first schoolmaster I employed; but when I had instructed one, I sent the rest to his school to be taught reading, and the proper method of managing a school. Thus I have succeeded from very weak and small beginnings, till instruction is extended by means of Sunday Schools, over the whole country. The only obstacle in the way that occurs to me, is the bigotry of the Popish priests. This, I confess, is a very stubborn and a very lamentable one. But the Lord can remove even that. A godly Irishman, that understands the language well, is faithful and persevering in his exertions; and were he to meet with due encouragement, might do great things. In the first place, he must furnish the people with proper books for their instruction. When I first began my schools, we had not one spelling-book in the Welch language. I got an excellent one composed by a friend, which has been used ever since; and I am now printing 10,000 copies, for the use of our Sunday Schools. I feel much interested in behalf of the poor neglected Irish: had I understood their language, I should have gone over years ago, to see what could be done for their improvement and instruction. I hope the Sunday School and the Bible Societies will attend to their miserable state, till something is done for them. Wishing abundant success to their faithful exertions to further the best of causes,

I am, dear Sir, yours faithfully

[THO^S. CHARLES]."[1]

In October 1792, "The Association for Discountenancing Vice, and Promoting the Knowledge and Practice of the

[1] *Evang. Mag.*, May 1805, pp. 234-35.

Christian Religion" was formed at Dublin, with just *three* members; by 1794 it had attained to the strength of 240. Having received a handsome anonymous donation for encouraging the distribution of the Scriptures, in 1794, this Society resolved to make that the chief object of their attention; and between that year and October 5, 1804, they had distributed 16,725 Bibles and 20,355 Testaments at a loss of over £2380.[1]

On June 11, 1805, a number of gentlemen met together by appointment at the New London Tavern, Cheapside, London, and passed a unanimous resolution that "It appears desirable to this meeting, that a Society be formed for the more general Diffusion of Religious Knowledge in Ireland." A temporary Committee was appointed to prepare an "Address"; and this was issued in the autumn, under the title of "An Address to the British Public, on the Moral and Religious State of Ireland," an abridgment of which appears in the *Evangelical Magazine*, 1805, pp. 571-73, 612-14. It is a rousing appeal, opening with the statement that true charity can never want an opportunity for its exertions "so long as our world is the abode of guilt and misery." "Britons," says the pamphlet, "Ireland is now your sister! Out of the dust of spiritual misery she lifts up her head, she stretches forth her suppliant hands to you, she cries for that help which you have richly the power to bestow;—and shall she cry in vain? No. It is yours to say, 'Her bread shall be given her, and her water shall be sure.' It is yours, under the smiles of Providence, to deal out the bread of Heaven to her famished children, and to turn the streams of salvation into her parched fields. Subjects of one Sovereign, and now united under the same legislature, the friends of Great Britain must be the friends of Ireland." "Hibernia has groaned for ages under an oppressive load of Anti-Christianism, contrived with systematic dexterity to fetter every energy of the human mind, to undermine the only true grounds of sound morality, and to root out the best and tenderest charities of the human breast; an apostate and pernicious superstition, the enemy of rational piety and scriptural knowledge, of arts and improvement, of civilization, industry, and commerce. From various causes ever to be deplored, the blessings of the glorious Reformation have never yet flowed through our sister island in any other than a very shallow streamlet."

The major part of the remainder gives the facts gleaned from considerable correspondence, setting forth the alleged

[1] Owen's *Hist. of the B. and. F. Bible Society*, i. pp. 197-98; Bible Society's *First Report*, p. 47.

deplorable state of the country. After several unavoidable delays, the same gentlemen solicited a general meeting, and this was held at the New London Tavern, on January 15, 1806, with Alderman Richard Lea in the chair. The first two items in the "Plan" are these: "1. That a Society be now formed with this Designation, THE HIBERNIAN SOCIETY, for the Diffusion of Religious Knowledge in Ireland. 2. In pursuit of this object, the Society will endeavour to extend divine knowledge in Ireland, by the ministry of the gospel, by the dispersion of the Holy Scriptures and Religious Tracts, by the formation and support of schools, and by every other lawful and prudent measure calculated to promote pure Religion, Morality, and Loyalty."[1]

Every one of the gentlemen nominated for the Committee were interested deeply in the Bible Society, Religious Tract Society, and one or other of the Missionary Societies.

A copy of the "Address" fell into the hands of a Catholic priest, and he replied to it with "The Address of a Christian Philosopher to the Hibernian Society in London for the Diffusion of Religious Knowledge in Ireland," printed "by H. Fitzpatrick, 4 Chapel Street, Dublin, 1806." The author, who could write a vigorous, nervous, and lucid prose, began with, "Gentlemen, Your address respecting the religious state of Ireland, having lately fallen into my hands, I was struck with the extensive views, the great objects which you profess. That a number of Christians in and about London, should so deeply interest themselves for the good of the Irish people, is something novel in our history; but as the human mind is liable to great changes; and to most beneficial changes, when under the influence of that divine grace which you invoke; I eagerly looked over your plan, examined its foundation, its tendency, its different relations, its practicability—and sorry am I to say, Gentlemen, that in all these points I found it fundamentally and essentially defective.

You begin your address by referring *all good to the Word of God*, and by declaring that the *Gospel contains the only source of men's happiness in time and in eternity*. Gentlemen, I am a sincere Christian, I revere the word of God, I conceive the holy Scriptures to be the revealed word of God; and yet I consider the propositions, with which you set out, of so very wide an import as to open the way to fanaticism and thus to abuse the greatest blessing the Almighty had bestowed on us. A great source of error among mankind, is the judging of one order of things by the rules of another. The Scriptures do not interfere

[1] *Evang. Mag.*, 1806, p. 87.

with the natural order; and if you, Gentlemen, propose to relieve the distress of hunger, of thirst, and of nakedness, in Ireland, by enlightening the mind with religious truths, you will find yourselves greatly disappointed; if your religious zeal could induce those numerous absentees, who spend their fortunes in London, to return to Ireland; and to make some compensation to their wretched tenants for the rack-rents which they exact from them, by residing among them, by encouraging some kind of manufacture, and thus procuring them employment, you would certainly contribute to the temporal happiness of the most numerous class of our people; and prepare them for that which is enjoyed in eternity; as we learn, you know, from the holy Scriptures, that extreme wretchedness, as well as the extreme of prosperity throws us out of that way: but let us bring the proposition under the proper limitation, and agree that the knowledge of God's revealed truth leads to eternal happiness, and contributes greatly to man's happiness here below."

So he opens out; then, after admitting the evil of ignorance, he dwells on what he calls the murder of Charles I. by Scripture-quoting people. He claims that the vulgar Irish knew more Scripture than the vulgar English, and more doctrine; and that the pious intentions of the Society meant nothing more or less than the "extirpation of Popery." He denies that the common people should be allowed Bibles—they are only meant for the initiated; sects, creeds, and bitter divisions were the monstrosities of the reading of the Bible by untrained men; man's private judgment was, therefore, to be allowed no scope in religious matters. "We tried the Sunday-schools years ago and found them delusive. They taught Protestantism through books"; the Catholics withdrew, and the schools sickly lingered on. He complains that Catholic priests were considered by some to be a set of conjurors, that they were made to assume the place of God; but they were less arbitrary and less desperate than those who tried to improve on the established religion of Christ. The priests were the protectors of the people against the bigots and tyrants who proscribed and outlawed them. "We reject your preachers as we do your tracts, because they insinuate errors through the semblance of truth." After warning the Society against Irish calumniators of the Irish Catholics, this earnest, sarcastic, indignant pamphleteer concludes, on the 34th page of his publication, as a man who had administered caution, and meant, if necessary, to administer castigation.

The purpose of the Hibernian Society was thus challenged

at the outset, and it was decided that the Revs. David Bogue, D.D., Gosport; Joseph Hughes, M.A., Battersea; Thomas Charles, B.A., Bala; and Samuel Mills, Esq., London, should visit Ireland, and report on the state of religion among the people from observation and inquiries.

Perhaps we ought to mention that the Bible Society was still in doubt as to what to do with reference to printing the Scriptures in the Irish language. They consulted once more the "Association for Discountenancing Vice," &c., at Dublin, and in April 1807 the Association decided that it would answer no purpose, because those who could read at all read English. Dr. Whitley Stokes, senior fellow of Trinity College, Dublin, afterwards (1830-40) regius professor of medicine there, strongly advocated the issuing of the Scriptures in the native tongue, supporting his contention by his experience. "Those parts of Scripture, the publication of which, in the Irish language, I was the instrument of procuring, have been read and relished by the Irish-speaking Catholic peasantry in not a few instances." Again, "When I speak of my own opinion on the subject, I should not let you suppose that I have qualifications which I want. Indeed, nothing but a strong sense of the necessity of the measure, and an amount of hope that those who were qualified would interfere, were my justification for taking up such a subject. I am a layman, a physician, ignorant of the Irish language, and detained by my profession, but having, in my younger days, travelled through many parts of Ireland, I hope I know something of the wants and feelings of my fellow countrymen. I have also attended to this subject, more or less, for several years." He advocated printing *parts* of Scriptures, because it could be done cheaply; this to be done in two dialects—(*a*) that of the South and West; (*b*) that of the North; the distribution to be done by a "humble, diligent, religious person, who would travel through the country and sell them at fairs and markets, and to country booksellers, ready bound in canvas."

The Association was written to again, and in May they replied that they had originally supported Dr. Stokes's experiment of giving the people the Gospels and the Acts in Irish, not with the view of extending the plan, but for the purpose of religious instruction; and that up to that time nothing had transpired, except what tended to confirm the Association that it was unnecessary to extend the plan. They advanced arguments answered in Mr. Charles's letter in answer to "another Clergyman," and asserted that the Irish language was dying out.

The Association made no secret of their opinion that to revive the language, or even keep alive what existed of it, might tend to check civilisation, and lead to more rebellions. To put their case in the mildest form, they said, the experiments already made should have time to show their full effects. John Grant and Wm. Maturin, as Secretaries, conveyed the views of the Association, of which Dr. Whitley Stokes also was a member.[1]

The Bible Society Committee, which met on June 1, 1807, "Resolved, That 1000,—12mo Testaments be placed at the disposal of the Rev. Thos. Charles and his friends, who are about to proceed to Ireland, for sale or gratuitous distribution in that country, at their discretion." And on July 6, "Mr. Steven having reported that two members of this Committee, the Rev. Mr. Hughes and Mr. Mills were about to visit Ireland, it was, Resolved that they be authorized to make every enquiry respecting the best methods of promoting the objects of this Society in Ireland."[2] Then there is a note among the correspondence of the Bible Society, dated "Spa Fields, June 30th, 1807," from "Joseph Tarn to T. Smith, Chamberlain's Office," saying that "The 1000,—12mo English Testaments were shipped from Mr. Birds on Friday last for the Rev. Mr. Charles, per Dublin."

Before Mr. Charles left home, however, a serious matter demanded his attention at Chester, with which, under the circumstances, he could only deal by correspondence. He writes to Simon Ralph, Saighton:—

"Dear Friend—I received duely your kind Letter officially written as Secretary to the Boughton Committee. As I highly value my faithful and Judicious Brethren, I am always glad to receive any intimation of their views and wishes by you. I hope they will be enabled to persevere in the same steady and Judicious course they have hitherto followed; and that the Lord will abundantly prosper his work in their hands and under their Superintendence. It will give me great pleasure to visit you as often as my other various and increasing avocations will permit.

With regard to the Subject you request my opinion about, I must refer the determination of it to your better Judgment who are on the Spot, and have a more intimate knowledge of the matter in all its bearings and probable consequences. My constant wishes are that all means be adopted that have a probable tendency to promote the great cause; and that every thing be

[1] The Bible Society's Miscellaneous Book, No. 2, pp. 90-98.
[2] Minute Book, No. 3, pp. 39, 47, 48.

avoided carefully likely in any degree to obstruct its progress. What effect taking a place in the city may eventually have upon the Boughton congregation, I really cannot Judge from here. This is my earnest request, viz that every Step be taken and carried on by the *unanimous* voice of the committee. If a disagreement occurs, the affair in all cases had better be delayed until we can examine further into it. Dissentions are ruinous; and have most certainly ruined many a flourishing cause—and therefore are to be carefully avoided and prayed against. There is no difficulty, I find in general, to be unanimous, when all have but one Single object: but selfish ends clash, and soon bring on animosities and dissentions. I have in the course of my life, met with *many* who never could be put in motion but by selfish ends and motives; and when moved they act very ungraciously. My great aim with them is to keep them out of action as much as possible, else they would soon ruin all. A man that thoroughly with his whole heart, and steadily without being moved, pursues the glory of God is a character as valuable as rare to be met with. I blame Mr. W—— for having taken any step without the previous consent of the Committee; but now the place is taken, I refer it to the committee to deliberate and determine what Step is most prudent to follow. If it does not appear clearly how at present to act, perhaps a little patience and time will enable them to determine with more satisfaction. I pray the good Lord in this and every thing else to be our *Director*. With affectionate regards and many thanks to the gentlemen of the Committee

I am, Dear friend, yrs faithfully

THOS. CHARLES

BALA, *July* 9, 1807.

Kind remembrance to Mrs. R: and Miss W:"

This letter determines (approximately) the date when Jonathan Wilcoxon separated from the Boughton Church, and began on his own in Commonhall Street, Chester. Jonathan Wilcoxon has, in one of his letters, pleaded guilty of a "warm temper," and many a time did he make effective work difficult for the Committee which Mr. Charles had caused to be formed to manage the several churches of the Connexion known as "Mr. Oliver's Connexion." The result of his action on this occasion was that the Committee refused to sanction his rash move of taking, on rent, a building for services within the city. It was a room in Commonhall Street, which the Smiths' Company once owned, and to which the people who left the church

known as "Matthew Henry's," seceded when the greater part of that community became Unitarian. After them the Baptists occupied it, and it was when they removed to their new meeting-house in Hamilton Place the fit of enterprise seized Mr. Wilcoxon. A good number joined him from Boughton, and a church was formed; it was annexed to no denomination, and he gave his labours gratis. He died Saturday, December 16, 1837, at the age of 76. The Rev. John Parry, Chester, says of him, "He was a lively preacher, a faithful friend, a genial neighbour, and a righteous merchant." But Mr. Parry was in error when he said that he "was minister of the congregation in Commonhall Street, Chester, for over 33 years."[1] That would mean the starting of the cause in 1804; this correspondence proves that he retained his place on the Boughton Committee until July 1807.

Mr. Charles's letter shows that he knew his man well—his impetuosity and his good heart; and he knew, as a tried captain, whom storms had frequently driven near the sandbanks, how to keep the bark clear of the breakers without risking a drift into the shallow places. The separation was effected with but little noise.

Setting out for Ireland, Mr. Charles rode on horseback to Holyhead to meet the three gentlemen from London, and the four sailed on Friday, July 24, about eight o'clock in the evening, and arrived in Dublin about midday on Saturday. On Sunday the 26th—not 20th, as given in his *Memoir* (p. 344) by Morgan—Mr. Charles preached in Bethesda Chapel. But—the account had better be given in his own words, in a letter addressed to his son—"Mr. T. R. Charles, Linen Draper, Paradise Street, Liverpool."

"CORK, *Augst.* 6, 1807.

DEAR THOMAS—Not doubting but it will be gratifying to you and Maria to hear of my safety and welfare in this distant country I take up my pen to give you a short account of our Journey. There are four of us, Mr. Bogue, Mr. Hughes Secretary of the Bible Society, and Mr. Mills the gentleman who spent a Sunday with us at Bala last Summer. I met them on horseback at Holyhead. We had an agreeable passage, we crossed in 16 hours which is reckoned rather expeditious. I was not [at] all sick. We arrived at Dublin July 26,[2] and stayed there till the 31. The Sunday I preached twice in a church,

[1] *Y Drysorfa*, 1838, p. 30; see *Nonconformity in Cheshire*, pp. 47-9.
[2] This should be "July 25."

and Mr. B: and H: in different Dissenting chapels. The congregations were comparatively small. The religious people are sadly divided: hardly two persons think alike, and some persons often change their Sentiments: forever disputing with each other instead of labouring to promote the general cause of religion among them. Cooperites, Walkerites, Haldanites, Kell[y]ites, dispute with one another with great uncharitableness. This has given great offence, and people in general become very indifferent to all religion. We acted the parts of peacemakers; but with what success time will shew. At Dublin we divided and took different routs; Mr. Bogue and I travel together. We all met at Waterford and have been together from there here. The Country is beautiful and fertile, much resembling the best parts of Wales. We called on several pious young Clergymen of the establishment, and were much pleased and delighted with their conversation. They are the only people we have as yet seen, likely to be useful in the Country. But they labour in very disadvantageous circumstances, as 10 to one of their parishioners are papists, who will not come to hear them, nor are suffered to read their Bibles by their priests. In all the Country we have travelled thro' as yet, the great bulk of y^e people speak *Irish*, tho' many of them can speak English. They learn to read English only in their schools, but most of them are quite illiterate. At Clonmel where Mr. B: and I spent the last Sabbath, we heard a ser: delivered by a popish Priest in the Irish language. It sounded well, and the poor Irish were *very attentive*, and made a lowd but decent sound of approbation at intervals—much like the Methodists in Wales. The congregation amounted to abo^t 3000 people. We went to the Church [of] the Quakers, and the methodists meetings when the service was in English—all very thinly attended. We got a few people together and spoke to them twice. A family of Quakers were very kind to us, who procured a room for us to speak in. I have frequently conversed with many of the poor Irish in broken English; when I tell them I am a Welshman, they express in words and in their countenances, great kindness for me; one told me they love the Welsh ten thousand times more than the English: in short great bitterness subsists in their minds towards the English. They are much pleased at my inquiries abo^t their language, and talk very freely with me. They are certainly a much neglected and degraded people, much the same as the Welsh were abo^t 300 years ago—without Bibles in a language they understand and none able to read their own language. I feel great concern for

them, and could I but speak their language, I am pretty sure, by the Lords blessing, I could succeed in instructing them. I find many words in their language much the same as welsh. For instance *dini moor*, is great man; *tee moor*, a great house; *meer*, sea; *Isci*, water—near in sound to *wysc* in Welsh; *mon*, woman; *mein*, women; I could soon learn it, could I procure proper books, which I have not been able as yet. They want instruction, and I hope our visit here will answer ultimately a very important purpose with that view. It is most grievous to think they have been so long neglected. The Popish Priests are much more zealous and successful in making prosolites than [the] Protestants: ind[eed the] religious zeal among the protestants is almost extin[guished]. Land lets very high; about towns from £10 to £15 [℔] Acre. Farms in the Country let at £5 ℔ Acre. No wonder therefore the poor appear ragged and dirty. They [wan]t that spur to industry, the hopes of bettering their situation. We are informed that their minds at present are in a very purturbed state, tho' we have seen no appearance of the least disturbance. Great military establishments are every where to be seen. Were the French to effect a landing there is no doubt but thousands would join them—some say all would to a man. I have asked some of the poor people questions on the subject. They replyed, 'It could not be worse with them than it was, but it might be better; and if they died fighting they should go to a happy place.' I exhorted them to be quiet and love one another. It is a great pity no conciliating means have been found to quiet their minds. When I have seen more of the country, I perhaps may be able to write to you again. In a religious point of view, I hope it will improve; hitherto the prospect is dismal. We shall God willing be next Sunday at Limerick, where I am informed there is a pious clergyman;[1] of course I expect to obtain his pulpit. With love to Maria, and kind remembrance to the Thomases,[2] the prophet Daniel,[3] and all friends

I am, y^r affectionate father

THO^S. CHARLES.

Remember 'soberly, righteously and godly in this present world.'

I hope Mariah by this time has made considerable progress in her knowledge of the Welsh Language. I am quite a

[1] See p. 172, *note* 4. [2] We believe them to be Messrs. Robert and William Thomas, linen-drapers, &c., 14 Cleveland Square, Liverpool.

[3] Daniel Jones, son of Robert Jones, Ty Bwlcyn.

Stranger to all that passes in wales. I do not expect to hear from your mother till my return to Dublin. I heard at Dublin that Jones of Llangan was dead; but I suppose the report is groundless. If you write me a line immediately I shall receive it. Direct to me at Mr. Alderman Hutton, Dublin."

Mr. Charles does not mention in the letter that Alderman Hutton met the party at the hotel after their arrival; but he does in the journal which he kept of the tour. The Alderman was in London during some of the meetings held by the R.T.S. Committee, when preparing for the instituting of the Bible Society, and was voted to the chair. Some, if not all, of the deputation were old friends of his; and he had manifested practical sympathy with the Societies in which they were interested. Ten guineas appear after his name in the London Missionary Society *Report* for 1796, and he gave five guineas in the first collection towards the Bible Society. He was one of the L.M.S. Directors for Ireland from 1800 to 1803, and from 1805 until his death, on Monday, February 8, 1808. He carried on his business, as tanner and currier, at 17 Wine Tavern Street, but his private house was 38 Leeson Street; hence the reference in his obituary: "Died at his house in Leeson-street, on Monday evening the 8th inst., in the 54th year of his age, after a few days illness, Henry Hutton, Esq., late an Alderman of this City. A man universally esteemed for the integrity and uprightness of his public conduct, and for the amiable virtues of his private life."[1] The visitors were just in time to receive the aid of this friend in court.

Soon after his marriage Mr. Charles's eldest son opened a business in Liverpool, hence the Liverpool address on the letter. The nature of that business is best described by his own advertisement:—

"T. R. CHARLES

Begs leave to inform his friends and the public, that he has opened a Warehouse for the Sale of MANCHESTER GOODS, WOOLLEN-DRAPERY, HOSIERY, &c., both wholesale and retail, at N° 20 Paradise-street, Liverpool, where the greatest attention will be paid to country orders."[2]

How long he remained in such a business will become clear as we proceed.

A couple of days after writing to his son, Mr. Charles wrote

[1] *The Freeman's Journal*, &c., Dublin, Wednesday, February 10, 1808. See the Dublin *Post Office Directory*, 1807, and *The Life*, &c., *of the Countess of Huntingdon*, chap. xxxviii. [2] *The Chester Chronicle*, February 3, 1807.

to his brother David, of Carmarthen, and though the letter contains much of the same information as appears in the letter to Thomas Rice Charles, it is best to quote it in full on account of the variations and additions.

"DEAR BROTHER—From this distant part duty and affection prompts me to drop a line to you, with a view of giving you a short account of our excursion hitherto. The Deputation, consisting of Rev^d. Bogue and Hugh[e]s, and Mr. Mills, met me at Holyhead July 23. We crossed over the 25. The following day, being Sunday, we spent at Dublin. I preached twice in a church, and *they* both in Dissenting meeting houses. The state of the religious people was affecting, torn in pieces by Dissentions. Cooperites, Walkerites, Haldanites disputing virulently with one another [and] with all the world: all assuming the infallibility of [the] pope, both in ecclesiastical Polity and Polemic Divinity. They administer the Lord's Supper without any minister; a[nd] will not pray with the ungodly; others will not worship unless the believers sit in *contact* with each other, &c. It were useless to mention all the follies and trifles they dispute about. The baneful effects of these foolish disputes among the religious people we have perceived every where we have been. July the [3]1^st we set out in two separate parties from Dublin towards the South and y^e West part of the kingdom. Mr. B: a sensible worthy man, and I travelled together. We went through Athy, Kilkenny, Clonmell, Waterford, Cork, and reached here last Night. Every where we found the Protestant interest very low; abo^t. 10 to one are every where Cath:, in the Country in general they speak Irish, tho' many understand English. The English only is taught in the schools. Some of them told me they did not see the necessity of learning the Irish as they know the language already. They have not the Bible you know in their language; and some of them did not know what I meant by *Bible*, when I spoke to them about it. I asked them whether they had ever heard that the great God has given us a book? They replied, no. The Priest[s] forbid them the Bible, you know. When I told some of them I was a *Welsh man* they expressed great kindness towards me, both by their looks and in words. There is a bitterness in their minds and an utter aversion towards y^e English. The poor Irish appear to be in y^t state the welsh [wer]e in abo^t. 300 years ago, viz ignorant and ferocious. No [adequa]te means, in my opinion, have ever been used to [instru]ct them. What a grievous consideration it is,

that [abo]ut 2,000,000 of people subjects of the British Empire should at [this] day be without a Bible in a language they understand. There is an evident affinity between the Irish and Welsh languages. I believe I co$^{d}$ soon learn it, had I proper books, which as yet I have not been able to obtain. I heard a Ser: delivered by a Popish Priest in the Irish language. It sounded pleasant to my Ears. The Poor Irish heard with *great attention* and emotion, and they lowdly expressed their approbation of what was said at intervals, like the Welsh Methodists. The congregation amounted to abo$^{t}$ 3000 people. The affinity of the Welsh and Irish will be perceived in the following examples—*Di*, Duw; *dini moor*, dyn mawr; *mon*, woman; *mein*, women; *meer*, môr; *isci*, Welsh wysc, water. They have the gutteral *ch*, very common in their conversation. We have preached in most places; but every where our congregations were *small*. We have met with several excellent men in the established Church, who have given very material information respecting the state of the Country in a moral, religious and political point of view. The minds of the Irish are in a very perturbed state, and kept under only by superior military establishments, in every part of the country. The Bp. of Limerick was attacked last Night within two miles of this City by 8 armed villains, they wounded and abused him, and robbed him, and he had a very providential escape for his life. He was returning from a visit about 4 miles off, at eleven o'clock at night. [The proceedings going on] in parliament have affected th[e minds of the people]. The Disease is inveterate and portentious, wha[t can be done] with efficacy none but God can direct to and [I think a visit] ought to have been paid, in a right chan[n]el, long [before this. In] about 3 weeks Time we mean to accomplish our [journey—a report] of it will be printed, it is most probable.

I am often thinking of a visit to S: W: before the end of [y$^{e}$] year. I intend it, but I have often intended it bef[ore and have] not been able to accomplish my design. All I can say is [y$^{t}$ I long] to see you all once more, with a view of receiving and im[parting] some spiritual blessing. The Lord knows what he has to [give] me; I leave all in his hands. With love to sister,

I am, Dear B$^{r.}$, y$^{rs}$ affectionately

THO$^{s.}$ CHARLES.

LIMERICK, *Aug$^{st.}$* 8, 1807.

I was very sorry to hear at Waterford of the death of Colonel

Lloyd of Vronwydd.[1] At Dublin we heard Mr. Jones of Llangan was dead; but we have not given full credit to y^t report at present. *Our* day will be soon over, let us up and be doing with all diligence."

Some of the matter supplied within brackets is but an attempt at making good the torn portions of the letter; the rest is certain from the context.

On the very day (July 23) the Deputation met at Holyhead, "The House [of Commons] was occupied in making alterations in the Irish Insurrection Bill; one of which was, a clause empowering Magistrates to arrest strangers in their several districts." On the night their bark was ploughing the waters of the Irish Sea, the House in Committee sat up "till a late hour in the morning" making "alterations in the clauses of this Bill."[2] This Bill received the support of Grattan, and made him, for years, one of the most hated of Irish Members of Parliament.

By Wednesday, August 19, the Deputation had returned, through Dundalk and Drogheda, to Dublin; and Mr. Charles wrote again, on the 20th, to his son, Thomas Rice:—

"DEAR THOMAS—Yesterday on our arrival in Dublin, I received your Letter, and another from your Mother. It was very refreshing to find you were all well, after a state of total ignorance of every thing the other side of the water for a long five weeks. We have travelled through the country for about 600 miles; and returned all in health, and good spirits, without meeting with any accident whatever, but the breaking down of the chaise once,[3] but even that was attended with very little inconveniency. I believe I wrote to you from Cork, from there we went to Limerick, a fine trading city on the Shan[n]on, the finest and largest river in his Majesty's dominions, and the largest river in any Island in the world. We spent a Sunday there. There are two clergymen, brothers, of the name of Hoare,[4] there, who preach the Gospel. Mr. D[aniel] Jones I believe recollects one of them being at Liverpool when I preached for Mr. Shirley[5] in the Temple.[6] He is married to

[1] Died "on Monday last, after an illness of only two hours, Thomas Lloyd, Esq., of Bronwydd, near Newcastle Emlyn; a gentleman universally respected." (*The Cambrian*, Saturday, July 25, 1807.) Colonel Lloyd, who built Capel y Drindod, Cardiganshire, died on July 20, 1807, therefore, and not in 1808, as *Methodistiaeth Cymru* (ii. p. 73) has it. [2] *Gent. Mag.*, 1807, ii. p. 855.

[3] Within 5 miles of Gort, Galway. (*Cofiant*, by Thomas Jones, p. 234.)

[4] Chancellor J. Hoare, and his brother W. Hoare. [5] See vol. ii. p. 219.

[6] Built about 1763, by seceders from the chapels of Key Street and Benn's Garden, who wished to have the liturgy in their public worship. It was octagonal in shape; in 1820 the Corporation—who had bought it about 1792—pulled the

Mr. Shirley's sister. He is a Chancellor of the Diocese. They were afraid of admitting me into their pulpits—my irregularities are known even here, it seems. We obtained a Presbyterian place for Mr. B: to preach once in, and got a tolerable congregation after making all the stir we could. Religion appeared here, as every where heretofore at a low ebb. In the Presbyterian meeting there was not above two Doz: and a half to hear the saddest [stuff] that ever was preached by a Socinian, when the minister himself preached. We mustered about 200 to hear Mr. B: and they were very attentive indeed, like half starved, glad to see on the table before them any thing like wholesome food. In Churches the congregations in the morning were between 2 and 3 hundreds. We dined with the Chancellor Hoare and drank Tea, and two pious Clergymen[1] from the country gave us a meeting in the Evening. From Limerick we went thro' Newmarket, Gort, Athenry, Tuam, Castlebar, West Port, to Sligo. At West Port there is a pious Clergyman of the name of Grace,[2] who is rector of the place, and a very sensible worthy Clergyman. We were introduced there to the Marquis of Sligo[3] who has a Seat at West Port, and is a very worthy character, willing to favour everything tending to meliorate the State of the poor people. We were asked to dine with him, could we have stayed another day—but our time would not admit of it. Castlebar was in the possession of the French who landed at Killala, for 8 days, and 4000 of our army fled before 900 French men, being struck with a panic[4]—we were delayed much on the road this week for want of conveyances, so y^t^ we did not reach Sligo before Friday morning. In all the country

structure down, and carried a street over the site. (Picton's *Memorials of Liverpool*, ii. pp. 109, 110.)

[1] One was a Rev. Mr. Mitchell, and the other the Rev. Samuel Jones, Kildimo, who kept a training school for schoolmasters; he also superintended the schools himself, his pecuniary support in educational matters being found by Wilberforce and others. (See *Coffant*, p. 234; and p. 221 of this volume.)

[2] Rev. Thomas Grace, scholar of Trinity College, Dublin, 1790; B.A. 1791; M.A. 1796; rector of Ballinvohir, Co. Kerry, and vicar of Westport, Co. Mayo; archdeacon of Ardfert. "The Palace of Tuam, October 30th, 1835 . . . Archdean Grace's resignation has just reached me of the union of Westport." (Archbishop Power le Peor French's *Memoir*.) He died at Bath, February 8, 1848, aged 77. (*Gent. Mag.*, 1848, i. p. 556.) [3] John Dennis Browne, Marquis of Sligo, born June 11, 1756; died at his house in Grafton Street, London, January 2, 1809. (See *Gent. Mag.*, 1809, i. p. 91.)

[4] Before the Irish Rebellion of 1798 had quite collapsed, General Humbert landed about 900 French troops in Killala Bay, August 22; marched them to Ballina, which they captured on the 24th; on the 26th Generals Hutchinson and Lake joined forces to resist the French attack on Castlebar, but had to retire. This incident is called "The Race of Castlebar." Cornwallis compelled Humbert to surrender later. (See W. O'Connor Morris's *Ireland*, p. 276; and Lewis, *Top. Dict. of Ireland*, article "Castlebar.")

we passed thro' the Irish Language was the common language of the country and the Cath: religion universally prevailed. We met with thousands of poor ignorant people crowding the roads to a Well within 7 miles of Castlebar going to perform Penance as they call it, y^t is to repeat so many *pater nosters* and *Ave Marias* at this well.[1] They were going barefooted according to their vow. By these fooleries the Priests make money, and the poor Superstitious people are deluded and ruined. It made my heart bleed to see them. I pray the Lord that great light may at last arise on this land of darkness, and spiritual misery! At Sligo we stayed over Sunday—preached there on Saturday Night and three times on Sunday. Here we met with a few religious characters, but affected and miserably torn by the divisions among the leaders at Dublin. In the Ev: we mustered a congregation of abo^t. 2 Doz. From hence we went to Armagh, thro' a very fine country. Stayed at Armagh two Nights. We met there with several pious Dissenting ministers from the North parts. I preached there with comfort, to a decent congregation. I was a little refreshed here with tidings that were favourable respecting the Sunday Schools in the city and neighbourhood. The effects of the divisions in some degree prevail here. Thro' Drogheda we came to Dublin on Wednesday Night Aug^st. 18. We are now lodged in Judge Kelly's house, whose son is a very pious clergyman. He talks of visiting Wales and Chester in Oct^r. next, and I will do all I can to prevail on him to visit Liverpool. He is a much *respected* character by *all*, his ministry has been much blessed. He is heir to a very large estate, was intended for the bar, but declined it in favour of the church when he became thoughtful abo^t. eternal concerns. He has been turned out of the Church, and has built a chapel at Black Rock, 3 miles out of Dublin, where he resides, but preaches in general thro' the Country.

Without descending to minutiæ I have here given you the outline of our Tour. We mean to cross the sea to Anglesea next week. My companions hasten directly for London, but I mean to itinerate a few days in the Island, but will hasten to Bala as soon as possible, your Mother writes me word that your Uncle D: Ch: of Carmarthen is commenced Methodist preacher—Jn. Evans [Llwynffor]tun is ordained in the Church of England. Wishing you and Maria every spiritual blessing in Christ Jesus,

I am y^r ever affectionate Father

THO^s. CHARLES.

DUBLIN, *Aug^t.* 20. 1807.

[1] At Ballagh, 6 miles (S.E. by E.) from Castlebar; the great days are August 15 and September 8.

Kind remembrance to all friends. I rejoice to hear of Maria's progress in acquiring the most noble and divine language in the world. I find it was my *old friend* Campbell[1] y^t accompanied Fr[e]y[2] the Jew. I am glad to hear your Schools prosper. If I do not go to London, perhaps I may be able to see you abo^t Christmas."[3]

The son of Judge Kelly, whom Mr. Charles describes as a "very pious clergyman," was the Rev. Thomas Kelly, M.A., the author of over 700 hymns, some of which are of exceptional power and beauty. Born in 1769, and an only son, his father intended him for the legal profession, of which he himself was such an ornament. He was educated at Kilkenny, and studied at the Temple, where he met Edmund Burke, who made him his guest at Beaconsfield more than once. The preaching and writings of Romaine impressed him with the awfulness of eternity, and a few remarks from John Walker (see vol. ii. p. 419) completed his determination to devote himself to spiritual things. His father stoutly opposed his leaving the law for the Church, but gave way through Mrs. Kelly's persuasion; "if he does not climb to the judicial bench," thought the ambitious father, "he might attain to the episcopal bench." In 1792 Thomas Kelly, John Walker (before mentioned), Walter Shirley (afterwards rector of Brailsford), and Henry Maturin (afterwards Fellow of Trinity College, Dublin)—all intimate friends—were ordained. Through the friendship of the curate of St. Luke's, in the Liberties, Dublin, these four young clergymen were permitted to preach alternately in the evenings. An empty church became crowded to the doors, and the artisans of that manufacturing district were deeply affected. The rector heard of the movement, forbade them the church, and reported them to the Archbishop, who committed them to silence within the whole of the diocese. Kelly withdrew to his father's home in Queen's County, and soon afterwards commenced officiating in the parish church of Athy (Kildare), about three miles from his residence. By his great popularity he was led to co-operate with the Wesleyans and Independents, and this irregularity so irritated the ecclesiastical authorities that he gave up all hope of preferment.

In 1794 he married Miss Tighe, of Rosanna (Wicklow), and shortly afterwards settled at Black Rock, near Dublin, and commenced officiating in a small chapel-of-ease, where he drew great crowds. He continued attached to the Establishment

[1] Rev. John Campbell. [2] Christian Frederic Frey, a converted Jew—of whom more again. [3] From the Congregational Library MSS. (Memorial Hall), by the courtesy of the Rev. T. G. Crippen.

until 1803, when he formally left it, and proceeded to build meeting-houses—at his own expense—at Athy, Waterford, Kilkenny, Ross, and a few other places. The members and adherents of these places were the Kellyites. During his later years he lived a somewhat retired and studious life; he remained to the end on intimate terms with Christians of all denominations, and died on May 14, 1855, in the eighty-sixth year of his age.[1]

This was the man who opened his father's heart and house for the Deputation—a man rejected by the Establishment for his successful preaching of the Gospel, and for his practical sympathy with Christians within the folds of Dissent. It would have been a strange thing for Mr. Charles to have gone to Ireland and missed him.

After returning home Mr Charles wrote to Mr. Tarn—whether in reply to a letter from him, we are not certain, though inclined to think it must have been so. The letter, in the records, is headed, "Extract of a Letter from Rev. T. Charles to Mr. Tarn":—

"DEAR SIR—The general diffusion of knowledge, among the Irish, appears to me utterly impracticable, unless instruction is conveyed to them in their own native tongue. The Irish language is as generally spoken through all parts of Ireland, as the Welsh is thro' Wales. An attempt to instruct the Irish thro' the medium of the English, is as vain as to teach the Welsh—that is, utterly impracticable as to hundreds of thousands of them. The Irish are, in general, exactly in the same state as the Welsh were in about 250 years back, without the Bible among them in the language they generally understand, and without being able to read it. The same dissoluteness, the same pravity of morals, the same cruelties, the same barbarous customs, and the same ignorance and superstition prevailed in general, among the Welsh *then*, and long afterwards, that are so common among the poor Irish at the present moment. They have been lamentably neglected, and their amelioration is impossible without Divine knowledge; and Divine knowledge cannot be conveyed to them without teaching them to read their own language, and furnishing them with Bibles and preaching to them in the same. Unless the whole race of them is extirpated, which God forbid! whoever lives to visit the Province of Connaught 200 years hence, I dare to say he will hear the Irish tongue generally spoken *there*. I have the fullest conviction in my mind, there-

[1] See *The Primitive Wesleyan Methodist Magazine*, 1856, pp. 80-84.

fore, that they ought to be instructed in their native Irish tongue. I am confident I am right on this point, or else I would not advance it.

Believe me, dear Sir, Affectionately and Sincerely yours

THOMAS CHARLES.[1]

*Sept.* 5, 1807."

This letter was read at a meeting of the Committee of the Bible Society on September 7, when, "The Rev. Mr. Hughes and Mr. Mills reported that in their late tour in Ireland they had, in compliance with the request of this Committee, made every inquiry that occurred to them respecting the expediency of reprinting the Scriptures in the Irish language and that the following statements are the results, viz. :—

1. The general impression among, even the most zealous Protestants, is unfavourable to the measure. Scarcely an individual was met with, except Dr. Stokes, Rev. Dr. Neilson and Gen^l. Vallancy, who did not consider the measure, under present circumstances, as altogether nugatory, the subjoined reasons were specified.

2. No person can read Irish, who cannot also read English and who did not learn the former thro' the medium of the latter, while the English language in consequence of the currency of small notes, the increasing thirst for education, and the multiplied opportunities of obtaining it, is every day spreading further and further.

3. It is difficult to meet with a person who can read any language except English. In those cases which seemed to intimate the contrary the inference was incorrect. Children, for example, repeat the Catechism in Irish, but it was ascertained that they learn not by the eye, but by the ear; there being no elementary books in circulation.

4. The Catholic Priests are radically averse to the Scriptures being read by the people, especially in the authorized version.

5. The subjection of the people to the Priest is far greater than their attachment to the language, and particularly than their desire of scriptural knowledge. If there had been truth in the assertion that they dislike the English language as the language of Heretics and oppressors, why have they not cultivated the Irish language and learned to read it?

6. A part of the New Testament, edited by Dr. Stokes, is already in circulation by way of experiment; it is of course requisite to wait for the result before it can be advisable to proceed.

[1] Miscellaneous Book, No. 2, pp. 107, 108.

7. Dr. Stokes expresses a determination at all events to proceed; the experiment will therefore be extended without committing the good sense of the British and Foreign Bible Society."[1]

All we need say about this matter here is, that Mr. Charles's opinion ultimately prevailed; and the time which the Committee took to decide the matter proves that the weight of his facts had gone to the undoing of the theories of Messrs. Hughes and Mills. They made no light admission when they quoted Dr. Neilson and General Vallancey as favourable to Mr. Charles's views, which were identical with those of Dr. Whitley Stokes. Dr. William Neilson (1760?-1821) was at the time Presbyterian minister and schoolmaster at Dundalk; he published three different works for students of Greek, and, in 1808, published an Irish grammar. He was appointed Greek and Hebrew Professor at Belfast College in 1817, and held his post until he died—April 26, 1821.[2] General Charles Vallancey (1721-1812) —the son of a French Protestant—was a most industrious antiquarian as well as a skilled military tactician, and whatever value his voluminous writings may have in the light of the knowledge of to-day, he was, probably, as well acquainted with the needs of the Irish people as any man of his time. He died at Dublin, August 8, 1812, in his ninety-second year.[3] These two, and the "Rev. Dr. Connan, vicar of Castleknock, near Dublin," said Dr. Stokes, "are the fittest persons to determine this question, of any I have met with."

When the report of the Deputation was ready, the Rev. Joseph Hughes wrote this letter to Mr. Charles:—

"BATTERSEA *Nov.* 3, 1807.

MY DEAR SIR.—The Committee of the Hibernian devolved on me the business of looking over the Report read at the general meeting, and preparing it for the press. As I proceeded, so many alterations occurred, that I began the whole de novo, and at length produced the pamphlet which will accompany this note. I found it will meet with your approbation. My endeavour has been to make it conformable to the ideas of y^e whole Deputation.

I saw your son a few weeks since; he looked well. I will thank you when you write next to Mr. Tarn, to specify the works, includ^g Henry, which you wished me to procure for you, as I have lost the list. Sh^d be happy to spend a week with you

[1] Bible Society Minute Book, No. 3, pp. 56-8.
[2] *Gent. Mag.*, 1821, p. 570; *Dict. Nat. Biog.*, xl. p. 187.
[3] *Gent. Mag.*, 1812, ii. pp. 289-91; *Dict. Nat. Biog.*, lviii. p. 82.

at Bala. Remember me, tho' personally unknown, to Mrs. C. and believe me affect^ly. yours

J. HUGHES."

We carefully perused the *Report* in the British Museum, and made extracts of the whole statement of the Deputation, with the intention of giving an idea of the findings of these good men. We have since come to the conclusion that Mr. Charles's letters must suffice, both on account of our want of space, and because the *Report* itself can only interest very few. We may say, however, that the Deputation did not mince matters, but spoke out with unmistakable condemnation. Not one of the Protestant communions escaped their fearless fault-finding; and, as far as we know, no Protestant resentment was shown. The Protestant Episcopalians, Presbyterians, Seceders, Methodists, Quakers, Baptists, Independents, and the Marked Separatists—all came under their review, and were candidly dealt with. The *Report* is signed by the Rev. John Campbell, "Secretary," and John Neale, "Assistant Secretary and Collector."

Extracts from Mr. Charles's letter of November 4 have already been given; but this is the place for the letter in its entirety. It was written to Mr. Tarn.

"DEAR FRIEND.—Since we have received the omitted chap: the Sale of the Welsh Bibles has gone on rapidly, and all are satisfied. I have sent repeated lists of *errata* to Mr. Watts the Printer; and I send another to-day. I have now nearly finished the whole, in hopes they will all be corrected. They amount to near 200 in all, and some of them of considerable importance. If not corrected they will depreciate the Bible much in the estimation of our people. They were made to expect a most correct Ed^n. and great is the disappointment of many not to find it so. When corrected, would it be possible and *agreeable* for me to have 50 or 100 copies upon a Superfine Silk wove paper? and what would be the extra expense of it? Tomorrow, I set off on a 3 or 4 weeks excursion into S: Wales; I shall thank you for a letter in reply on my return. I have had Mr. Shaw[1]

[1] The Rev. Robert Shaw was vicar of St. John's, Kilkenny. The present Dean of Ossery has been unable to find any record of his labours in Kilkenny after 1813. He was a relative of Sir Robert Shaw, Bart. (1774-1846), of Bushy Park, County of Dublin. During the Irish Rebellion (1798), the Rev. Mr. Shaw, being a magistrate, was called to aid in its suppression; he applied himself so zealously that his health became impaired. In order to recuperate, he bought a pony and a gig and travelled England to collect Bibles for the poor of Ireland, which he afterwards distributed himself. When in London on this errand he attended a meeting of the Bible Society, when a few friends persuaded him to use his influence in setting on foot an Auxiliary Bible Society in Dublin. After con-

here to spend a Sabbath with us in his way to Ireland; and a most pleasing and profitable visit it was indeed! I have not met with one like minded for years past. I trust he is raised for eminent usefulness in his own country. I am grieved he is not acquainted with the Irish Tongue. His views and mine on that point continue very opposite. I form my Judgment from what I have seen in this country; tho' I confess there are difficulties existing there which have no place in this country. We talked the whole business over very cool[l]y; and the difficulties he stated are great and real in the way of teaching the Irish in their own native tongue: but still it appears to me it is an object of importance, and should not be lost sight of; for without it takes place the general Dispersion of divine knowledge among that people appears to me impossible for centuries to come. And how many must perish in the meantime for lack of knowledge!

Our Schools flourish more than ever, but I really have no time at present to enter into a detail of particulars respecting them. New Schools are continually erecting in different parts, and the old ones are more matured in the plans and thereby gain additional strength daily, as well as additional teachers and Scholars. I have just published two books for their use; one a larger catechism than that before published; the other a larger Spelling book, and upon an improved plan, than we had ever before in our language. 17,000 of each have been printed off, and great indeed is the demand. I composed these the hours I was unable thro' fatigue, to follow more intense Studies with my Dictionary—2d vol: of which is just finishing. I shall be much obliged for your prayers for me, and believe me

Dear Friend, Truly Yrs

THOS. CHARLES.

BALA *Nov.* 4, 1807.

Kind remembrance to Mrs. T: If you have any particulars you wish me to communicate to ye public speedily, a Letter directed to me at Dd Charles, Carmarthen, will meet me there next week. I shall leave there on Thursday Nov: 12 inst.

I wrote to Mr. Ogle for Venema on the Psalms—Lampe on John—Longius on Peter. Will you [have] the goodness when

sultation with the Rev. W. B. Matthias, minister of Bethesda Chapel, and a Welshman from Haverfordwest, a meeting was announced, to be held at Bethesda, and the Hibernian Bible Society was founded on April 11, 1806. (See Burke's *Peerage and Baronetage*, under "Shaw"; *The Life*, &c., *of the Countess of Huntingdon*, ii. p. 222; Thompson's *Story of the Hibernian Bible Society* (a tract); and the early *Reports* of the Bible Society.)

you walk by his shop to turn in and enquire whether he has received my Letter—I sent it by a Private hand. If not I request he will send them if unsold ℣ first opportunity. If you sho^d see a copy of the Ancient Universal History, will you be so kind as to inform me at what price it may be purchased. I would prefer the 8^vo Ed: but have no objection to the fol: if cheaper."[1]

Mr. Charles's reference to the "larger catechism" and the "larger Spelling book" are of great importance, being his only extant reference, known to us, to these important publications. The catechism, called "Hyfforddwr" in Welsh, and "Instructor" in English, is *the* Christian Catechism of the Calvinistic Methodists. The preface to the Spelling Book—called *Sillydd Cymraeg*—is dated "Bala, October 24th, 1807." The "Hyfforddwr" has only "1807" on the bottom of the title-page. The former has, long since, been superseded, but the latter still holds the field as by far the best catechism on the principles of religion ever put through the Welsh Press.

It is a revival of the original *Crynodeb* (Compendium), revised, polished, and somewhat modified. It has thirteen chapters, covering 75 pages, 16mo, and pages 76-104 are covered by "Questions answered by Children, in several Places"—divided into nine chapters—with a short article (pp. 103-4) by Mr. Charles, on his indebtedness to the children whom he had catechised all over the country. After stating that the reproductions are only a few samples of what had been given as answers, he says, "I acknowledge my great indebtedness to my dearest children of several places in North Wales, who learn with such eagerness, readiness, and such understanding, that the greatest delight of my life is to visit them, and it is a delight to all to hear them. The only repayment I can make to them is, to promise to be their servant in this pleasant work, while the Lord gives me life and health. . . . Though this work has succeeded, beyond all expectations, during the last two years, by the faithful efforts of many pious brethren, who desire the success of the cause of Christ in the salvation of souls, there is immense room for expansion—especially in some places. It would be a happy thing to see everyone everywhere, either receiving or imparting instruction. There are no two things more inimical to each other than true religion and idleness. Show me a fruitless tree, and I will show you a tree that will be cut down and cast into the fire. Call it by whatever name you please,

[1] Bible Society Correspondence.

Churchman, Dissenter, Methodist, &c, names will not save it; only fruitfulness can save it. . . . God can make the fruitless fruitful."

It has been said that the *Hyfforddwr* embodies notes made by Thomas Jones, Denbigh—Caerwys, Mold, and Ruthin, before that—on the margins of a presentation copy which Mr. Charles sent to his friend, when it first appeared. We readily admit the difficulties under which all writers have laboured when making any remarks about the different editions of his Catechism. The common notion is that there was only one kind of Catechism, and that the work was revised, and then (later) changed from *Crynodeb* to *Hyfforddwr*. That is not the case, however; the former ran through three editions—1789, 1791, and 1794; then Mr. Charles brought out his *Catechism Byr* (Short Catechism) in 1799, 1802, 1805, 1806, 1807, &c. &c.; and in 1807 brought out the *Hyfforddwr*, which—as we have already said—was a revival of the *Crynodeb*, altered and rewritten. Now, such notes as were written by Thomas Jones on the margin of a gift-copy were written in the first edition of the smaller work—that of 1799—and not in the original larger work. His suggestions were adopted in the second edition of that smaller work, in 1802.

When it is asserted that Thomas Jones's hand may be detected in the improved style of the *Hyfforddwr*, as compared with the work of 1799, one is bound to point out that the proof is not produced by quoting the marginal remarks above mentioned. Mr. Jones may have done much to improve Mr. Charles's Welsh from time to time, just as Mr. Charles did much for his Welsh. The mellow, if circuitous, style of the South is a pleasant element to mix with the harder and more metallic style of the North; and the latter is a desirable element in the former, as it tends to make it more terse. Then Mr. Charles had to make his style as he improved in his knowledge of Welsh; and he learnt from many men, but more particularly by practice. Between 1799 and 1807 his experience had been as varied as it was extensive; and we believe that we must attribute the improvement in his style between those years more to his labours on the Scriptures than to anything. From the middle of 1804 to the middle of 1807 he had been working on them, critically, without a break; and we may test their influence in his *magnum opus*—his Bible Dictionary. There, we believe, we shall find the best answer to this claim on behalf of Thomas Jones's influence on the style of the *Hyfforddwr*. Nothing in Mr. Jones's style has called forth anything like the praise that has been bestowed on the style of the *Geiriadur*, instances of which we have quoted elsewhere. The style of the *Hyfforddwr*

is due to the immense practice which Mr. Charles had had by that time in thinking and writing Welsh, with the haunting sweetness of the Bible Welsh in his brain.[1]

Mentioning the *Geiriadur*, we may say that, though Mr. Charles says the second volume—from *Dibaid* to *Hytrach*—was being completed when he was writing (November 4), the date on the title-page is "1808."

Besides these signs of activity in 1807, there appeared two issues of his *Catechism Byr*—one printed at Bala, and the other at Carmarthen. The Carmarthen editions of these works are sometimes spoken of as "pirated"; but the explanation is that Mr. Charles's brother, David Charles, superintended the reprints there; and it was better—since the quantities sold were so immense—to have an edition for South Wales printed at Carmarthen, than to pay carriage on parcels from Bala; and the supply was more sure than it could be by trusting to their uncertain transit by across-country carriers, spasmodical and unmethodical as their journeys were.

One minor item more and this chapter is at an end. It is an item which illustrates once more the importance of Mr. Charles to the effective work of the charitable societies in London, and the amount of welcome drudgery he had to go through in order to benefit his country. The dispatching of parcels, and the extra correspondence thereby made necessary, were no trifling matters then; and these were but the shavings from the bench. This is but a portion of Mr. Tarn's letter to him—the remainder is not preserved in the Bible Society records:—

"SPA FIELDS *Decr.* 15th 1807.

Having referred to your list of persons to whom Welsh Bibles had been sent I find the name of the Rev. Timothy Evans and that I sent him cancels by mail on the 12th October, but as *Lampeter* was not mentioned in the address you gave me it may have miscarried. I have therefore desired Mr. Burns to send these cancels to you, not knowing if you have answered his Letter to acknowledge the remittance. As Mr. Evans has no account with you it will be necessary to pay the carriage which I did not do in any of the former cases to ensure their delivery

JOSH. TARN.

P.S.—I have inclosed to Mr. Evans one of the printed Letters, explaining how the leaves are to be inserted."

[1] The remarks on Mr. Jones's influence on the *Hyfforddwr*, to which we refer, may be seen in *Y Llusern*, 1892, Nos. for January and February; and *Cofiant y Parch. Thomas Jones*, pp. 439-44.

## LIV

## A FRUITFUL YEAR AND A BAD LEG

### (1808)

THE materials for a chapter on Mr. Charles's life during 1808 do not lend themselves very well to the method of grouping, though concerned, in the main, with his labours with the Circulating and Day Schools, and with his interests in the distribution of Scriptures. His literary labours during 1808, however, are reserved for notice at the end of this chapter, though two of his works appeared during the opening days of the year.

On January 2 he was at Bala, writing his *Preface* to the Hymn Book of which he was joint editor with Mr. Oliver in 1799, and sole editor of this (the second) edition; he, therefore, could not have been preaching far from home on the 3rd. On Thursday, the 7th, he was at Warrington, assisting the Rev. Alexander Hay at the opening and dedicating of St. John's Chapel.[1] The direction of his next move is uncertain, but we can hardly imagine him going so far from home in the direction of Manchester, affairs being what they were there at the time, without visiting the church in its straits. Mrs. Charles's visit to Liverpool was probably too late to have formed part of the scheme of his journey on this occasion. She was there in February, and took advantage of her visit to make a tangible acknowledgment of the kindness of a good family at Porth Dinllaën, beyond Pwllheli, by purchasing a writing-desk for the son. This is the inscription on the inside of the cover: "S. Charles Sends kind respects to Mr. Edwards, Junr. and Begs his acceptance of the desk as a Small token of Gratitude. Liverpool, Feby. 13, 1808."[2]

[1] *Memorials of the late Rev. Alexander Hay*, p. 76. [2] By the courtesy of the Rev. Francis Jones, Abergele, who now owns the desk.

Passing on to the month of March, we come across a letter from Mr. Charles to the Rev. Edward Morgan—the clergyman who ultimately became his biographer. Being the first letter (known to us) written to that gentleman, it is of special interest. Morgan was the son of David Morgan of Pîl (Englishised "Pyle"), Glamorganshire, and was brought up in that delightful atmosphere created by the evangelism of which Llangan was the centre and most prominent example. Of the Rev. David Jones, Llangan, he says: "Having known Jones from my youthful days, and having experienced the Lord's goodness under his ministry, I became exceedingly attached to him; and his memory has always been cherished by me with the warmest affection."[1] Morgan matriculated at Jesus College, Oxford, October 18, 1802, at the age of 18; he graduated in 1806, and took his M.A. in 1811.[2] He could easily have made the acquaintance of Mr. Charles during the latter's many tours in Glamorganshire and his visits to Llangan. This is the letter:—

"BALA, *March* 23, 1808.

I trust you will be enabled to commit your ways to the Lord, without reserve, cheerfully willing that he should dispose of you for his service wheresoever his providence may lead you. No doubt but that according to his gracious and repeated promises of guidance to his people, who look up to him. 'He will instruct you and teach you in the way you should go.' Psalm xxxii. 8. 'The fields are everywhere ripe: the harvest truly is plenteous; but the labourers are few.' I sincerely hope you will be a faithful and diligent labourer wherever you are stationed. Our time is short, and sinners are perishing all around us; and an idle Clergyman acts a very sinful and a very cruel part, and his responsibility is awful indeed! As to a *quiet* Bishop, which you wish for, if *he* is quiet, and you are active and useful, somebody will be unquiet, wherever you are, be assured of it. The gospel can *succeed* no where without opposition, because *it* proclaims war *first* against all the kingdom of darkness. You must count the cost, labour to be faithful, and leave the issue with the Lord. The Lord can make friends foes and foes friends, as he pleases. He deserves our *highest* confidence and our *best* services.

[THOMAS CHARLES]."[3]

The Welsh Bibles of the Bible Society were exhausted by

[1] Morgan's *Ministerial Record*: Rev. D. Jones, p. 5.
[2] Foster's *Alumni*, p. 979, No. 21.
[3] *Essays and Letters*, p. 383.

"DEAR SIR.—The Welsh Spelling Books are ready to be sent off as soon as we are favoured with proper directions from you. I should be glad of a few hundreds [of] Bibles as soon as they are ready; and also 2 Doz. at least of the reports of the last meeting of the B: S^y. I have lately received several new Subscribers, and am in expectation of more soon; which, as soon as they come all in, I shall send a list of and the money

I am, Dear Sir, truly y^rs.

THO^s. CHARLES.

BALA, *June* 17, 1808."

Six weeks later Mr. Charles wrote to Mr. Tarn:—

"MY DEAR FRIEND.—I am thankful for the information you Sent me about the Welsh Bibles. They are continually enquired for, and thousands of them will be soon disposed of. The Brevier Test: sell best, tho' they cost 2d. more: but I shall endeavour to dispose of them that are already printed. I think you had [better] Supply all orders for Test: with the nonpareil whilst they last, that none may be likely to stand on hand. I have no particular directions about binding the Bibles, but wish to have them *neat* and *strong* and *within as small a compass as possible.* I would rather wait a little if they should not be sufficiently dried, to beat them well. 6 more or less of the fine copies may be sent, very *neatly* bound, as Samples, and by exhibiting them I shall be able to know how many are wanted, and whether they will sell better b[ou]nd or in sheets. Some wish to have the ordering of the binding of them, themselves.

I am very much obliged to you for your kind attention to the poor Welsh. I am very sorry to hear Mrs. Tarn is *extremely ill.* She is in the hand of one who can relieve her effectually, w^ch is our great comfort in all our distresses. Wishing, if it be the Lord's will, her speedy recovery.

I am, Dear friend, truly y^rs

THO^s. CHARLES.

BALA, *July* 26, 1808.

I am just setting out for S. Wales—we have had Mr. R: Hill with us on his way to Ireland."[1]

The Rev. Rowland Hill was on his way to Dublin, to open York Street Chapel, on Sunday, July 24. He was assisted by the Rev. Thomas Harding, who read the prayers of the Established Church before Mr. Hill preached (on 1 Cor. ii. 2 in the

[1] This, and the letters of May 11 and June 17, are from the Correspondence of the Bible Society.

morning, and on Titus ii. 14 in the evening). The correspondent who reported the meetings says: "We have no prospect of supplies at present on this side of the water; and must look wholly to you for them for a time: and we entreat the attention of our English brethren to this subject; as it is of the greatest importance that the pulpit should be supplied with ministers who are sound in the doctrines of grace, of steady and uniform sentiments, and who are favoured with gifts to declare the truth in a decided and able manner."[1] The church ultimately became "Independent."[2]

On the very Tuesday Mr. Charles wrote the foregoing letter, a consummation quite in harmony with his wishes took place at Chester. "MARRIED. Tuesday week [July 26th], at St. Oswald's, by the Rev. J. Ireland, Mr. Walker, bookseller, in Bridge-Street-Row, to Miss Mary Stringer daughter of the late Mr. Stringer of this city, upholsterer."[3] This is the notice of the marriage of Mr. Charles's co-trustee of Boughton Chapel and his lady friend and correspondent of Abbey Green. John Walker was the son of John Walker, brazier and tinplate worker, carrying on business in Eastgate Street—where the entrance into St. Werburgh Street now is. He was born in Chester, April 21, 1777, and his mother died on Thursday, August 5, 1784.[4] On Tuesday, April 21, 1786, his father married a Miss Kelly, of Liverpool.[5] The son was educated with a view to his taking Holy orders; but his health broke down. About the beginning of 1797 he went to hear the Rev. Philip Oliver preaching at Boughton Chapel, and his heart was so quickened under his unctuous ministry that he left the Established Church and joined Mr. Oliver's people. He records in his (manuscript) Diary that he first engaged in prayer on Sunday, June 25, 1797. He took to his father's trade, and went to Bersham Works, Wrexham, to gain experience; but in 1806 he gave up that trade and took over his uncle's stationery and bookselling business. This joint advertisement will give the facts and the date of the transaction:—

"JOHN ROBERTS, BOOKSELLER

Presents his most grateful thanks to those persons in this city and neighbourhood, and others, for their favours conferred upon him, and takes this opportunity of informing them, that his nephew, John Walker, will continue the business, which he now

[1] *Evang. Mag.*, 1808, p. 401 (see also p. 536). [2] Dublin *Post Office Annual Directory*, 1833, Appendix, p. 52. [3] *Chester Chronicle*, Friday, August 5, 1808. [4] *Adam's Weekly Courant*, Tuesday, August 10, 1784. [5] *Chester Chronicle*, April 28, 1786.

declines, and respectfully solicits a share of those favours for his successor, which he so liberally experienced.

CHESTER, BRIDGE-STREET, *July* 1, 1806.

JOHN WALKER

Respectfully informs the public, that he has entered upon the shop and stock of his uncle, J. Roberts, Bridge Street-row, near the Feathers, where he intends to keep an assortment of Stationery articles, Books bound in elegant and plain bindings. Magazines and new publications regularly procured.

CHESTER, *July* 1, 1806."[1]

Then, in an advertisement dated "*Jan.* 25, 1810," he says, "any favors, wholesale and retail, will meet every possible attention. J. W. takes the opportunity of acknowledging the favors received, for the last four years."[2]

About 1812, we are told, he gave up bookselling because he could not make it pay without selling literary trash, and opened an ironmonger's shop, living over the business premises. Just as he had exchanged the brazier's trade for bookselling because of his intellectual sympathies and bookish inclinations, so he gave up bookselling for the ironmongery because he would not cater for the depraved tastes of the public who would have patronised him. He died December 11, 1846, aged 69, and was buried at Tarvin churchyard. His wife lived until 1860, dying that year on March 23, aged 82 years.[3] Mr. Charles congratulates them thus:—

"BALA, *August* 7, 1808.

Had I been at home, I should have congratulated you by a letter sooner on your *happy* union; such I sincerely hope it will prove, and I earnestly pray the Lord to make it so by His blessing upon you. I must not consider you to be two angels united together; and were you so, you could enjoy no real happiness without the Lord. But you are two sinful worms,

[1] *Chester Chronicle*, July 4, 1806. [2] *Ibid.* February 2, 1810.

[3] Their children were: (1) John Walker Stringer, born July 3, 1809; christened by Rev. T. Manderly, curate of St. Peter; died July 25, 1829, aged 20. (2) Richard, born January 9, 1811; privately baptized by Rev. John Roberts, Tremeirchion. (3) Mariane, born December 5, 1813; baptized privately by the Rev. Thomas Charles; died July 25, 1896, aged 82 years. (4) Philip, born June 11, 1817; privately baptized by the Rev. John Latham, of Nantwich; died August 19, 1849, aged 32. It is very curious that, for the purpose of registration, the two former were christened at St. Oswald's, March 1813, and the two latter at St. Peter's, July 1817, without any conscious knowledge of anything irregular.

much bruised and hurt by sin, and need daily help from the Lord, and have need to bear much with one another, and administer every comfort you can to each other. We should never expect from each other more than what may be reasonably expected from a creature. And when we consider ourselves as *sinful* creatures, with every joint at best *half* out of its place, if not totally so, instead of expecting great things from such a creature, we should by every means in our power sooth his pains, and apply often for him to the good Physician to administer his salutary restoratives.

In fellowship with the Lord, and by his blessing, we may prove in the conjugal state happy supporters of each other's infirmities, and promoters of our mutual felicity and progress in the divine life. He is our salvation; yes, our all. But as the conjugal state is His ordinance, and when properly entered into, he generally crowns it with His blessing, we may with confidence look up to him for the needful aid, for mercy and grace to help in our time of need. Committing you in your new situation to the Lord, and imploring His blessing upon you, I shall add no more, but that when an excursion is agreeable and convenient, we shall be very glad to see you at Bala, to stay with us as long as you can."[1]

To whom Mr. Charles wrote his next letter we have been unable to find out, and for that reason it is of less interest to us; but it shows his solicitude for the children of his friends—no small element in his popularity. Morgan is responsible for obscuring the recipient, by giving for the full name, "To Mrs. E——, C——n"; and whether the place-name stands for Cardigan, Carnarvon, Carmarthen, or Corwen, or some other town, we do not know; it may stand for the name of the lady's home.

"BALA, *August* 21, 1808.

We both feel anxious about you, and think and talk of you often. But our care availeth but little. The Lord's care is kind —unceasing—and effectual, and *he* careth for you. Nothing would rejoice me more than to hear, that the young branches of your family were taking a *decided* part on the Lord's side. The fashion of this world passeth away, and the fashion of the world we are hastening to, will abide for ever, whatever that may be as to ourselves. I most earnestly wish to see them great and happy for ever: the reverse of that is a thought too grievous to be borne for a moment. How kind was the Friend of sinners in

[1] *Essays and Letters*, pp. 329, 330.

coming into the world to rescue us from so great a misery! And does he not deserve our love, our service, and our confessing him before men? The moment he is *known*, hesitation will be for ever at an end.

I have known a little of him now these forty years past; and I feel really more thankful every day, that he was pleased to lay his yoke upon me *when young*. Seeing it so great a privilege, I cannot but long that all others should partake of the same. I feel indignant at the thought, that Satan should have a moment's service from us, especially in the prime of life, when all our powers of body and mind are in their perfection. What gracious words are these,—'Take *my* yoke upon you'! I am ready to reply, and do so in heart, 'Lord, put it on.' The moment we have proved the *ease* of it, we shall never wish it off."[1]

A short paragraph—a couple of sentences—from Mr. Watts's letter, dated August 26, 1808, to Mr. Tarn, proves that all the Bibles bearing the date of "1807" were not printed in that year; and collectors of Welsh Bibles must make a note of the fact. "The Title sheet to the Welsh Bible is not yet printed off; and the date shall be omitted. Certainly must agree with you, that the dates may now as well be cut off all the plates."[2]

A letter from Mr. Charles, addressed, "Mr. Thos. Jones, minister, Well Street, Ruthin," gives us further account of his ministerial movements.

"My Dear Sir.—I thank you much for your friendly Letter and your kind inquiries after my health. Thro' great mercy I am enabled to go on, tho' not quite well. I am going next Sunday to open a new chapel at Llanvyllin; of course I cannot visit my kind friends in Denbigh shire before Caernarvon Association. After my return from Caernarvon I have thoughts of visiting some parts of your County before Dolgelley Ass^n. When the time is fixed upon, I shall let the friends know in those parts. I am sorry your state of health is such as to prevent your travelling in our great Master's cause. The harvest is truly great and faithful labourers are much wanted. Sa[u]nderson told me the Sylwadau[3] are finished, and that he enquired, in vain, for a person last Saturday to take a parcel of them to Ruthin. He will send some of them to you as soon as a conveniency offers—there are 200 of them ready. I beg you will make the payment agreeable to your own conveniency. I ordered a parcel of the

[1] *Essays and Letters*, pp. 404-5. [2] Bible Society Correspondence.
[3] *Sylwadau ar Lyfr Mr. Owen Davies.* (See *Cofiant y Parch. Thomas Jones*, p. 181.)

Drych[1] returned to me from Anglesey, to be forward to you, as we can sell none of them at present, and perhaps you may have an opportunity of disposing of them with your other books. I do not wish to charge you with them, but I thought it a pity they were not disposed of.

Jn. Elias is now at the Wells in Radnor Shire, and we expect him here the latter end of next week. Perhaps my friends health will permit him to meet us at Caernarvon meeting, accompanied by good Mrs. Jones to nurse him in the way. We shall all be glad to see you there. If I am enabled to go there, I purpose, God willing, to attend it. I Pray the Lord to bless your labours, both of preaching and writing, abundantly for the spread of divine knowledge and the good of souls thereby. All the family unite [with] me in very affectionate regards to Mrs. J: and yourself with

Yr ever affectionate friend

THOS. CHARLES.

BALA, *Sept.* 1808."

Under the heading, "*Circulating Charity-Schools in Wales, under the Direction of the Rev. Thomas Charles, of Bala,*" we find this oft-quoted letter, with its significant statement of the decline of subscriptions from England for the use of his "little academies":—

"In my travels through different parts of North Wales, about 23 years ago, I perceived that the state of the poor of the country in general was so low, with regard to religious knowledge, that not one in twenty, in many parts, was capable of reading the Scriptures; and in some districts, hardly an individual could be found who had received any instruction in reading. I found then, and still find, daily proofs of the ignorance of the poor people who cannot read, and have never been catechetically instructed, even where constant preaching is not wanting. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, to be moved circuitously from one place to another, to instruct the poor in reading, and in the first principles of Christianity, by catechising them. This work began in the year 1785. At first only one teacher was employed: as the funds increased, the number of teachers proportionately increased, till they amounted

[1] *Dryck Athrawiaethol*, 1806. (See *Cofiant y Parch. Thomas Jones*, p. 164.)

to 20. Some of the first teachers I was obliged to instruct myself, who afterwards instructed others sent to them to learn to be schoolmasters. The fruits of these Circulating Schools are our numerous Sunday-Schools all over the country; for without the former, we could not have obtained teachers to carry on the latter. Although, through the present general prevalence of Sunday-Schools, conducted by gratuitous teachers, the Circulating Schools are not now so much wanted as formerly, yet still I find we cannot go on without some of them. There are yet many dark places in different parts of the country, where none are found able and willing to set up Sunday-Schools. My only remedy, therefore, is to send thither the Circulating Schools, with a view, by degrees, of raising up Sunday-Schools to succeed them, and to keep on the instruction progressively after they are removed. Besides, I find it absolutely necessary that the Circulating Schools should occasionally revisit those places where the Sunday-Schools are kept, to revive them, and reanimate the teachers and the people to carry them on; or else, in time, they gradually decline in country places, where the children are scattered far from one another; so that now I constantly employ from six to ten teachers: and several more are really wanted, did our finances enable us to engage others in the work.

Since the liberal collections made in Wales, for the British and Foreign Bible Society, all the subscriptions and donations from England have ceased (with the single exception of two guineas annually from the Right Hon. Lord Barham) my kind friends supposing, as I presume, that there was no occasion for assistance in a country where so much money was collected, without any difficulty, for one particular purpose. But it may be necessary to observe, that this was a very particular occasion; and the minds of the public were much surprized with the novelty, as well as affected with the importance of the noble object. The Funds of the Schools are at present very low, and not adequate to half the expence I am under for this year. At first I hired teachers for £8 per ann., now I pay £15; so that I might keep 20 then, nearly at the expence of 10 now; and I am grieved that it is not in my power to employ more teachers, as the want of them is very evident in different parts of the country. Supposing that some friends of the gospel, who see the vast importance of instructing the poor, would willingly contribute their pecuniary aid to forward so good a work, were they acquainted with the necessity of it, I have been induced to draw up this short but true statement of the case for their infor-

mation. The smallest donation, or annual subscription, will be thankfully received and faithfully applied.

T. CHARLES.

*Sept.* 12, 1808.

Contributions will be received in London, by R. Lea, Esq. 26, Old Jewry; Mr. J. Tarn, 12, Spa Fields; or may be sent by post, directed to Rev. T. Charles, Bala, Merionethshire."[1]

Another letter may be seen in the same volume, inserted "by particular desire," the editor says, "and, we doubt not, will prove a stimulus to redoubled exertion, in various parts of England, in the promotion of those most useful Institutions." We shall, in the next chapter,[2] see that it was sent to the *Evangelical Magazine* by Mr. Tarn, at the request of Mr. Charles. It is headed — "BENEFICIAL EFFECTS OF SUNDAY SCHOOLS, *In a letter to a Young Lady.*" The young lady was Miss Lea, daughter of Alderman Lea, and sister of Mrs. Guillebaud. Inasmuch as the editor admits that it had been "somewhat abridged," we copy it from the Magazine in which it originally appeared—*The Christian Guardian.*

"DEAR MADAM—In addition to my former letter, giving an account of the Sunday Schools in Wales, I have now the pleasure of furnishing a few more interesting particulars respecting their progress.

All the schools then existing, are still going on and are well supported, and all the useful practices of learning chapters out of the Bible, and being catechised publicly, are still continued with as much vigour and assiduity as ever. In many of the schools, the number of teachers and scholars are much increased, and the teachers, by attention and application, have improved themselves considerably, and the schools, of course, bear a proportionate improvement. The increase in the number of schools, especially in South Wales, within these nine months, has been very great, and the progress made in these new schools, in learning their own native language, and in acquaintance with the word of God, in so short a time, far exceeds any thing I have hitherto witnessed any where; and would appear incredible to you without great confidence in my veracity, were I to detail particulars. The spirit of learning has spread with rapidity among grown up young people and children, in large populous districts, where hitherto it was wholly neglected among

[1] *Evang. Mag.*, 1808, pp. 571-72; and *Memoir*, pp. 256-58. [2] See p. 210.

the common people; and the reformation in their morals, in most instances, has been evident and satisfactory to all. Their usual mode of profaning the sabbath, in meetings for play and amusement, or in public ale-houses for drinking, and its usual concomitants of idle sports, and at last quarrels, have been forsaken: and the sabbaths are spent together in the schools, or in some religious exercise, of either reading, or hearing the word preached, or in praying together. The attention is fixed, and the mind is engaged with such intenseness, that in some instances, which I have known, the greater part of nights after nights have been spent with very little sleep, either in learning chapters out, or in searching the Scriptures on points given them to elucidate and prove by Scripture passages. All will easily perceive how rapid the progress in the acquisition of divine knowledge must be, where the mind is so attentively engaged, if assisted by proper instruction. It has been great and rapid. I have known young people emerge at once, as it were, from a state of idleness, profaneness, and ignorance, to diligence, sobriety, and pleasing attention to divine things. They are delighted with the work, and you may distinguish those who are thus engaged from the idle and ignorant, by the comfort and joy manifested in the chearful aspect of their countenances. They are profited and delighted with their new employment. I know them when I meet them on the road, though I had no previous acquaintance with them; there is kindness, affection, and joy in their very looks, which is highly gratifying.

We have also this year held associations of different schools meeting in some central places, to be publicly catechised together. Three meetings of this nature have been held in South Wales, and three in North Wales. A subject is given to every school, on which they are examined, and which they are to elucidate by repeating appropriate passages from the sacred writings.[1] At the appointed time, generally a sabbath day, the children of the different schools assemble, accompanied by their teachers. Some of the schools have walked ten miles by eight o'clock in the morning. The children being scattered in their different habitations over the country (for they do not dwell together in hamlets here as in England) they all met at

[1] "In one case of these examinations, a young girl of seventeen, in repeating the close questions put by the Saviour to St. Peter—'Lovest thou me?'—when she came to the third, was overcome, burst into tears, and the bulk of the congregation wept with her; an awful silence continued for a few minutes, all solemnly waiting for the reply; at last, on recovering herself, she loudly, and with a strong voice cried out—'Thou knowest all things, thou knowest that I love thee.'"

an assigned place, and at the appointed hour went to prayer and sang a verse of a hymn together, and then marched chearfully and orderly for the place of their destination, and had some refreshment before the public meeting began.

As no place of worship is spacious enough to contain the immense concourse of people which attend on those occasions, we have been obliged to erect stages out of doors in the field—one, very large, for the children to stand upon, two or three schools at a time, and the other for the catechists opposite to that for the children, at fifteen or eighteen yards distance; the place between is for the congregation assembled to stand to hear. We begin the work early in the morning, and the whole day is spent in these public examinations; every opportunity lasts three or four hours, and is generally concluded with short and appropriate addresses to the children and the congregation. In the short interval between the public opportunities, the children of each school, are conducted by the teachers to a room, engaged for the purpose, to partake of a little refreshment provided for them; and at the appointed time they are orderly re-conducted again to the place of meeting. We have had on these occasions from fifteen to twenty schools assembled together. Hitherto these associations have been most profitable. The previous preparations give employment for months to all the youths of both sexes in large populous districts, which they engage in with great eagerness and delight; the public examinations also, we have reason to conclude, are very profitable to the hearers assembled, from their great attention and feelings on hearing the responses of the children. I have seen great meltings and tears among them. When the work of the day is over, the children are re-conducted by their teachers to their respective homes, or committed to the care of their parents. Every thing has been conducted hitherto with great order and decorum in these meetings, and the utility of them, in various points of view, is ascertained beyond doubt. The schools assume publicity and importance by these public exhibitions of the children, which tend greatly to recommend the further spread of them; they animate both teachers and children; bring others in, who have hitherto been inattentive and negligent, and powerfully excite the setting up [of] new schools where they have been neglected.

In my exercises with the children, in various parts of the country, I have met with many instances of premature quickness of intellects, and strength of memory very uncommon. I have met with more than one, who at the age of three years, would

learn any common tune in a very short time; others, at the same age, who very soon commit long chapters to memory, without any apparent difficulty. There is one little girl I have known these two years, now only five years and a half old, who can repeat distinctly above a hundred chapters out, and goes on learning a chapter every week, besides learning the catechism, and searching the Scriptures for passages on different points in divinity, assigned to the children of the school she is in. We have many blind people who treasure up the word of God in their memory, one blind lad commits a whole chapter to memory on having it read over to him about four times. In my travels, I have also met with many melancholy instances of very great ignorance among grown people, which has induced me to press earnestly persons of that description to attend the Sunday School. Such instances shew the necessity of pastors and teachers of all denominations exerting themselves, in faithful endeavours to spread divine knowledge in the country by catechetical and other means of instruction, in addition to public preaching. I find through the ignorance of the holy Scriptures, that the terms which we very commonly use in preaching, convey no idea to the bulk of our congregations; let any one take the trouble of examining them, he will be soon convinced of the truth of what I here assert. A minister who is contented with only preaching to his people, if he rests here, will be found, I fear, among the unfaithful servants at the last day.

Though the Sunday Schools have done, and are doing immense good in different parts of our country, yet I find that thousands are perishing for lack of knowledge. Though we have prevailed with many old people to attend these schools, and hundreds have learnt to read at an advanced age, yet these are but few compared to the many thousands who continue ignorant and negligent. No minister who wishes to see the success of his ministry, if he knew the satisfaction it would give himself, and the advantage it would be to his people for eternity, far beyond his mere preaching all his days, but would immediately set about to teach his people to read, and to catechise them, or think of some better method of instructing his charge. It is very difficult to teach people knowledge who cannot read, and to teach them to understand preaching without being previously instructed by catechising. I shall conclude this long letter by adding that many children, and also grown persons, have manifested a serious concern for their souls as the effect of the instruction they have received in the Sunday Schools, and some hundreds in different parts of the country

have joined religious societies. With best wishes and prayers for your present and eternal felicity.

I am, Dear Madam,

Yours sincerely and affectionately,

THOMAS CHARLES.

BALA, 1808."[1]

Morgan took his copy from the abridgment in the *Evangelical Magazine*; but he has not only further abridged it, he has also altered many of the expressions used by Mr. Charles.

In order to continue Mr. Charles's account of his labours with the Sunday Schools during September, we pass over, for the moment, a letter of a date earlier than that of the letter we are now going to quote. This is from the *Evangelical Magazine*, and was written, to a certainty, to Mr. Tarn. Mr. Tarn sent it to the Press under the heading, "Beneficial Effects of Sunday-Schools," and addressed himself "*To the Editor*."

"SIR—The very interesting communication inserted in your last Magazine, respecting the associations of various Sunday-Schools in North Wales, containing hints and examples which may be adopted with advantage in many parts of England, I am induced to request your insertion of the following, which manifests the practical effects of such associations.

Yours, &c.

J. T."

[Mr. Charles's letter is only partially produced.]

"*Nov.* 27, 1808.

Though my journey to [Llanvyllin] in Sep. last, was attended with consequences very painful to me in my late illness, yet the effects of that meeting, and public catechizing of the children in the open streets, before the largest inn in the town, have proved most beneficial indeed to that place. It is one of the most drunken, ignorant, and profligate towns in Wales, and has been so (and a very persecuting place) for two centuries past. We have now, in consequence of that day's work, a Sunday-school attended by above 100 children, and continually increasing; in which are also a great number of grown persons, altogether as ignorant as the children; and the tidings from these are more favourable every week. As soon as I am able to take the field, I mean to pay them another visit; the last was a

[1] *The Christian Guardian*, 1809, pp. 124-26. For the abridged letter, see *Evang. Mag.*, 1809, pp. 173-75, and *Memoir*, pp. 266-70.

very solemn one indeed. Last Sunday fortnight, we had an association of children here at Bala: attending at it was the first thing I did after my illness. Our large chapel overflowed, and the effects of the work of that day are very evident and beneficial in the town and neighbourhood; and they are everywhere, in different parts of the country, [anxious] for similar meetings, as soon as I may be able to move about, next spring. I never knew any means so successful to bring all the grown-up young people to engage in the work of learning the Scriptures. Their whole attention is at present engaged in preparing for another meeting; and nothing else is talked of but the Bible, and consulting together what Scriptures are applicable to the points in hand. The points are, The Duties of Parents and Children, Husbands and Wives, Masters and Servants, Pastors and People, Magistrates and Subjects, Buyers and Sellers. They are to find out Scriptures that direct us in all these important points. We have already treated on the first principles and most fundamental points of Christianity. These are new and very interesting, and are taken up with great eagerness."[1]

Mr. Charles's illness, from some time in September until November 6—the "Last Sunday fortnight" of the letter—prevented him from going to the Association at Carnarvon, and from making his intended tour in Denbighshire. We shall presently read his own testimony that he suffered from a bad leg. We now give the letter held over; and since it is in Welsh—somewhat illiterate Welsh at that—we have to render it as best we can. It will recall to the reader's mind the Manchester transactions of the latter end of 1800.

"*October* 20, 1808.

DEAR AND KIND FATHER IN THE LORD—We in Manchester wish to be very kindly remembered to you, and desire you will send us the deeds of the Land belonging to the Chapel by return of the first Post after you receive this letter, if you are by any means able, or a Copy of that part of the deeds giving the length and breadth of the Chapel Land and house—there is a truly urgent necessity for them. The cause which calls for the deeds is to this effect. The man who has bought land from Mr. Lomas lives in the house next to the Chapel and he has erected a Brewhouse by the Chapel wall and has made holes in the wall; but things are still worse than this. The chimney is so low and so near the chapel house that the chapel house is full of smoke all the time when there is fire in the Brewhouse. No

[1] *Evang. Mag.*, 1809, p. 217-18.

one can live in the chapel house in this condition, filled with smoke which spoils every thing in the house and which spoils the water in the yard, and [makes] every thing so very uncomfortable. The house was full of smoke by six o'clock in the morning last Monday and Tuesday, making us get out of our beds against our will. He says that he is going to build 'a necessary' and to take the place of our ash-heap from us, so that we will not have a hand's breadth of anything unless he is checked without delay. We have been to consult an Attorney, and he says that it will be very easy to check him if we get the deeds of the land and a letter from one of the trustees. Send a letter giving your opinion of the matter, in the English language, so that we may show it to the Attorney.

We are your unworthy brethren in Manchester,

OWEN JONES } on behalf of
ROBERT MORRIS } the Society,
JOHN EVANS. } Manchester.

Mrs. Charles, if Mr. Charles is gone from home send this letter after him if you can. If the chapel land is the same width in the top as it is in the bottom, this pillager will be put to naught in one minute.

Query.—Is there no one in the six counties of North Wales who can buy the chapel land from such a pillager as this man is."

This matter does not appear to have caused any trouble after this time, and the church continued to worship in Oak Street until 1824, when the premises were sold to the English Baptists for £1000, and a new chapel was opened on Christmas Day of that year, in Cooper Street.

Chester, too, was not in the best frame of mind, though the Committee consisted of reliable men who strove hard to let the peace of God rule in their hearts. This is our subject's letter to John Walker—dateless, but endorsed by the recipient "Nov. 21, [1808]. Thos Charles." The year is determined by the contents:—

"DEAR FRIEND—I thank you for the particulars of your profitable meeting at Tarvin. I pray the Lord to strength[en] you in his cause by union and love among yourselves, without which no cause can prosper really and substantially. A party interest may perhaps succeed among envyings, strifes and vain disputes about nothing, or worse than nothing, men's own corrupt conceits; but yt is a very different thing from true godliness, which we are assured by the highest authority, 'Is

pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocricy.' . . .

I wish to rectify one mistake you have made in consequence of what passed between you and Mrs. Ch: and that is, that I have applied for Mr. James's removal. I have not written, nor had any intention of writing to that purport. I only told Mr. Tarn when here, who is one of the Committee of Spa Fields Chapel, that some of the people wished him removed. I shall never think of taking so important a step as his removal, without duely w[e]ighing the matter in all its bearings with the Gentlemen of the Boughton Committee, who hitherto have proved themselves very faithful friends to the cause there. I wish you would have the goodness to read this part of my Letter to the Committee when they next meet, in order to remove from their minds any apprehension, which may have been created by this report, of my wishing to act with absolute authority without consulting them, to whom I am under so great an obligation for their wisdom, Steadiness and faithfulness.

I have Sent a Vol: of the Reports to be presented to the Lady[1] who paid you the Subscriptions to the Bible Society. I hope she will Send it to some of her acquaintance, who may wish to promote so noble an institution. I can give you a few more, if wanted.

The two last Sundays I have officiated in our chapel: but my leg is not well, tho' I hope recovering gradually. My confinement has rendered me very unfit for a Winter's campaign: however I purpose visiting Chester as soon as I am able to travel. My time is not lost; as I have been able to write every day excepting two (when my pain occupied all my attention) since my confinement. I am now about Solomon's temple. If you have anything *extra* on the Subject I shall be glad to borrow; and, if I approve of it, to buy. I have Lightfoot, Prideaux, but it is Josephus and the Talmud's temple which they describe and not the Scripture's temple. I have kept as close as possible to the divine Oracles; but *hic labor, hoc opus*. Two or three months more, if health permits, will finish my very *laborious work*; which I confess I feel very anxious to finish before I die. If it be not a compleat work itself, it may assist another to publish a work more compleat and useful. However my work and all is in the Lord's hand and at his disposal.

[1] Mrs. Brassey, Chester, who had secured four subscribers, herself and three others, for a guinea each, and two donations, one for 10s. 6d. and one for 5s. 6d., making £5 in all. (Walker's letter to Thomas Smith, dated "Chester, Decr. 24, 1808.")

I can give you full credit, that you possess in my old friend, y' dear partner, what money could not purchase, and I am glad you are sensible of it. I pray the Lord to bless you both.

Y^rs &c.

THO^s. CHARLES.

[BALA, *Nov.* 21, 1808"].[1]

One more letter belongs to this year; it is from Mr. Charles to Mr. Tarn, with a postscript by Mrs. Charles. The frank is dated "Bala Dec. Twelfth 1808," and the London postmark, "FREE, 15 Dec. 15, 1808."

"DEAR FRIEND—Having obtained a Frank I drop you a line in addition to what I have written lately to you. It has occurred to me lately that an advertisement Similar to that inserted in the Shrewsbury and Chester papers might be inserted to an useful purpose in the Cambrian, a Paper Printed at Swansea in S: W: To my certain knowledge the Bibles are not sent for nor the Country people Supplied so plentifully as they ought to be in many parts of S: Wales. One reason is because people of property do not step forward in the service of their poor neighbours; another reason is, because Some persons have made it their business to depreciate the value of them—objecting to their want of references in the margin, the smallness of the type, the coarseness of the paper, &c. All these objections of idle people who wish to say something to shew their own consequence I have repeatedly answered in different companies, and assigned the reasons of the committee for their proceedings respecting them. I am only grieved that the poor are not supplied with a sufficient quantity of them; which they never can be unless they are sent for to them, and they are urged to purchase them. Perhaps it might be useful to mention the large sum sunk by the Society in the impression. I am very sure if properly dispersed thro' the country, that 20,000 would be but a scanty supply for S: Wales only. I shall be glad to know how they are now applied for, whether more rapid than when you wrote to me before, and what parts the applications come from. by that means I shall know where to apply the remedy. Here with us the use made of them is so great, that our present supplies will be soon wore ought,[2] and that we must apply for new ones.

Through mercy my health is recovering fast, and my leg is nearly healed tho' not quite. Mrs. Ch. also is much improved in her health, tho' we are both uncertain, never continuing in

[1] The Walker MSS.

[2] "Out" is meant, of course.

one Stay. As we are soon to be in our graves, perhaps a gradual descent is as well, if the Lord's will be so. However it is best to leave that to him who orders all things; the how, the when and the where. All is well provided we land safe on the other side. It is unspeak[ab]le consolation that we have to confide in one who as a forerunner is gone before, and knows the way well to guide us thro'. It is peculiarly said of him that 'he is able to *Succour*.' Others may pity, direct, and supply us with plenty of good wishes, but none of them are *able to succour*, and after all we are left *helpless*. Jesus surpasses all and is *himself* an infinite Sufficiency for us. To forsake all and follow, confide, and trust in him is our highest wisdom. The young man with us, Wm. Elias who you could procure a Situation for him, left us last week, having obtained a very eligible and lucrative Situation in Dublin. We go on here much as you left, preparing slowly for the commencement of the Partnership. For my own part I know but little of what is going on in the world, as most of my motions are from Study to Bed and Bed to Study, and Sunday to Chapel and back again. The State of the air has the last weeks been very much impregnated with moisture and I have not been able to go about at all. Jaded with long morn[ing] Studies, I write these few lines before the Post sets out and I lose my Frank. We all unite in affectionate regards to Mrs. T: yourself and young children,

I am, Dear Friend, Yrs faithfully

Thos. Charles."

[The remainder is in Mrs. Charles's handwriting.]

"I find by a Statement I recd. this day from No. 26 Old Jury that Mr. Mills has not called for the Balance of my acct.—if you happen to see Him I know you will be kind enough to remind him to call on Mr. Lee I do not know what Balance to send him as He [has] had Some Since.

I am obliged to you for ensuring which I find you have done, and we Shall be obliged further for yr advice if any thing occurs to you about the Partnership, and to know whether the deeds of Partnership must be drawn up by an atty. or not.

We shall allways be happy to hear from Dear Mrs. Tarn and Self, Dear Sir, Yrs

S. Charles.

Upon Second thought I write a line to Mr. Mills enclosed." [1]

[1] Bible Society Correspondence.

Mrs. Tarn—as we have seen from Mr. Charles's letter of July 26—was very ill in the summer; and it would seem that Mr. Tarn had intimated to Mr. Watts, of Cambridge, that he meant to take his wife for a run to Bala, in order to restore her to health. In the latter's reply—the letter already quoted from (August 26, 1808)—we have this postscript: "I am very happy to hear the family generally are recovered. Your health, my good friend, will amend I trust with change of scene and air, and some relaxation from your increasing attention to business. May you be mercifully protected from accidents incident to travellers, and receive much comfort and pleasure. My best regards to the Ladies and family. At Oxford my kindest love and remembrance."[1]

Then, in a letter dated "Cambridge, Sept. 29, 1808," Mr. Watts rejoices in "your safe return, and that the journey has been pleasant and beneficial."[1]

Among the topics discussed at Bala was the impending partnership between Mrs. Charles and her elder son, Thomas Rice Charles, of which more anon.

Perhaps no better place can be found than here for Mr. Charles's eulogy of the Bible—a letter sent with one of the specially bound copies for which he applied to Mr. Tarn. The address is "Miss Foulkes, Machynlleth," and the Bible was probably meant as a New Year's gift.

"My Dear Young Friend—Having a few *extra-fine* copies of the Welsh Bible, I beg your kind acceptance of one of them. I wish you a continued blessing on the frequent perusal of it, and that you and the Bible may be eternally united in love and friendship. The Bible was intended for us sinners, and that for our salvation. He is a friend to all who love him and can give them consolations strong, divine and eternal. You never can change him for a better friend; he is a tried one, and thousands have found him faithful and sufficient in all straights and difficulties. You can converse with him any hour of the day or night, silently and privately; and his advise is that of the highest wisdom and goodness; and may be safely, therefore, be relied upon and followed. You can not do better than follow his directions in all things. The information he gives you is of the greatest importance, and divinely glorious; and he will tell you the same story over again a thousand times, with the greatest patience, if you have time and an inclination to listen to his instructive tale. On the bed of languishing,

[1] Bible Society Correspondence.

there is no such sympathizing and supporting friend to be found for love or money; and what singularly belongs to him, he will accompany you thro' death as far as you need him, and point out to a bright world before you as your everlasting inheritance, where you will want him no more, but shall eternally enjoy the substantial realities contained therein, and all the rich promises therein made: you will find them all then to be Yea and Amen to your never-ending consolation.

As I trust you already and sincerely love him, you will not be sorry to receive your beloved friend in the best clothing that can be put upon him; such clothing as *worms* cannot affect well suits eternal and unchangeable truth. I will detain you no longer from his pleasing company by my poor tale. Farewell. My love to your Mother and Sisters

Y^rs faithfully

THO^s. CHARLES."[1]

Of Mr. Charles's literary labours during this time the public evidence of a good deal of his work in 1807 comes under 1808, because this is the year given on the title-pages. The second volume of the *Geiriadur* bears the date of 1808, though completed (as we have seen) in 1807. The *Preface* to his second edition of "*A | Collection of Hymns | for | Public and Private Use | containing | the late Reverend P. Oliver's | Selection | enlarged | By the | Rev. T. Charles, A.B. | with considerable additions*," is dated "Jan. 2, 1808." In this he says, "As one who sincerely wishes to be a helper of their joy, they will permit me to suggest the following hints: I. Beware of a *contentious spirit*. . . . II. Beware of laying a *disproportionate stress upon circumstantials*, externals, and comparatively little things in religion, to the neglect of the grand and leading doctrines of the gospel. . . . III. Have due respect to every truth which God has revealed in his word. . . . IV. Beware of an *idle and fruitless profession* of religion. . . . Permit me to ask, Are your exertions equal to your ability? Our abilities consist in time, talents, and property. Are all these devoted cheerfully to the cause of religion?"[2] And so on. A reprint was made, by the press of J. Fletcher, Chester, in 1817; and another by that of Messrs. Parry & Son, Eastgate Street, Chester, in 1835.

The *Preface* to the second edition of his *Sillydd Cymraeg* is dated January 23, 1808, and the sub-title of *A Guide to the British Tongue* sufficiently describes this excellent little primer.

[1] Foulkes-Jones MSS. [2] See *Essays and Letters*, pp. 415-19.

REV. ROWLAND HILL

SIR RICHARD HILL

Two Welsh editions of his *Catechism Byr* have 1808 on the title-page; one printed at Bala, by itself, and the other printed at Carmarthen, in conjunction with Robert Jones's *Drych i'r Anllythyrenog*. The former is called the sixth edition, and the latter the fourth.

The third edition of the same in English came out of the Bala press in this year, and the *Preface*, Sir Richard Hill's recommendation, and the postscript to this edition are brief enough to be included here.

"PREFACE. This short Catechism was first composed for the use of our Charity and Sunday Schools in WALES.—It has been (and continues to be) learnt by thousands of our poor children; and I have reason to believe that the truths contained in it have been understood, and savingly embraced by many in their younger days—some of whom continue to sustain their unblameable character, and to adorn the gospel by a corresponding holy conversation; others, we hope with confidence, have entered into rest and the joy of their Lord. The favourable reception it has met with, and the continual application for it, have induced me to send it forth a third time in an English dress. That the Lord would graciously bless with success every attempt to instruct the rising generation in the knowledge and practice of divine truths, is the daily prayer of

T. CHARLES.

BALA, *January* 29, 1808."

"The Testimony | of | Sir Richard Hill, Bart. | in | Favour of the Following Work:—

HAWKESTONE, *April* 3, 1807.

I have repeatedly and attentively read the following little Catechism; and every time I have done so, it has been with fresh satisfaction and delight. Herein are all the glorious truths and fundamental doctrines of the Gospel comprized in a very narrow compass; and that in so plain and experimental a manner, as the poorest and most unlearned may, by the blessing of God, be made wise unto Salvation. Having said this, more would be quite unnecessary: I therefore only add, that the piece (independent of my own personal knowledge and high esteem for the pious worthy author) has my entire approbation and recommendation; together with my best wishes and prayers, that it may prove effectual to the conversion, edification, and comfort of the readers into whose hands it may fall.

R. HILL."

"P.S.—The foregoing Questions and Scriptural Answers are here published as Specimens to exemplify the method adopted among us in the Principality in the further instruction of the children of our schools. After they have learnt this little Catechism, questions are proposed to them, and they themselves are to adduce apposite scriptures to elucidate and prove them. To some questions they have replied in the very words here put down, without any previous notice or time for search—which clearly proved their knowledge of the truth, and their familiar acquaintance with the sacred writings. To others they have had a month or more time to prepare their answers. Previously to our adoption of this method they have been in the habit of being frequently catechised, and of learning and repeating chapters out. Hundreds can repeat whole Epistles, and scores of Chapters, some of them even to the number of two hundred. The method here exemplified has been attended with great delight and improvement to the young people; and as these questions are proposed, and the answers repeated publicly, before numerous congregations, it has also been attended with no small profit in the instruction of the large assemblies collected on those occasions

T. C."

A small collection of hymns was issued under his editorship this year also, entitled *Hymnau o Fawl i Dduw a'r Oen* (Hymns of Praise to God and the Lamb); it is a small booklet of 48 pages.

Jewel's *Apology for the Church of England*, translated by Morys Kyffin—first published in 1595, and for the second time in 1671—was issued for the third time by Mr. Charles, with a short account of "the Life and Death of the Author." It is an excellent example of a short biography (5 pp.), written in his easy, lucid style, and with much admiration for the author. The fourth edition of Jewel's work, in Welsh, was printed by the S.P.C.K. in 1849, and a reproduction of the original edition is now about to be issued by the Guild of Graduates, under the editorship of that able Welsh specialist, Mr. W. Prichard Williams, Bangor.

## LV

## THE *GEIRIADUR* COMPLETED: BIBLE SOCIETY'S RECOGNITION, ETC.

(1809)

MR. CHARLES's object in publishing periodically some account of his labours on behalf of the Charity and Sunday Schools in Wales was attained. This brief note from an entire stranger is a happy illustration of the service which the editor of the *Evangelical Magazine* rendered by printing his heart-moving letters:—

"HARGRAVE NEAR KIMBOLTON, HUNTS, *Jan*$^{ry.}$ 10$^{th.}$ 1809.

REV$^{D.}$ AND DEAR SIR—Your interesting account in the Evangelical Magazine of the progress of the Schools in Wales afforded me much pleasure, I beg leave to contribute my mite to the support of the cause, wishing that our chief Shepherd may increasingly bless you in these and all your labours of love. Should you ever come into this part of the world I shall be glad to welcome you to my Parsonage and Pulpit

With much esteem and regard

I remain Yours in our common Lord

JOHN MARTYN LONGMIRE."[1]

Mr. Charles's next letter bears no date, but Mr. Tarn, to whom it was written, has endorsed it thus: "16 Jan$^{y.}$ 1809. Ans$^{d.}$ J. T. 18 Jan$^{y.}$"

[1] He was a nephew of the Rev. Thomas Martyn, B.D., F.R.S., Professor of Botany in Cambridge. J. M. L. was LL.B. of Sidney Sussex College, Cambridge, 1804; instituted rector of Hargrave, Northants, Nov. 1, 1805; resigned that living in 1818; was curate of Westwood and chaplain of Bradford Union Workhouse (both in Wilts) for twenty-six years, resigning in 1851; died at Wingfield, Wilts, Feb. 5, 1854, aged 72. (*Gent. Mag.*, 1854, p. 438.) The letter which he read in the *Evang. Mag.* was the one dated Sept. 12, 1808. (See pp. 193-95.)

"DEAR FRIEND—Mrs. Ch: has here inclosed Bills to pay for the Bibles, and different Subscriptions as ℔ statement: which you will have the goodness to acknowledge the receipt of ℔ return of Post. We have troubled you with it on account of paying the Subscriptions as we are unacquainted with Mr. Seeley—which I have no doubt you will excuse.

I should be much obliged to you if you could procure my other Letter [1] to be inserted on account of its wider circulation. It might be useful—I mean the account of the Catechetical Associations. I am much pleased with the Youth's Mag: and so is every body here who has read it. One or two has been sent for in consequence of my lending those sent [me] to some families near here. I am preparing for the recommencement of the publication of the Welsh Mag: and that at the particular request of a late Association at Denbigh. When you happen to pass by that [way], please to call upon Mr. D^d. Ellis, and give him this information abo^t. the Welsh Mag: and beg him to inform me ℔ post, whether they wish any of them to be sent to London, and if any, what Number? I mean to insert progressively the account of the Missionary and Bible Societies; and I am much obliged to you for the favourable account from the east to the Bible S^y. w^ch I shall insert. Any account which you wish to be circulated among the religious people in this Country, can be easily circulated by the medium of this publication. I have no time to enlarge. All here are well—and my leg is *nearly* so. All send kind regards to Mrs. T: and self.

I am, Dear Friend, affectionate yrs.

THO^s. CHARLES.

[16 *Jan^y.* 1809]." [2]

The "Welsh Mag:" to which Mr. Charles refers was the "*Trysorfa, &c.*," the first number of which is dated March 1809, and described as "Llyfr II" ("Book II"). The Denbigh Association, at which he was not present, was held the last week of December 1808. More is said of the new venture in a letter to the Rev. Ebenezer Richard, the original of which we have failed to recover, but which we re-translate, with some attempt at reproducing Mr. Charles's own phraseology.

"DEAR FRIEND—The purpose of this letter is to ask the favour of collecting among the friends in Pembroke Shire as much as you can of any particulars, about the life and ministry

[1] See pp. 195-99. [2] Bible Society Correspondence.

of Mr. Howell Davies. I am recommencing the publication of the Drysorfa, or the Welsh Magazine, at the particular request of the late association at Denbigh.

The biography of Mr. Griffith Jones, Llanddowror, is written for the first number, and I desire in the next number to add some reminiscences of the life of his disciple, Mr. Howell Davies. It would be desirable, if possible, to have information about his family, his birth, his up-bringing, his ordination, giving the date of each of them definitely, if attainable, together with the time he began to minister, when he died, and how. I know something about him, but my knowledge is too general. I shall be very thankful if you and your brother will be so good as to inquire about these things, and write what you may collect, without troubling about any order or carefulness of composition, and send it to me when you have finished, in two or three months. I have received a letter from the children of Blaenanerch. Please tell them that I intend to reply to their questions in the Drysorfa.[1] Would you like to have numbers of the Magazine sent to you? If so, how many, and to whom? Would the friends at Newcastle, and the lower part of Cardigan Shire, like to have any? I am in great doubt as to how many to print, because I do not know what call there will be for them. They are to be sixpence per number, or four shillings and sixpence the dozen; and because much will be contained within a small compass, I hope they will be an improvement on the previous numbers. Special attention will be given to the associations, the sunday schools, and foreign religious intelligence. I have just received from your brother a comfortable account of the schools, which I intend to publish.[2] If any thing particular comes to your knowledge, which you may deem useful, I shall be grateful to you for them.

A Welsh Grammar [3] has just been published, a copy of which I would send you if I could see any one coming to your neighbourhood. It is sold for a shilling, or seven shillings and sixpence a dozen.

I beg you will convey my unfeigned greetings to Major Bowen,[4] and his lady, and his son. I hope they are all well. I desire to be kindly remembered also to all my other friends in your town and neighbourhood.

I have been a prisoner, bound by the leg during the last four

[1] See *Trysorfa* for March 1809, pp. 40-43.
[2] From Thomas Richard, Trevin. See *Ibid.* pp. 43-4.
[3] Wm. Owen's *Cadwedigaeth yr Iaith Gymraeg* (1808). (See p. 145.)
[4] James Bowen, his correspondent of Castell Gorfod.

months. I am now about to be released once more. I consider it a particular blessing that I was able to proceed with my work during the whole time, though often unable to walk from my bed to the sofa. By this means I was enabled at last to finish writing the *Geiriadur*, which has eased me of a heavy burden. It was a Herculean task. The second part of the third volume will be out soon, and we will proceed with the printing as soon as possible. We hope to see you in the Llanfair[1] association in the spring, or, at the furthest, the association at Bala. Mrs. Charles unites with me in kind wishes to Mr. and Mrs. B., not forgetting the son of his old friend and teacher, Henry Richard.

I am yours faithfully

THOMAS CHARLES.

BALA, *Jan.* 16, 1809."[2]

Portions of this letter will become more lucid as we proceed; but we wish to call attention to Mr. Charles's statement that his Bible Dictionary was completed (in manuscript) by the end of 1808. There is also a sentence in a letter from L. B. Seeley to Mr. Tarn, dated "16 Jan^y. 1809," which proves that the anxiety of Mr. Charles and Mr. Tarn about the slow demand for the Welsh Bibles was at an end. "I send you the two enclosed just received—the one from Wales that you may see the Welsh Bibles are again on the move." This is confirmed by the orders sent up from Wales in the course of this year. Some of the subjects mentioned in the foregoing letter are referred to again in the following epistle to "Mr. Tho^s. Jones, Preacher, Well's Street, Ruthin":—

"[DEAR] SIR—I thank you for your kind Letter and the papers for the Drysorfa. We have not begun printing it as yet, not having paper rea[dy], nor can I determine satisfactorily what Number to publish. The materials for the first N^o. are nearly ready, and much more than can be inserted in it. I must make the Selection as well as I can. I think a Life of Mr. Whitefield[3] by you would be a *desideratum* for some future number. It will be a noble and animated Subject for your pen.

My general health is much improved; but my leg is still in a complaining state. I have not been a moment, I believe, free from pain since my Doctor applied the caustic to it. We have

[1] Llanfair Caer Einion, Montgomeryshire. The Association was held April 25 and 26.

[2] *Bywyd y Parch. Ebenezer Richard*, pp. 31-4.

[3] The articles on Whitefield, which extended to four numbers, are by Mr. Charles himself, we believe.

often expected its compleat recovery and as often been disappointed. Now the Severity of the weather affects it much. I have promised to be at Dolgelley the first Sunday in Feb: to open the new chapel[1] there; but my promises are not much to be depended upon in the State I am. Having finished writing the *Geiriadur*, I feel my mind eased of a heavy burden which night and day pressed upon it—as I wished to bring it to a conclusion, if the Lord pleased, before I died. I now find we never had a compleat Bible in the welsh Language. There are words of importance omitted in *every* impression of the W: B: and I have written to Oxford and to the Committee in London on the Subject with a view of having them inserted if possible in the two Editions now Editing. Compare with the English trans: the following passages. Job 41. 11.[2] Ps. 91. 14.[3] Is. 49. 8.[4] there are more of the Same nature, without correspondent words in our transl: to Heb: words. I think the whole Bible should be critically examined; and I mean to do so if health, life, and time permit. But I wish others to be equally engaged in the Same work, that it might be brought to a speedy and satisfactory conclusion.

But I find mankind, religious as well as irreligious, more inclined to Ju[dge] and blame those that work, than apply the[ir] shoulders to it themselves. however to be Judged of man is of no great importance; and perhaps we had better go on in a blundering way and [be] sneer'd at, than to sit idle till our precious time is gone, no more to be recalled.

I was sorry to hear you were not able to attend Denbigh Ass^n. I pray the Lord to re-establish your health, and to enable you to abound in his work. When I am able I mean to visit your parts of Denbighshire; but *when*, is at present quite uncertain. As to the Schoolmasters I leave that to you to order as you think proper. I had no other object in view but make the money go as far as possible, in the instruction of the poor people—as I do not find it so easy a matter to procure contributions towards the Support of y^e schools. I have now only £21 to pay £100. However, if the Lord pleases to restore my health, I hope he will enable me to persue the work, and send me Supplies. I do not feel *discouraged*, thro' mercy tho' often perplexed and grieved. I hope you will pray for me.

[1] *Hanes Methodistiaid Gorllewin Meirionydd* (p. 364) says that the chapel was ready in "May, 1809"; the chapel may have been opened before it was quite finished.

[2] "A mi a dalaf" ("that I should pay *him*") are omitted.

[3] "Dyrchafaf ef" ("I will set him on high") are omitted.

[4] "Ac a'th roddaf" ("and give thee") are omitted.

Mrs. C: and all our family unite in best regards to Mrs. J: and yourself with

Yrs faithfully

THOS. CHARLES.

BALA *Jan*: 22, 1809.

I would present the man near Northop with a suit of old clothes if I knew how to send them to him."

A portion of the postscript has been torn off.

Mr. Charles again mentions the completion of *Y Geiriadur* in a letter to Mr. Walker, of Chester, and expresses his keen disappointment at not being able to enjoy the great liberty thus afforded him for itinerating and superintending his schools.

"DEAR SIR—I have Sent you these books[1] to be bound, in two vol:, in calf-neat, lettered gilt, but not gaudy. The Grammar to be placed in the beginning of the first vol: Let them be divided as near as may be, to an equality in size. Let them be bound in a strong, neat covering. My leg mends but slowly—I am unable still to move from home. To my great satisfaction and relief of mind, I have *finished the Geiriadur*. It really had well nigh *finished* me. I think of dying now with more satisfaction: however my life and health are in the hands of another, who has a right to dispose of me as *he* pleaseth. His will be done. My kind love to my old kind and amiable nurses. I hope their Uncle[2] Settled every thing to their Satisfaction. Mr. Lloyd the Drugst. informed me [that] the old Gent: was on the point of being married. I have now lived long enough to think nothing strange done by the children of old Adam; of course this did not surprise me much, tho' I am glad it did not take place. When I *can* I will come and visit you all; till then and forever the Lord bless you.

Yrs

THOS. CHARLES.

[*Jany.* 23, 1809].

I have sent you 1 Doz. Bp. Jewel's apology in Welsh and 1 Doz. Welsh Gramr. composed by W: Owen the author of the Dict: put them in your window—to be sold at 12d. each. I have

[1] William Owen, F.S.A.'s, *Welsh-English Dictionary* (1793-1803), *Grammar* (1803). He was not free to send them to the binder before, because he was using them in composing the *Geiriadur*.

[2] Thomas Stringer, woollen-draper, Chester, who died Monday, December 12, 1808. His Will was made on July 10, 1807, and was proved January 14, 1809, "Mary Stringer" and "Thomas Prince" being left executrix and executor. Mrs. Walker, however, renounced her trust, though she benefited by the Will. (See *Chester Chronicle*, December 16, 1808; and Wills, D.P.C., Chester.)

sent besides ½ Doz. of the same Gram^r. printed in curious characters used among the Welsh in the middle Centuries[1]—these are to be sold at 2/- each. I have now Some thoughts of reprinting Mr. Oliver's book of Martyrs. Can any be disposed of in and about Chester? how many? There is a call for them in *London*. I mean to look it over, and omit some objectionable parts, containing reflections on the Clergy, w^ch he himself disapproved of before he died. I am also abo^t. recommencing the Welsh Mag:

The Title page is prefixed to the 6^th part.

I wrote this Letter when dated, but the carrier did not go that week and I forgot it last week. Please to thank my kind friends for their kind present of Wine. They must not overload me by their kindness. Please to send for David the London vocabula[ry] Latin and english this week if you have it. Send my Dictionary as soon as you can. The Grammars and Jewel's apology I find are not sent, but shall be sent next week."

The outer sheet of the letter has been severed from the sheet before us, and the date is gone with the lost portion; but Mr. Walker has written on the margin, "1809, Mr. Charles, Jan^y. 23.—ans^d.," so that we miss nothing. Now we have a letter of great interest—one from Mr. Charles's old friend and correspondent, Thomas Jones, Creaton.

"CREATON, *Jan^y.* 31, 1809.

MY DEAR SIR—Your laborious and persevering diligence in the work of the Lord must necessarily raise you in the esteem of all that are any way truely engaged in the same work, tho' possibly they may find it necessary to divide in opinion with you on some points. I shall take the liberty of mentioning one peculiarity which I should be glad you would deliberately reconsider, before you absolutely determine to persist in it, and that is, your newly adopted orthography of the Welsh language. I freely acknowledge myself a very incompetent judge of such matters, and shall never presume to say that I have attained to any tolerable degree of critical exactness in any language whatever. This confession will justly authorize you to say to me, 'You are then not a fit person to interfere in such matters.' Granted. Yet I may be allowed to express my opinion, that the Welsh language has considerably degenerated, thro' the ignorance or inattention of the ablest writers in it, from its original purity, and that you are doing no more than correcting the errors which have inadvertently crept in, and restoring a

[1] See p. 145.

corrupted style to its primitive standard. But on this ground, I presume you will meet insuperable difficul[a] to defend your supposed improvements. That some trivial errors took place, and that alterations have been made, may be allowed. And what you consider a defect was once thought an improvement, and will still continue to be thought so by those that are most competent to decide. Some deference is due to the penetrating knowledge and correct judgement of such men as Dr. Davies, Archdeacon Reese, G[o]ronwy Owen, Lewis Morris and E. Evans. In their writings, you will find the errors and corruptions you remove out of the way of your countrymen. These Gent[n] with hundreds more may be considered better authorities than any now living in Wales. I should not sully their reputation by placing them in competition with the wild innovator W. Owen, who, I am informed has no more sense than to be a disciple of Joannah Southcoat. I address you as a man of sense and piety, and one that I shall always esteem for your great labors of love, and shall never knowingly thro[w] the least barrier in the way of your usefulness in any of your undertakings. But is it right to be positive in what is dubious? To innovate without improvement? To create great confusion without conferring benefit? And greatly to embarrass the reader without paying him for his trouble? I need not tell you that such is the constitution of the human mind, that newly discovered objects impress it with force: every obstacle in our way to attain it gives uneasiness, and we relinquish our persuit with reluctance. Still should not a christian Minister practice self denial, and act with that superiority of mind which few men can attain to, in giving up points, which to him are interesting, when their usefulness cannot be proved. I can speak from authority that many in your connection highly disapprove, nay complain aloud of your alterations, and I believe none would regret your adopting at once the antient mode.

I should deem it a privilege to contribute, according to my small abilities, towards your Magazine, and have some pieces by me which were prepared for that purpose; but should you persist in your adopted alterations, I shall not consider it my duty to countenance them. What you begun with, were not very objectionable had you stopped there; but you went on, and still are going on; But I hope not long. Only consider what will be your wisdom in the business in question. Begging to be kindly rem[d] to Mrs. Charles, and Mr. T. Jones. and believe me to remain always, my dear sir, your sincere friend and well wisher

THOMAS JONES."

What heed Mr. Charles gave to this little bit of scolding can hardly be definitely stated, nor have we succeeded in tracing articles by Mr. Jones in the second volume. It is certain that the good, honest old friend exaggerates when he uses the expression "great confusion" in speaking of the effect of Mr. Charles's orthography. As we have said elsewhere, no reader of Welsh could have been puzzled by the mere orthography, however much it might have offended his eye.

Of the Committee Meeting of the Bible Society, February 6, 1809, "Joseph Reyner, Esq., in the chair," we find these among other minutes recording business done:—

"Read four Letters from the Rev. Thos. Charles of Bala, pointing out some omissions which have occurred in *all* the printed impressions of the Welsh Bible of the present translations; and which he had discovered by comparing it with the Original Hebrew: and informing the Committee of the Correspondence which had taken place between himself and the Rev. David Hughes, the Corrector of the Oxford edition now in the Press; from whose letters Mr. Charles furnishes extracts, wherein Mr. Hughes states that 'he had given orders to have Mr. Charles's corrections inserted,' and solicits a continuance of his communications as rendering an essential service 'to the Principality at large.' Mr. Charles also declares it to be his intention 'as fast as the state of his health will permit,' and as other associations allow him, to inspect the whole Bible and compare the translation with the Hebrew and Greek originals.

Resolved, That Mr. Owen be requested to Correspond with the Syndicate of the Cambridge University Press upon the above subject.

Resolved, That at the next Meeting of the Committee the propriety of electing the Reverend Thomas Charles, an Honorary Life Governor be taken into consideration."[1]

Here we have proof positive of the help rendered by Mr. Charles in the correcting of the S.P.C.K.'s edition of the Welsh Bible of 1809. Turning to the particular passages specified in Mr. Charles's letter to Thomas Jones (January 22), we find the omissions in Job xli. 11 and Isaiah xlix. 8 supplied; but, strange to say, the omission in Psalm xci. 14 was not corrected. The corrector, we presume, forgot to insert the missing words.

Relating to the second resolution in the foregoing extracts, we have a joint letter of the Home and Foreign Secretaries of

[1] Minute Book No. 3, B. and F.B. Society, pp. 205-6.

the Society, "To the Rev. Thomas Charles, Bala," penned (as the address proves) by the Rev. John Owen.

"FULHAM, *March* 8th, 1809.

REV. SIR—It is from sentiments of real satisfaction we acquaint you, that at a numerous meeting of the Committee of the British and Foreign Bible Society on Monday the 6th inst. and in consequence of a notice previously given to that effect, you were unanimously elected an Honorary Life Governor of their Institution.

The services which you have rendered to the Society are too well known to need detail or commendation. The Committee were desirous of distinguishing them by some lasting mark of their approbation. In placing your name where it is henceforth to stand they will accomplish an object so interesting to their feelings; and put the expression of their gratitude upon the same record, on which the services that produced it will be annually commemorated.

We are, Rev. Sir, yrs very faithfully

JOHN OWEN
J. HUGHES } Secretaries."[1]
C. F. A. STEINKOPFF

No words of ours are necessary to prove how handsomely our subject deserved this honour, which was conferred none too soon.

By March 13 Mr. Charles had ventured from home and had reached Chester—this we learn from the following letter (and the postmark: "Chester, March 13, 1809"), written to "Mr. Thos. Jones, Preacher, Well Street, Ruthin."

"DEAR SIR—I have just received your kind Letter. Thro' mercy I have born[e] the journey here without any bad effect upon my leg, which is now nearly well. I am sorry it is not in my power to say, I shall return by Ruthin, as I must meet Mrs. Ch. at Wrexham.[2] The Sunday after my return, viz. Palm Sunday,[3] I have promised the Dolgelley people, and Easter Sunday[4] I have promised, if able to go, to be at Llanrwst. I could not venture to send a publication to Denbigh Shire, the state of my leg was in when I came from home. I was the more willing to venture an excursion to Chester in our little Gig, as I could have medical advice if necessary, that might

[1] B. and F.B.S. Miscellaneous Book, commencing 1805, p. 234.
[2] Wrexham Fair was on Thursday, March 23, 1809.
[3] March 26. [4] April 2.

prove Serviceable to me. As to my journey to London, I have been requested to attend the general meeting of the Bible Society, as well as the Hibernian Society. I should be very sorry my absence should obstruct the holding [of] the annual Associations as usual: rather than that should be the case, I would hurry from London in time to attend, especially those held at Chester, Wrexham, and Holy Well, if my health will admit of it. I fear I must be [much more] careful [of] my[self in] the future and move [only as far as] my health will admit. However as to that and every future event, I leave it with the Lord, with Some degree of Satisfaction to my mind. I am ready to move, when he shows me how, and when, and gives me ability—which I am sure he will if *he calls me* to act at all.

I am very much obliged to you for your promised assistance in furnishing materials for the Mag: in Welsh. I have undertaken it, because I think it might be useful; but if I find the friends backwards in their assistance to carry it on and promote the Sale of it, I shall of course drop it. The censure of the envious and the petulance of the ignorant and conceited, I count to meet with; but that I shall not mind provided a general goodwill appears among my friends to render the publication useful, and to give it a wide circulation. The first N^o^ is intend[ed] as a Specimen of what may be expected to follow in the progress of the work.—My dear Sir I wish to see you very much; but how it can be accomplished, I cannot say, unless you should be able [to] give us the meeting at Llawr y Bettws?[1] My intention [of visi]ting the different parts of Denbigh Shire last Autumn [had been] ordered otherwise, by him in whose hands our times and motions are—perhaps for wise ends to me utterly unknown at present. I hope you remember me in your prayers—love to Mrs. J.

Y^rs^ most unworthily

THO^S.^ CHARLES.

[CHESTER, *March* 13, 1809]."

In reply to the joint letter of the Secretaries of the Bible Society, received after his return from Chester to Bala, the following characteristic letter was immediately sent by Mr. Charles to the Rev. John Owen, and was "Read April 3^rd,^ 1809. J. T[arn]":—

"REV^D.^ SIR—I deem it a high honour conferred upon me by the committee of the British and Foreign Bible Society in electing me an Honorary Life Governor of that noble Institution. The

[1] A place 2 miles (N.E.) from Bala.

approbation which my poor Services have met with from so respectable a body, I must say is Satisfactory and gratifying; but were it not impeaching the Judgement of the gentlemen of the Committee I would say that the honour conferred far exceeds what little Services I could render the Institution deserved. What I did was done to the Lord, without the most distant Idea or expectation of remuneration from man, in any way. I ought to be thankful to the Lord if I have been in the smallest degree serviceable in promoting the noble end, the object of the Institution. Above all other objects in the world, I do from my heart wish it the most abundant and continued Success. Whilst I live, I deem myself at the command of the Committee in any future Services I can render the great cause.

Permit me to express my gratitude to you and your Colleagues for the very handsome terms in which you have expressed the resolution of the committee.

I am, Rev^d. Sir, Your most ob^t. and obliged Serv^t.

THO^s. CHARLES.

BALA, *March* 24, 1809."

On Sunday, April 30, Mr. Charles preached at Spa Fields, for the first time (as far as the records go) since December 1805. He preached on May 7 and 14 also, and received (on May 15) ten guineas for the services of "3 Weeks." The Fifth Annual Meeting of the Bible Society was held on Wednesday, May 3, "the Right Hon. Lord Teignmouth, President, in the Chair"; and this paragraph is from the Report then presented:—

"Your Committee have availed themselves of the privilege with which they are invested, of electing Honorary Members and Governors for Life, in the instances of Professor Bentley of Aberdeen, the Rev. T. Charles, B.A. of Bala, the Rev. Adam Clarke, Ll.D., William Muir, Esq. [Glasgow], Christopher Sundius, Esq., James Gisbert Vandersmissen, Esq. of Altona, and the Rev. Dr. Hertzog, of Basle. The first of these has been appointed an Honorary Member; and the four last Honorary Governors for Life: and all have merited the distinction conferred upon them, by rendering, in their several departments, essential services to the Society."[1]

The Religious Tract Society held their Tenth Anniversary in the great room of the City of London Tavern on Thursday morning, May 11; and we may be sure that Mr. Charles was among the 600 persons estimated to be present. The General Meeting of the Hibernian Society was held at the New London Tavern

[1] *Fifth Report*, pp. 20-21.

on Friday, May 12, at seven o'clock in the morning. "The report which was read from the chair contained pleasing intimations of the increasing usefulness of that infant Society. The Committee have lately particularly directed their attention to the establishment of schools upon the plan recommended by Dr. Bell and Mr. Lancaster. These promise to be of peculiar advantage to the lower orders of Society in Ireland."[1]

In the *Report* of the Hibernian Society (p. 7), we find this significant paragraph, which explains the Committee's desire for Mr. Charles's presence: "The Committee, in addition to the above means of instruction, have at present under consideration a plan for establishing circulating schools in Ireland similar to those established in Wales, which have been remarkably successful in laying the foundation for the extensive Sunday schools in that principality. They have lately received a very important communication from the Rev. Mr. Charles, of Bala, upon the subject."

The intention of transplanting to Ireland the plan of educating the poor which had been so signally blessed in Wales did not pass unchallenged. The Rev. Samuel Jones, of Kildimo, was in London, and Mr. Tarn mentioned the matter to him; this is his reply, bearing the London postmark, "7 o'clock, 27 M^y.^ 1809," and endorsed by Mr. Tarn, "Ans^d.^ May 29^th.^ 1809."

"4 FEATHERSTONE BUILDINGS HOLBORN.

DEAR SIR—It is only necessary to state a few particulars of the disposition of the Irish people to satisfy you that such Schools as are alluded to in Mr. Charles's Letter could not be established in my Country, first the people are jealous of Strangers and we find it necessary to make our young men reside for some months in the place they are appointed to for the purpose of giving the people confidence which in some cases require six or nine months to effect. They will not allow catechising in the Schools, but our young men are instructed to take any opportunity, which expressions in the course of reading may afford, to ask them questions upon the great Truth of Religion, it should be recollected that the Bulk of our people are Rom^n.^ Cath^s.^ who hate Protest^s.^ and would suspect any offer [of] gratuitous education as a bait to seduce them to Protestantism; our Country *is totally different from* either England or Wales, and we must adapt our mode of proceeding to the disposition of the people.

Am I to understand that the Bibles and Testaments are

[1] *Evang. Mag.*, 1809, p. 260.

granted to me from the B. and F. Bible Society not to be paid for until sold, I giving half-yearly returns of money received and stock on hand? If this be not a part of the resolution I could not accept the grant as expense must fall upon myself and the extent of my connections would make it too burdensome.

I am very glad the Trustees have made such a resolution as you have alluded to respecting York Street Chapel.[1] I trust the Lord will make it a blessing to thousands.

Many thanks for the trouble you have taken in forwarding the object I am engaged in, the Lord whom we serve will not forget your labour of love to poor Ireland, may you be enriched with every spiritual blessing in Christ Jesus.

I intend, please God, to leave London on Monday next. I go through Dublin, but from increased Luggage fear I cannot take the Bibles. My direction in Ireland is Kildimo, Limerick.

I remain, my dear Sir, Yours in the Best Bonds,

SAM^L^ JONES."[2]

We shall see, later on, that the Hibernian Society followed Mr. Charles's suggestion, and that Mr. Jones himself was converted by the unanswerable argument of a successful experiment.

To Mr. Charles's visit to the Metropolis is, probably, due the suggestion which resulted in this reply to Mr. Tarn:—

"N^O.^ 19 LITTLE MOORFIELDS, *May* 12^th.^ 1809.

DEAR SIR—The Committee of the Sunday School Society very readily availed themselves of your proposition to apply to the Committee of the B. and F.B. Society for welsh Testaments at the cost price; and have directed me to request that they may be permitted to have 1000 Brevier immediately

I remain, D^r.^ Sir, Yours sincerely

THO. SMITH, Sec:"[3]

It must be remembered, however, that Mr. Charles was not in London in time for the Sunday School Society's half-yearly meeting, because that was held on April 12, 1809. The results of his exertions, in the form of a report of the opening of sixty-two schools in South Wales, since the Society's meeting of October 1808,[4] were there to represent him, and a personal hint to one or two of the individual members of the Committee did the rest.

[1] See pp. 188-89. [2] B. and F.B.S. Correspondence.

[3] The Minutes of June 19, 1809, contain the resolution: "Resolved, That the Sunday School Society be supplied with the remaining Copies of the Welsh Nonpareil Testaments at 1s. each, and that they be in future permitted to purchase the Welsh Scriptures at cost price." [4] *Christian Observer*, 1809, p. 331.

The Sunday School movement among the Methodists in South Wales had been tremendously stimulated by Mr. Charles's visit to Carmarthen in November 1807, after his return from Ireland. This visit has been mentioned before, in Mr. Charles's instructions to Mr. Tarn with reference to their correspondence,[1] and is thus recorded in a contemporary paragraph:—

"The Welsh Calvinistic Methodists held their Quarterly Association in Carmarthen, on Wednesday and Thursday, Nov. 11 and 12[, 1807]. On the former evening, Mr. J. Thomas, of Cardigan, preached from Gen. xxxix. 9; and Mr. E. Morris, from 1 Pet. ii. 4. At seven o'clock on Wednesday morning, Mr. David Parry preached from Col. iii. 16; and Mr. T. Richards, from Rom. vi. 21, 23. At eleven o'clock, Mr. Jones, of Llangan, from Luke ii. 32; and Mr. Charles, of Bala, from Rom. i. 16. At two o'clock, Mr. E. Richards, from Matt. xxii. 11; and Mr. L. Morris, from Rom. viii. 8; and at six in the evening, Mr. M. Roberts, from 1 Pet. ii. 2. Mr. Charles catechized the children publicly, in the most important truths of Christianity; and was answered to the surprize and satisfaction of the whole assembly; he then preached from Matt. ix. 28, 30. The weather was unfavourable on the first day; but on the second, it is thought there were above 10,000 persons present."[2]

There is a reference to this Association in the Diary of Thomas Richard—one of the preachers—and to Mr. Charles's address at Carmarthen: "The Society [met] at eleven o'clock. Mr. Charles spoke at length and very excellently on the Sunday Schools. The meeting was closed by brother David Rees, giving thanks for being privileged to hear the things we had heard. At 11 Mr. Jones and Mr. Charles preached most excellently."[3]

The next letter relates to affairs at Chester.

"'In consequence of Mr. Dobb's distress for a minister, which we were not informed of but a very short time, and to meet it by every accommodation in our power, yet not being able then to send Mr. Bridgeman whom we talked of, we arranged for Mr. Spry then at Gloucester to be at Chester by the 2nd July. Mr. Spry has a wife and two children, but we desired him to go alone, thinking yt in 4 or 5 weeks we could better Judge whether on both sides it was likely to suit, in which case his wife could then follow him. You can perhaps within that time, or rather as soon as may be, ascertain how he is received and inform us.

[1] See p. 180. [2] *Evang. Mag.*, 1808, p. 42.
[3] *Bywgraphiad y Parch. Thos. Richard*, p. 68.

We think him likely to suit, and he may possess the talents that are desirable for Chester.'

DEAR FRIEND—Above you have an extract of Mr. Butcher's Letter to me as far as concerns your affairs at Chester. I refer the contents of it to the committee to consider what answer to give Mr. Butcher. Pray the God of wisdom, the Searcher of all hearts to direct you. Your determination is a most important one indeed. Consider well in the first place whether Mr. S: is a man of real piety; read 1 Tim: 3., does he answer the character there given of what a minister ought to be, as far as you can judge. 2. Are his views of the Gospel doctrine full, clear, connected, and consistent? Does he take in all its parts in their proper places, and connections. 3. Is he practical in his preaching? simple in his style and language, anxiously aiming at *benefiting* the *Souls* of his hearers. 4. Do you perceive any Signs of his being concerned for the instruction of the rising generation? A pious, humble, meek, diligent and active man with moderate talents will do better than those who have more brilliant parts, but defective in the above necessary qualifications. If he is encouraged to bring his wife and children to Chester, it will be expected y^t^ he will continue, I suppose, two or three years with you. I never saw him, never heard of him, and therefore can know nothing about him: only, I have confidence in the Trustees that they would not have sent any one but whom they thought would Suit. Perhaps he is the very person who is designed by the Lord to be made of great use among you. I pray the Lord to direct you in this most important concern. If you could keep the contents of this Letter *entirely* to yourselves, perhaps it would be as well; and deliberate among yourselves. You may write your answer either to me or to Mr. Butcher. With kind respect to the Gentlemen of the Committee.

I am | dear friend | truly your's

THO^S.^ CHARLES.

BALA, *July* 20, 1809."[1]

Address, "Mr. S: Ralph | Seighton | near Chester."

Mr. Spry remained in Chester until the end of August 1811, and left for Nile Street Chapel, Hull.[2] To the light which the letter throws on Mr. Charles's idea of what a really successful minister ought to be, the contents of the following letter (to Edward Morgan) may be added:—

[1] Hafodybryn Letters. [2] See *Chester Chronicle*, September 3, 1811.

"BALA, *Aug.* 3, 1809.

Do not look forward much; be faithful to-day, as a man who may die before to-morrow. And if you should live, sinners are perishing all around you; and eight or nine years hence will be too late to speak to them. Be sure to study to have a conscience *void of offence* towards God, and that your heart should be *whole* with God. Our time is short, our work is important, our charge is awful, and our account must be soon given. Oh that it may be done with joy and not with grief! Be the *man of God* wherever you are: this will bring you peace in the end. I shall be anxious to hear of your success in the Lord's work. I feel perfectly indifferent whether you have £50 or £1000 a year; but that you may be enabled to prove yourself a good and faithful servant, and that the Lord may address you as such in the day of account. I pray earnestly for this, both for your sake and for the Lord's glory.

[T. CHARLES]."[1]

From the Minutes of a Committee Meeting of the Bible Society, August 7, 1809, we extract this passage: "Read a Letter from the Rev. Thos. Charles, dated Bala, July 29th, 1809, containing another Erratum which he had discovered as running through all the editions of the present Welsh Translations and which one of the Oxford Editors had expressed his readiness to correct. Mr. Charles also expressed a wish that the Bishop of St. David's would set on foot an Auxiliary Society which would probably be followed by similar ones in the other principal Towns in Wales.

Resolved, That the said Letter be referred to the Rev. Mr. Owen to correspond on the subjects contained therein."[2]

A letter from the Rev. Ebenezer Brown of Inverkeithing, dated September 19, chronologically fits in here; but we hold it over until we come to deal with the movement in which the correspondence between the author and our subject culminated, and pass on to a letter which throws a remarkable light upon the integrity and wisdom of Mr. Charles in dealing with matters of uncommon delicacy—matters of private and personal concern fused with the interests of a religious community.

The facts leading up to the letter are these. In the year 1806, Ebenezer Richard, father of the late Henry Richard, M.P., became tutor to the sons of Captain James Bowen, Mr.

[1] *Essays and Letters*, p. 384.
[2] B. & F.B.S. Minutes of Committee, Book 4, p. 37.

Charles's friend, once of Castell Gorfod, but at this time of Pant y Deri and Maes Gwyn, about five miles from Cardigan. Captain Bowen was an ideal employer, taking the tutor of his boys with him when he went long distances to attend Associations. On his travels Mr. Richard met the daughter of one William Williams, Tregaron, and they became engaged to be married. Because her parents were advanced in years, Mary Williams was unwilling to leave Tregaron, and Mr. Richard arranged that they should make their home there. This arrangement was directly contrary to the views of Captain Bowen and the Methodists of lower Cardiganshire, and they were not slow in making known their displeasure. Every effort to persuade Mr. Richard to alter his decision proved fruitless, and an appeal, by Captain Bowen and one of the deacons of Cardigan, to the Monthly Meeting, resulted in a confirmation of the proposed change. Among those whom Captain Bowen canvassed with the view of bringing personal pressure to bear on Mr. Richard was our subject; and this letter, which we retranslate from the Welsh, is Mr. Charles's reply to his old friend and co-adjutor in sacred work:—

"DEAR SIR—I ask your indulgence for being so long without acceding to your kind requests, which you mentioned to me when we were leaving Machynlleth. I have since then been well, but in much bustle, travelling from one part of the country to another, and I am now home for a few days, before setting out for the Association at Pwllheli.[1] From what I heard at Machynlleth, I have thought that it is now too late to write anything on the subject of which you spoke to me. I hope the young man has been rightly directed, and governed by pure motives. It is difficult to interfere with safety in the affairs of others, and with the changes of people from one situation to another. The Lord may have purposes to accomplish, of which we know nothing, by means of things which to men appear unwise, if not sinful in those persons. For that reason I would rather give a kindly warning, and pray, than definitely say what any one should do. The Lord may foresee some great injury, not perceived by us, which is likely to happen if he remains in his present place, or some great purposes to be achieved by him or some of his offsprings through his removal. The Lord may have ends in view to be accomplished in a hundred or a thousand years after this, by means of what to-day seems accidental, yea, by

[1] This was held on September 27 and 28, 1809. (See *Trysorfa*, ii. pp. 123-29.)

means of things which have an undesirable appearance. There is a wise providence which superintends and orders all events, great and small, whether sinful or sacred, with reference to the instruments themselves. The instruments may be entirely wrong in their views and intentions, and suffer severely for what they have done, and yet for the purpose the Lord has to fulfil they may be infinitely wise and good.

Besides, it is possible for the person to act from the truest motives, and yet find difficulties in the way which he has to take, and his conduct may seem obstinate and erroneous to others. I have met examples of this kind concerning which every one afterwards had to acknowledge the hand of the Lord, with much gratitude. You will perceive, my dear Sir, that it is a very delicate matter to interfere in any way with the affairs of others, except by kindly advice and prayer. I sincerely desire brother Richard to be under divine guidance in all the circumstance of his life in the future, and it certainly deserves his most earnest consideration and prayer, before he permits any reason to influence him to move from a situation to which God has called him, and in which he has evidently been made useful to His church. It behoves us to tremble before leaving any place, unless it appears that our labours are at an end through inefficiency, and the usual blessing is withheld. After placing these things simply before him, which no doubt you have already done, then commend him to the Lord, and let the Lord do as pleaseth him. It does not become us to touch the ark, as if we were over anxious for its safety through unbelief. He acts as the divine Sovereign, with infinite grace and wisdom, and will have us all acknowledge that we are but worms of the dust, totally ignorant of his exalted purposes, and the minute transformations by which he brings them to pass.

I often feel very perturbed, but my perplexity generally arises from unbelief and impatience. One of the main things in the description given of the tree planted by the rivers of water is that it bringeth forth its fruit *in its season*. We frequently see what we ought to have done, when the season for action is over; to bring forth proper fruit in its proper time, requires no small portion of wisdom, sense, and a close observation of the ways of providence. I feel the need of the powerful and authoritative influences of the divine Spirit on my mind for all things, great and small. Nothing dishonours and injures the church more than that thoughtless and presumptuous men should drive everything before them, by a foolish impulse, until they dash themselves, and the cause they have in hand, against a rock

which is visible to all except themselves. They act as if there were no God, as if everything were ruled by them.

My dear partner, who is well, and the rest of the family, unite with me in the most kind regards to Mrs. B. and yourself

I am, dear Sir, with great respect,

Yours faithfully and affectionately

THOMAS CHARLES.[1]

BALA, *September* 19, 1809."

The plain-spokenness of this letter, and its gentlemanly refusal to interfere in a matter of great delicacy, are not its only notable features; but its keen, clear appreciation of the religious possibilities of the contemplated move, and its prophetic anticipation of the momentous results to which we are looking back to-day. The all but solid front of Methodism which upper Cardiganshire now presents is mainly due to the unwearied industry and the capacity for organisation of Ebenezer Richard. What Mr. Charles did for North Wales he did for his adopted county. He organised Sunday Schools, held public meetings for catechising, planted churches in remote villages and sparsely populated districts, and lifted up his voice like a trumpet against the bucolic customs of the country, which so frequently led to immorality and riot.

With reference to Mr. Charles's advice to Captain Bowen, the latter was led to be reconciled to the change against which he had fought; he and his family travelled forty miles in order to be present at the wedding, November 1, 1809. He even handed Mr. Charles's letter to Richard, in order to show how much wiser than himself was his adviser.[2]

It was not often that Mr. Charles had an opportunity of co-operating with the sullen and wilful rector of Bala, but we have pleasure in quoting one important instance, and one in which the rector had to take second place.

Following the example of the Corporation of London, who, by a couple of resolutions in a Court of Common Council, held September 15, 1809, decided to celebrate the Fiftieth Anniversary of the Accession of George III., the whole country observed Wednesday, October 25, as a holiday and a day of rejoicing.

"At Bala the day was celebrated by an attendance at the respective places of public worship, where collections were made in aid of general subscriptions in the town and neighbourhood, for supplying the poor with clothing and bedding. There was also

[1] *Bywyd y Parch. Ebenezer Richard*, pp. 36-9.
[2] *Ibid.* pp. 35-40.

a public dinner at the Bull inn, R. W. Price, Esq., in the Chair, when his Majesty's health was drank with the warmest effusions of loyalty, and the day closed with the utmost hilarity and good humour. The following sums were subscribed:—

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Richard Watkin Price, Esq. | 5 | 5 | 0 | Rev. Jenkin Lloyd Jones | 1 | 1 | 0 |
| Bell Lloyd, Esq. | 5 | 5 | 0 | Griffith Richards, Esq. | 1 | 1 | 0 |
| Sir Robert Williams Vaughan, Esq. | 5 | 5 | 0 | Robert E. Williams, Esq. | 1 | 1 | 0 |
| Griffith Howell Vaughan, Esq. | 5 | 5 | 0 | Mr. John Roberts | 1 | 1 | 0 |
| Rev. Rice Anwyl | 1 | 1 | 0 | Mr. Ellis Jones | 1 | 1 | 0 |
| David Anwyl, Esq. | 1 | 1 | 0 | Mr. Gabriel Davies | 1 | 1 | 0 |
| Thomas Anwyl, Esq. | 1 | 1 | 0 | Mr. Hugh Owen | 0 | 10 | 6 |
| Miss Davies, Brynaber | 2 | 2 | 0 | Mr. Thomas Jones | 0 | 10 | 6 |
| Richard Jones, Esq. | 1 | 1 | 0 | Robt. E. Williams, Esq.[1] | 1 | 1 | 0 |
| John Jones, Esq. | 1 | 1 | 0 | Mr. Edward Jones | 0 | 10 | 6 |
| Rev. Simon Lloyd | 1 | 1 | 0 | Mr. Robert Roberts | 0 | 10 | 6 |
| | | | | Sundries of 5s. and under | 8 | 7 | 0 |

| | | £ | s. | d. |
|---|---|---|---|---|
| COLLECTIONS:— | Llanycil Church | 2 | 10 | 0 |
| | At the Dissenters' Chapel | 3 | 0 | 0 |
| | At the Methodist Chapel | 8 | 0 | 0 |

Subscriptions will be received until the 15th November by JOHN JONES, Esq., Bala. The following resolutions were entered into previous to the 25th ult., which we merely insert to show that loyalty, charity, and religion, go hand in hand in the town and neighbourhood of Bala:—

The inhabitants of the town and neighbourhood of Bala, in testimony of their veneration for their most Gracious Sovereign, and of their gratitude to God for prolonging his reign of the 50th year, and of the many blessings they have enjoyed in conjunction with the rest of his Majesty's subjects, under his mild and equitable Government,

Resolved, 1st, To observe Wednesday the 25th of October, as a day of thanksgiving to Almighty God by an attendance at the respective places of public worship. 2nd, It is also resolved to make collections at the places of public worship on that day, in aid of general subscriptions to be made throughout the town and neighbourhood, for the purpose of purchasing clothing and bedding for the poor. 3rd, The articles purchased to be distributed by a committee appointed for that purpose. 4th, That application be made to the principal subscribers in every district, to nominate the proper objects in their districts, to receive such charitable relief."[2]

With reference to this extract, a short paragraph appeared a week later explaining its origin.

[1] An error. [2] *Chester Chronicle*, November 3, 1809.

"The resolutions at Bala, which were inserted in our last paper, were, we understand, drawn up and produced by the Rev. Thomas Charles, who preached a most appropriate sermon on the occasion to a very numerous congregation, from Prov. viii. 15, 16, 'By me Kings reign, and Princes decree justice. By me princes rule, and nobles, even all the judges of the earth.'"[1]

This bit of extra information was by no means a mere attempt at blowing Mr. Charles's trumpet. So persistently were the Methodists of Wales (and England) identified with Jacobinism and disloyalty, that whenever the falsity of the indictment could be demonstrated, it was thought well to rub it in. It may serve a secondary purpose—one by no means superfluous. It shows in what high esteem Mr. Charles was held locally, by all sects and classes, in spite of the hostility of the rector—a hostility which had ultimately been compelled to take the less obnoxious form of aloofness. Mr. Charles's spreading fame had made it impossible to withhold full local recognition; and hostility was in too great a danger of rebounding on the malice-bearer. There were at Bala men who travelled, and they knew that the place had gained distinction through his immense labours; they were compelled to face the merits of the man, and they found them surprisingly genuine. But it often happens that the place which a prophet makes famous wakes up to his greatness only in time to hear his dying accents. This, we shall see, was almost true of one strong section at Bala; they saved themselves by their noble amends during his later years—amends which were all the more real because the rector held out to the last.

After these remarks, perhaps the contents of a letter from his old college friend, Griffin, will be welcome and seasonable.

"IPSWICH, *Nov.* 1809.

MY DEAR OLD FRIEND—I esteem it one of my greatest enjoyment[s] in my visit to Town last May that I was favoured with an interview again (tho but a short one) with you, who have been my companion at that season of life when we form our warmest attachments and whose subsequent conduct in life, now for more than thirty years has been such as to rivet more closely the ties which are connected with our youthful days and to excite frequent Thanksgiving to God on your behalf. While I have had much to deplore in some once well known to us, and most of all for my own great deficiencies it has oft afford[ed] me joy in the Lord, and covered me with shame and self-reproach

[1] *Chester Chronicle*, November 10, 1809.

when I have had occasion to remark your success and active exertions in the best of causes. But while I desire to be humbled that you have left me so far behind in the Christian Race let me adore the riches, office, and sovereign grace that I have not been wholly left to myself and that [He] has in any measure kept me in the way desiring to be accounted faithful. We have certainly had our share of Trials (few perhaps more) in the cause of the Gospel, but it becomes me to own the Lord has been righteous in all, and that I trust he has taught me to say in all 'blessed be the Name of the Lord.' Tho I have not so extensive a sphere of usefulness as you labour in, yet I am permitted to fill a very important and what may be a very useful station in this large Town, where we have a large Garrison (near 8 to 10 Thousand men women &c generally kept up from time to time) besides a greater number of Inhabitants, and among 12 Parish Churches am the only Minister who has [been] called to suffer for the Cross of Xt. Of that Reproach thro mercy I have met with no little share, and still find it is not ceased, tho the Spirit of Opposition is certainly less apparent than formerly. I have now for several years been standing up amidst much contempt much conscious unworthiness and sharp conflicts from Temptations bearing my feeble Testimony 3 times on the Lord's day and once in the Week, and I humbly hope not without many seals to the Divinity of it. Blessed be God for that I still desire to continue my exertions but begin to feel my strength unequal for my former labour. I fear I must be under the Necessity of omitting one part of my duty on the Lord's day at least. It will be a great Cross I assure you, for whatever be the motives, I must say I feel my chief joy in my Employment. I am but indifferently off as to my temporal Provision (my Cure being only £30 ℔ Annum, with a House and about 3 acres of Land) which is about all I can call my income from the Church, when I have paid my Taxes, Rates, &c. &c. But thro mercy I have never wanted a sufficiency to pay my way and believe I never shall if the Lord keeps me faithful the short time I have yet to sojourn here. I have two pupils. I also let my House or part of it occasionally and so we get through. My Fd. Robt. Pugh lately gave me as a Trustee £65 (a 100l. stock) of Mr. Jane's money left for promoting ye Gospel in the Church. A Bookseller here has been employed to print the Ladies pocket Book for 1810,[1] and has applied to me to assist him with Texts of Scriptures, for every day in the

[1] Mr. Griffin writes on the margin of his letter, "The Title of ye Pocket Book is The Christian Ladies Daily Monitor and Useful Diary."

Year and with religious Extracts from approved Authors. He prints 2500. Tho I do not like the invidious mention of Gospel Ministers, in this publication, I thought it an opportunity of doing good and have furnished him with the Texts and religious matter. You will observe (if you purchase it) that I have arranged the Texts in a systematical form so as to contain a general View of the whole of Xtn Duty and Practice. I hear the Publisher's name is *Poole* of Fetter Lane:[1] And it will give me great satisfaction to receive your thoughts on the plan and its execution *without any reserve.* I desire *no sort of profit* from it. Pray for us. My good wife like myself feels infirmities growing upon her. She loves you and your Wife and would be very happy to come over again to see you among your Mount^ns^ and join your Associations. I hope yourselves with your sons and families are well. We shall be happy to hear from you at any time. Excuse haste and believe me with our united regards to D^r^ Mrs. Charles.

D^r^ Sir, Affection^y^

ED^D^ GRIFFIN."[2]

As this is the last communication from Mr. Griffin to Mr. Charles of which we have any knowledge, we must say something in the way of a parting comment. Of his fidelity as a friend evidence enough has appeared in these pages, and there now simply remains for us to say that his love of doing good was quite as strong as he professed it to be. After 1812 he found ample scope for his energies in organising, with others, Associations for the purpose of aiding the funds of the Church Missionary Society. It was with no small pleasure we read through a number of his autograph letters in the crypt of the C.M.S., from which extracts have been printed in Hole's *Early History* of that noble institution. Referring to the labours of Griffin and his friends, the late Prof. Hole says: "Those laymen, and the clergymen Edward Griffin and John Glover, were four men who between them were chiefly instrumental in covering both limbs of the East Anglian Bishopric with a network of missionary centres."[3] Small as his stipend was, he most heartily offered the hospitality of "Stoke Cottage" (as the house was called) to the Society's deputation; and he gave £1 per annum out of his pittance towards the funds, while Mrs. Griffin collected £2 : 12s. by calling on people

[1] John Poole, marble-paper and pocket-book maker, 48 Fetter Lane.
[2] From the Walker MSS. [3] Hole's *Early Hist. of the C.M.S.*, p. 377. See also pp. 354, 361, 376-79, 383, 404.

for small sums, realising one shilling per week. He also gave a guinea every year, from the start, towards the Bible Society.

In 1815 the Rev. C. W. Fonnereau, incumbent of St. Margaret, Ipswich, and of Tuddenham St. Martin (from 1796-1840), presented him to the rectory of St. Stephen's, Ipswich, to which he was instituted May 1, and his circumstances improved. Mr. Griffin lived and laboured at Ipswich until April 1, 1833, and on that day entered into rest, in the seventy-ninth year of his age.[1] Elizabeth his wife died at Suffolk, October 30, of the same year, also in the seventy-ninth year of her age.[2] They were both buried in the churchyard of St. Stephen's, where their brick and stone tomb still remains, reduced from its original height. A lady wrote to us in 1905 saying that she well remembered people talking about the sanctity of the atmosphere which he created in the parish of St. Stephen's, and that his good deeds lived long after him. He left his property, of whatever it consisted, to his widowed sister, Mrs. Harries, who lived with an only spinster daughter at Ipswich.[3]

A trouble—not unexpected—met the good sisters at Chester, to whom Mr. Charles owed so much. It was only on November 1, 1805, that Miss Ann Stringer married; and her husband, Thomas Richards, died November 13, 1809, aged 46 years, and was buried at St. John's Church, Chester. This letter, written to John Walker, conveys Mr. Charles's sympathy:—

"DEAR FRIEND—Before your Letter came to hand I had heard at Northop on Tuesday the melancholy tidings of poor Mr. R.'s decease. Tho' it did not surprise me, because it was what I expected would take place soon, ever Since I saw him when last at Chester, yet it affected me much on the account of my dear old friend. I commit her to the Lord, and I hope she is supported—is made quiet and Submissive. It was the Lord's will, and I trust she will be enabled to acquiesce in it. This will prove for her own comfort as well as for the Lord's glory. I shall expect to hear from you ℔ return of carrier, giving me every information about her, and her dear Sisters. Nothing which materially concerns them can be indifferent to me. Give my love to Mrs. R: when I say I feel for [her]—sympathize with her—and pray for her, I have Said all. Vain is the help of man. Jesus alone is able to succour them that are tempted:

[1] *The Bury and Norwich Post*, April 10, 1833; *Gent. Mag.*, 1833, i. p. 474.
[2] *Gent. Mag.*, 1833, ii. p. 555. [3] P.C.C. Wills, July 12, 1833.

his ability and compassion are equal, and invariable, and both infinite. May the God of our Salvation be her Strength, and her very present help in trouble. The week before Christmas I mean to pass thro' Chester, in my way to Stockport, when I hope to see you all. I am to preach the Sunday before Christm^s. day and Christm^s. day to the Stockport School, if the weather permits.

Y^rs faithfully

THO^s. CHARLES."[1]

Mrs. Richards gave birth to a daughter on November 30, and called her name Sarah, in honour of Mrs. Charles, presumably. The little one died, however, on December 16, and was buried in her father's grave. Mr. Charles's visit was most opportune, and must have been like that of a tear-drying angel. Arranging for the contemplated journey, he wrote, in Welsh, to Daniel Jones, Wrexham—John Humphrey's corrector of proofs—asking him to announce some of the services he meant to conduct on his way.

"Daniel Jones

KIND FRIEND—I purpose being at Rhos Sunday, Dec: 17 at two and at six. Monday the 18 at Adwy at 10. The morning and evening of the day after wherever Mrs. Jones and yourself may arrange me for—at Is y coed perhaps on Monday night, and tuesday morning in the town or at Llai, and on to Saethon tuesday evening. I may call at Wrexham on my return, inasmuch as I cannot, I fear, go to Ruthin.[2]

Y^rs

THO^s. CHARLES.

BALA, *Dec*: 4, 1809

Send [word] to Rhos and to Adwy."[3]

A contemporary newspaper announced, under "MARRIED," that on "Friday last, D. Davies, Esq., banker, of Aberystwyth, [was married] to Miss B. M. Rogers, only daughter of W^m. Rogers, Esq., of Carnachenwen, Pembrokeshire."[4] Mr. and Mrs. Charles were friendly with both, and sent them a present of a handsomely bound Welsh Bible, on the cover of which Mr. Charles wrote this letter:—

"DEAR FRIENDS—This day I was informed of the happy

[1] Walker MSS. [2] See p. 245. [3] By the courtesy of O. Griffith, Esq., Chester. [4] *North Wales Gazette*, November 30, 1809.

event of your marriage. Please to accept of Mrs. Charles and myself sincere and warm congratulations on the joyful occasion; and also I beg your acceptance of a small token of our regards and best wishes for your future felicity. You do not want Bibles, doubtless; but I could think of nothing of less value to present you with. Its garb is imperishable, and is a proof against the devouring effects of all the bookworms in the world. But its outward garb is no object to be looked upon, when compared with its inward contents. It is the word of God!—the word of life! It is able, when believed, to save our souls. It contains the great testimony of God respecting his Son, a perfect rule in all situations, and an all-sufficient support in all difficulties and sorrows.

In your new situation, you will want two things daily—viz., direction and support. You are called to new duties, and to new trials, in your change of circumstances. To expect otherwise is only deceiving yourselves. I doubt not but both of you are endowed with every requisite qualification to render the marriage state happy; but still I beg leave to doubt your being two angels united together. Permit me to believe that you are a son and daughter of fallen Adam, and as such that you are full of infirmities and failings; each will need help, patience, and forbearance. Yes! less than Divine help will be inadequate to your individual wants. It will be your highest wisdom, as it is your duty, to walk near the Lord. 'Him therefore shalt thou serve, and to him shalt thou cleave.' To live without God in the world must indeed be a miserable life—yea, though in the midst of abundance. Let his grace, his faithfulness, his service, and his cross, be your comfort and boasting through life. Others have tried him in every possible circumstances and conditions in life (Heb. x. 1); they have found him sufficient for them, and a very present help in trouble; follow ye them who through faith and patience have inherited the promises.

My advice is, 'Get as much good as you can, do as much good as you can.' The Bible informs you how to obtain the one, and how to perform the other. Let it be daily your closest companion, and the well-spring to which you mean to look for all your comforts. Its stream will never dry, and its treasures can never be exhausted. It contains the charter of our incorruptible inheritance, as well as a description of all its unfading glories. Look therein, my dear friends, till earth and all its trifles vanish out of sight, and celestial scenes ravish your hearts. I need add no more; my little present will tell you

everything, yea, the 'deep things of God.' I will forbear, that you may listen to Him.

With our united regards to you,

I am, dear friends,

Your affectionate friend and servant

THOMAS CHARLES.[1]

BALA, *December* 12th, 1809."

Carnachenwen—about five miles from St. David's—was the hostel of Methodist preachers; the family have a prominent place in the history of Methodism in Pembrokeshire. The married life of the young couple was all that piety could make it; but piety may be hampered by limitations imposed by ill-health. Mr. Davies was far from strong, and was subject to terms of low-spiritedness. Their only child was buried April 23, 1816, and Mr. Davies himself died suddenly, May 22, 1824. Mrs. Davies lived until Saturday, September 19, 1846, when she had reached the good age of seventy-four years. She was, beyond question, a mother in Israel.[2]

Mr. Charles's publications for 1809—as far as we have been able to find out—were not numerous. He issued a second edition of his larger Welsh Catechism—*Yr Hyfforddwr*; a second edition of his Welsh "Exposition of the Ten Commandments," and a reprint of the first volume of *Trysorfa Ysprydol*. Saunderson must have felt at home in re-setting the pages once familiar to him in the office of W. C. Jones, Chester. The first three numbers of the second *Trysorfa* (1809-13) appeared under the dates of March, July, and December of this year. The chief features of these numbers are their excellent short biographies of Griffith Jones, Llanddowror, Thomas Gouge and Stephen Hughes, and Wm. Lloyd, of Caio; notes of Associations, news and letters about Sunday school work, and notes of "religious intelligence." Each number consists of 48 pages, and is well printed.

[1] *Y Drysorfa*, 1857, p. 43.

[2] See *Ibid.* 1849, pp. 1-5.

## LVI

## THE ORDINATION MOVEMENT

(1809–1810)

THIS is, perhaps, the point at which it will be best to discuss one more of the great movements so intimately associated with the name of Mr. Charles. We refer to the ordination of Calvinistic Methodist lay-preachers to the full work of the ministry. That a denomination so progressive, and of so rapid a growth, should have remained so long without any provision of its own for the preservation and regular ministration of the sacraments is a truly remarkable feat; and it must be remembered that the ordinances of baptism and holy communion were deemed not only of solemn importance by the leaders of Methodism, but of absolute necessity to a life of holiness by the common people. This statement is called for because the place given the sacraments in the Methodist movement of the eighteenth century has both been under-estimated and misrepresented. The Methodist leaders in Wales taught the people to guard their privileges in this particular with holy jealousy. But for seventy years the preachers of the Welsh Calvinistic Methodists went about calling men to repentance, gathering converts into societies for nurture and discipline, but urging them to attend the churches of their several parishes for the sacraments. When we remember that the very origin of Welsh Methodism was a solemn protest against the indifference of most of the ministers of the Establishment, and against the dissoluteness of a large number of them, the plan seems a little strange. The incongruity very forcibly struck a number of the leaders of some of the early Societies, and when their appeal for the ordination of a few preachers, as superintendents of a group of churches, met with the charge of pride and insubordination at the hands of Howell Harris, they turned their churches

into Congregational communities, and ordained men of their own choice. In this way Congregationalism gained and Methodism lost several churches between 1745 and 1751; we are told that New Inn, Monmouthshire, ordained (in the last-named year) one Morgan John Lewis by the advice of Daniel Rowland himself, who remarked, "The prayer of faith will do him more good than the hands of any bishop under the sun." This was the very year in which a doctrinal dispute between Rowland and Howell Harris came to a crisis, and the two apostles became alienated for ten years. Harris withdrew into semi-monastic life at Trevecca, and the question of ordination ceased to trouble the Methodists in consequence, because the churches which had made the request for ordained superintendents were such as his own ministry had called into being. Had he continued as he began, and preached salvation in his direct and powerful way, other societies would have sprung up, and the same need as had been felt in the secession churches would have been felt in them. The very fact that the societies were the fruit of the labours of a layman, who preached Christ because the ordained clergy would not, or could not, do so, made the demand for the ordaining of pious laymen nothing more than the carrying of the logic of his own position a little farther than he thought convenient.

Another aspect of this question concerned, not the men who were administering the sacraments, but the places at which they might be administered. For fear of making Methodism appear a movement in opposition to the Establishment, instead of a movement within it, great reluctance was shown at the outset to permit the erection of chapels; but necessity made it imperative that chapels should be built for the succouring of converts, and "little Bethels" were multiplied by degrees. Not one of them, however, was used by either Daniel Rowland, Howell Davies, William Williams, or Peter Williams, until Howell Davies—not without the approval of Daniel Rowland, we may be sure—promoted the erection of Woodstock Chapel, Pembrokeshire, in 1754, and Whitefield—officiating at the opening ceremony—administered the sacrament at the close of the first service. This bold act broke the ice of sacerdotalism, and the unconsecrated chapel remained a godsend to the converts of that part of Pembrokeshire until the ice had completely melted away.

Daniel Rowland, about 1762, opened his large chapel at Llangeitho, and immediately began his monthly communion services, which continued to draw thousands from every part of

Wales until his death, in 1790. Capel Newydd, in upper Pembrokeshire, near the Cadiganshire boundary, and not remote from lower Carmarthenshire, was opened by Howell Davies in 1763, and became a centre for communicants and the sanctuary of a great monthly service. There does not seem to have been any place of the kind in North Wales until Mr. Charles began to administer the sacraments in Bala Chapel in the autumn of 1784; the people who could undertake the journey went, as frequently as time and circumstances would permit, to Llangeitho; the rest either attended the communion service at the parish church or went without. After the death of Daniel Rowland several places were added to the list of privileged places in South Wales; in North Wales Mr. Charles — the only Methodist clergyman labouring in that province between 1784 and 1803 — broke down the old notion (which the ideas of South Wales had made sacred) of confining the sacraments to pre-specified places, and administered the ordinances wherever convenient and desired. In this he was greatly encouraged by the later example of the Rev. Philip Oliver.

The case of South Wales and that of North Wales were not exactly on all fours. In South Wales there was not only a large number of clergy in sympathy with Methodism, having been taught to respect and admire the leaders by their splendid preaching and fine character, but there were several clergymen who were in intimate relations with Methodism, preaching in Methodist pulpits and attending their Associations, though rectors, vicars, or curates of the Establishment. For a very long time the South Wales Methodists were well looked after. But the Methodist clergymen were gradually becoming fewer. Death had taken some, and Nathaniel Rowland was expelled for too great a love of the cup (in 1806); several of the unbeneficed clergy were becoming more tied to their curacies, and those who enjoyed "livings" were finding it impossible to travel as much as they had been wont. Not only were the bishops becoming more strict in the matter of regularity, but substitutes were less easy to obtain than during the latter part of the eighteenth century. We have seen how this point was urged by the Rev. John Williams, Begelley, and the Rev. David Griffith, Nevern. The latter had to confine most of his itineracies to journeys which could be undertaken between the Sundays.

The case assumed its most serious aspect, however, in North Wales. Until 1784, North Wales had not a single clergyman labouring among the Methodists; their Societies were not numerous, and their very conservatism made communing at the

parish churches less objectionable to them than it would be, under similar circumstances, to South-Walians. From 1784 to 1803 Mr. Charles was, as stated, the only ordained minister among them, and his labours altered the tone and character of the societies; then, in 1803, Simon Lloyd joined them, and the Rev. Wm. Lloyd, Carnarvon, did the same in 1805. In twenty years Methodism had become a mighty force and its adherents a great multitude, and the need for more ordained ministers had become very pressing. The "regular" clergy of the North were (with several admirable exceptions) far more hostile to the Methodists than was generally the case in the South; and the more Methodism thrived the more bitter grew their hostility, until it became impossible to induce members to commune in the parish churches. In some parishes the clergy denied the sacraments to Methodists, and freely administered them to people of immoral lives.

It is also well known, and frankly admitted to-day by writers of the Establishment, that a large number of the clergy led dissolute lives, and though the blessing of the communion and the validity of baptism may depend on the recipient or the parent, and be independent of the man who administers them, we cannot blame honest, if simple, people for being repelled by the thought of receiving the sacred elements from unholy hands. The Societies themselves suffered in the matter of discipline by the dual plan of having fellowship in one place and the sacraments in another. A member disciplined by a Society for misconduct could defy the discipline by appearing at the communion rail of the parish church on the first opportunity; and clergymen even encouraged this course, seeking to promote confusion in order to justify their own hostility to what they termed "an insidious sect." The preachers in charge keenly felt the demoralising effects of a system which made such conduct possible, and the Societies were restless to a degree.

The attitude of the leaders of Methodism in the face of these various circumstances was very puzzling to those who "feared the Lord" and "spake often one to another." The Connexion possessed some of the finest preachers in the Principality—men who even surpassed the best of their contemporary Methodist clergy as masters of assemblies—but they were mere laymen in the ecclesiastical sense. People asked, Why are these men not allowed to administer the sacraments? and such querying led, ultimately, to the initiating of proceedings which culminated in the ordinations of 1811.

The Rev. Thomas Gray—previously mentioned in these

pages[1]—was the minister of three congregational churches, one of which was Ffos y Ffin, near Aberaeron, Cardiganshire. Mr. Gray attended Methodist Associations, and identified himself with Methodist preachers in other ways. It was, therefore, natural that a large number of the Methodists should join the Dissenters at his chapels on communion Sundays. This was the case at Ffos y Ffin, and among those who received the sacraments from him were members of the Methodist Society at Pensarn—a place about five miles away, and one of the places in Cardiganshire at which it was customary for the Methodist clergy to administer the ordinances. Some of the members of Pensarn happened to meet, by no prearrangement, at the house of a pious sister, and the conversation drifted to a discussion on the regularity with which the sacraments were administered at Ffos y Ffin, and the uncertain periods which separated their own sacramental services from each other. A sister put the poser, "Why cannot we get our ministers, whose preaching is so greatly owned, to administer the ordinances?" She received the same reply from several—"I do not know."

There may have been many such conversations, illustrating the perplexity of the people as they contemplated the situation; but this one, out of the possible many, has probably been preserved because of its results. Mr. Ebenezer Morris, as he was wont, went to preach and to conduct a fellowship meeting at Pensarn shortly after the accidental meeting, and the poser was put to him. He replied, "Why not? whose fault is it? is it not that of the Societies, because you do not call us to the work, and get us regularly appointed to it?" This led to a message being conveyed to the Association of South Wales, held at Llangeitho(?), by an elder from Pensarn, stating that an injustice was being done to the churches by the infrequency of opportunities for receiving the ordinances. The delegate from Pensarn —Evan Davies—was a man of small stature, rather reserved in his manner, and his message fell upon the ears of the clergy like the bursting of a shell. Very few, besides Ebenezer Morris, knew the strength of the man, and such a message conveyed by him was as unexpected as it was revolutionary in its purpose. When an exasperated clergyman asked, with scorn, who he was, and demanded that he should be expelled from the meeting, he remained unmoved, strong in the righteousness of his cause. James James, of Pen Blaen, in the parish of Aberedw, Radnorshire, and John Elias, Anglesey, rose to request that Evan

[1] See vol. i. p. 194.

Davies should be allowed to fully state his case; but the confusion which ensued made discussion impossible, and the matter was adjourned with the suggestion that the Societies should set apart a day for prayer and fasting, with the view of ascertaining the mind of the Lord on the matter.

It has been said that this thorny question was first discussed at Associations as early as 1806.[1] This is positively incorrect. There was no discussion at any Association until 1808; nor was the Rev. David Jones, Llangan, present at Llangeitho when the matter was first brought forward, because he was in London, supplying Spa Fields, from July 31 to September 4, 1808, and the Association was held in August. It is no small relief to find that we are not called upon to explain how a matter with so many elements of storm could have been kept down for so long a time, so as to leave hardly a trace of its effects until we are almost within sight of the triumph of the progressives. Because it is admitted by all who have written on the subject that it caused great irritation to some of the clergy at the outset; that it received their opposition throughout; and they proved the sincerity of their attitude when the suggested course was persisted in and the ordinations took place. Strangely enough, we find no reference to the subject in diaries or correspondence until 1808; and this sentence is found in the *Diary* of Thomas Richard, Trefin (afterwards of Fishguard), in his notes on the Association held at Fishguard, late in that year: "We had reason to lament because of the wounding of the brotherhood owing to a disagreement."[2] Had the question been discussed anywhere in 1807, it would have been under discussion at the Carmarthen Association in November of that year, when Mr. Charles was present, advocating the claims of the Sunday Schools, and preaching, with unction.[3] The matter did not engage any Association in the North until 1809; and this is strange, since the need of ordained ministers was more pressing in the North than in the South.

The difficulties in the way of a new move were very serious; and this fact must be faced more squarely than some are inclined to do. With the exception of the Rev. John Williams, Lledrod, and the Rev. John Williams, Pant y Celyn, all the Methodist clergy of South Wales were either beneficed, or in curacies, in the Establishment. Their labours among the Methodists proves them to have been men deeply in sympathy

[1] *Meth. Cymru*, i. p. 438; *Tadau Meth.*, ii. p. 263; *Cofiant y Parch. Thomas Jones*, p. 227. [2] *Bywgraphiad y Parch. Thos. Richard*, p. 76.
[3] *Ibid.* p. 68; and p. 223 of this volume.

with the evangelical work of that body, and their adherence to the services, organisations, and emoluments of the Establishment proves that they saw no incongruity whatever in their dual interests. They must, therefore, have considered the Methodists as a body with no distinct ecclesiastical existence, and that by their itineracies and attendance at Associations they were but aiding the advanced wing of their own church. It does not matter for the moment that the developments of Methodism had made their view less tenable than they imagined; it only concerns us now to state what the clergymen employed within the Establishment must have considered Methodism to be.

If we fail to appreciate their views, and recognise the position they took up, we can only look upon them as a set of dishonest men, whose labours cannot be contemplated with credit, and by tolerating whom the Methodists themselves—Methodists pure and simple—were guilty of gross hypocrisy. We know, as a matter of fact, that they obeyed their superiors within the Establishment in all things short of refraining from preaching the Gospel outside their own parishes; and as to the point in which they proved disobedient, their best Diocesans tacitly admitted that they obeyed God rather than man. To have expected these clergymen to listen without some alarm to the proposal to ignore, and even defy, their Diocesans on so moot a question, and to assist in setting up a new order of ministers —whatever may have been their views of apostolic succession—would have been to expect a miracle. If it is argued that they ought to have considered the crying need of the Methodists before their own importance—we agree; but we must credit them with no inferior sense of propriety. All the clergy who still held any position yielding emoluments within the Establishment, saw that the day the Methodists ordained ministers of their own would probably be the day of choosing between the Methodists and the Establishment.

In North Wales the case was different; all hands were free; no clergyman enjoyed any emoluments from the coffers of the Establishment. Whatever happened their connection with Methodism could not be altered—they had cast off every vestige of regularity and ecclesiastical obedience, and made no pretence of serving the interests of the Establishment. Considerations which could not but weigh with the majority of the clergy in the South, did not personally trouble those of the North. The one man of supreme importance to the Connexion as a whole was among the latter, and that man was Mr. Charles.

Every Methodist must have asked at the very outset what was likely to be the final attitude of Mr. Charles towards this question; and it is only in order to lead up to his share in the movement that we have given a broad outline of it in its wider aspects.

That Mr. Charles disapproved of the new movement is conclusively proved by the evidence of his most intimate friends, and we cannot do better than produce at once the several quotations which bear upon this point. The first is from the pen of the Rev. Simon Lloyd, B.A., Bala:—

"From the unwearied exertions of Mr. C. and the preachers in the connection of the Welsh Calvinistic Methodists, the number of persons desirous of uniting in Christian fellowship at the table of the Lord was annually augmented; insomuch, that it at length became impracticable for the few ministers in the connection, who had received episcopal ordination, to visit the numerous congregations, and administer the Lord's Supper so frequently as was desirable; they therefore expressed a wish that ministers should be set apart from among their preachers, in order to administer the ordinances of Baptism and the Lord's Supper. Mr. C. for several years opposed this measure, wishing them to remain in communion with the established church; but at length, this appearing to be impracticable, he acquiesced in it as a matter of indispensable necessity."[1]

This paragraph, written when all the circumstances and events were still fresh in Mr. Lloyd's mind and memory, is valuable, and has not been quoted by any recent writer on this subject. A paragraph in the Welsh biography of Mr. Charles, by his friend Thomas Jones, Denbigh, has often been quoted, but we are sure in our own mind that "1806" in that passage is a misprint for "1809"—a misprint very simply made by placing the "9" upside down.

"From the time he joined the Calvinistic Methodists of Wales, or rather after he had been received into connexion as a preacher,[2] and before the year 1806 [1809] the societies had multiplied, and the number of clergymen had become too few to supply the demand for their services, in administering the Lord's Supper. In several places a large number of members also desired to have their children baptized by ministers, clergy or others, connected with their own denomination: and some were in doubt about the ordinance of baptism according to the rites of

[1] *Evang. Mag.*, 1815, p. 483.

[2] Thomas Jones corrects himself here, mindful of the fact that Mr. Charles had joined the Methodists while at Carmarthen, 1770-75.

the Church of England, because of certain words used in that ceremony. For these reasons, and the increase of them, a large number of preachers, elders, and other members, expressed a desire that some of the preachers, not episcopally ordained, should be set apart and appointed to this ministerial work, to assist the clergy, wherever they may be found. At first, the aim and object were not to the mind of Mr. Charles and some others. He continued to oppose for several years, but in a kind way, and admitting that it might become a necessity, by the increase of demands, and the ripeness of time."[1]

That Mr. Jones meant 1809, and not 1806, is clear enough from the fact that he and Simon Lloyd state that Mr. Charles opposed the measure making for ordaining ministers "for several years," a statement which cannot be applied to 1806, because we see that he was referring a time "before" the date given. Their statement makes it equally clear that the matter had been privately discussed some time before it was publicly dealt with at any North Wales Association; and both Mr. Jones and Mr. Lloyd were reckoning the "several years" from 1810, when Mr. Charles yielded. There lies before us, as we write, an extract copied from a letter by Thomas Jones to Daniel Jones and Thomas Edwards, of Liverpool, and sent by Daniel Jones, with a letter of his own, to his father—Robert Jones, Ty Bwlcyn. Once publicly discussed, the matter became an absorbing topic, and we can have no better proof of the approximate date of the introduction of the question to the Association than the fact that this is (presumably, at least) Thomas Jones's first clear statement of his case to Daniel Jones. He was not the man to let a matter linger long in his mind after it had once touched his conscience, and it is out of the question to think that he took part in any public discussion of a matter which weighed so much with him, and then allowed it to rest. He was a man of no little passion, who strongly resented any check, and we can see from this extract that he wrote fresh from the discussion at Ruthin Association, held December 26 and 27, 1809.

"DENBIGH, *Decr.* 29, 1810.[2]

To Daniel Jones
and Thomas Edwards[3] } Liverpool.

I must acquess[4] with respects to another Subject in your

[1] *Cofiant*, pp. 210-11. [2] The copyist has written "1809," but since Daniel Jones's letter on the same sheet is dated "Feby. 21, 1810," the mistake is obvious.
[3] "And Thomas Edwards" is not in the hand of the copyist, but in that of Dl. Jones himself. [4] "Acquiesce." Mr. Thomas Jones must not be held responsible for this, and many other queer things in the spelling of the letter.

Letter 'Viz the Blindness or Covetousness, of many to[o] many of our Society Leaders, it has Indeed given me much Pain and I have frequently and earnestly endeavour'd to press the Propriety and necessity of a change for the Better in this Matter Among others. In some degree I think such representations have not been Altogether useless, although there is still wanting a further and more thorough Change in the Inclination and Conduct of such as are prone to Muzzle the poor Labouring Ox, or at Least, to stunt instead of Enlarging the Salary of Poor Curates. My heart and hand would still most willingly go on, if by any means I might have in any Degree [been] useful towards bringing forwards so a Desireable a change, or might I not call It in some Degree a Reformation. But I might here Stop, and 'tis high time, perhaps you will Acknowledge as my Dear and Respect'd friend Mr. Ts. Edwards has in his last Letter very seriously warned me not to *Meddle with them that are given to change* Amen and Amen and to me and others that are *Great Men* he give[s] advice to beware of the Spirit that Breathes in Num. 12. 2, and was displayed by Jeba the Son of Bicri In 2 Sam. 20. 1—Indeed theese warning[s] are Truly Important and Awful I must Therefore think my Dear Brother would not have endeavoured to apply them under Strong Fears and Serious Impressions therefore asureing him I am not in the least Offended I shall endeavour to answer Seriously and Solemnly from and with a Brotherly Affection. Duw Israel a wyr ac Israel a gaiff wybod nad ydym ym ceisio cyfodi Terfysg, na pheri anghydfod na Rhwysg (*sic*) yn Eglwysi Crist ond yr ydym yn caru Heddwch a[c] undeb hyd y gallom ei gael ar dir gwirionedd a Sancteiddrwydd eithr Cwyno yr ydym dros Eglwysi Crist sydd yn llefain am yr hyn a drefnodd ei phriod Iddynt, nis gallwn ninau lai na bod fel genau iddynt i ddweyd eu hachos.[1]

You have your fears lest I should be Tempted to envy that most Respectable and valuable Person who has been by the mercy of God Raised up in North Wales as an eminent And Leading Instrument in his hand for the Advancement of his Kingdom and Glory. Theese are my Sentiments Concerning him and as Such my very heart loves him And Reveres him to a very Great Degree yea I affirm it Solemnly there is no

[1] "The God of Israel knows and Israel shall know that we are not trying to raise a disturbance, or cause unpleasantness or a split in the churches of Christ; but we love peace and unity as far as they may be got on the bases of truth and holiness; but we complain because the churches of Christ are crying for that which their Spouse has arranged for them, and we cannot refuse our mouths to plead their cause."

person on Earth from whom I would be more unwilling to Differ in spiritual Matters than Mr. Charles and further add may the Lord use, support and Advance Him more and more To the Glory of his Grace for many years to the end of his life And an Endless Eternity, and this I Hope and Trust he will do as he has begun a good Work in him. Yet in this matter I cannot before God and his word Assent to what he has Expressed as his wish in conjunction with our truly Rev^d^ Father Mr. Jones of Llangan and I must now say and confess that I have at times Felt myself strongly tempted to be angry with Dear Mr. C—— from this or any other Corruption that Hell Itself can Display I wretched Sinner am not clean but Whilst it behoves me deeply to bewail my sinfullness in this and every thing I Take in hand I think I may through the Infinite Goodness of God declare That n[e]ither envy Prejudice nor self Exal[ta]tion have had the privilence in my Heart in this matter but that I have the Testimony of a Good Conscience towards God and all men. what I, or We, wish for is this that some proper person be Ap[p]ointed to Babtize, '*The Children of as many as wish and Request It*,' within our Society and when real need be and no Clergyman to be then had to administer the Other Sacrament to as many of our Societies as would wish and Request it. I think God's word is plain in this matter as in Math. 28. 19 with several other Texts and many that shew and Seem to Recom[m]end the frequent use of the Lord's Supper; at present we profess To Teach and Discipl[in]e but leave it to Others to Babtize. Moreover as far as I can find there never was a body of People in any part or Age of the World from the first Propragation of the Gospel To this day who have owned the Sacraments and been without the use of one or both of them in the manner and Degree that we have, and if so and some Of our members are Absolutely Forced to go with their Children to [a] Wicked Clergyman &c or to a Dissenter Although they e[a]rnes[t]ly wish and crave for Babtism by Some of their own Teachers. Is not that Scripture pertinent Though written on another Subject and one of Less Importance —1 Cor. 11. 16 If any man seem to be Contentious we have no such Custom neither the Churches of God. If we are right all the Churches of God must be wrong in this Custom. True it is Thus the Methodists set off and [the] Lord has Greatly owned them. Yet I think they ought to Seek a change for the better; as Mr. Whitfield with His Friends did, so also Lady Huntingdon &c; add to theese I have never seen A Church Visible Described but as a body of People haveing Gods word

Truly Preached and the Sacrament Administered among them. Further I Indeed Think if you knew what I have already undergon[e] on this Occation you Would feelingly Sympathize with me, and as to the matter let Gods word Prevail over ev[e]ry other regard in your heart and then I beli[e]ve you will at Least wish and vote for both the Sacraments in our Churches. it is my Intention In a few days to write to Mr. Charles and I hope the Lord [will] teach me to write with Due Regard to him and with Christian Love and fidelity and if I have in action Expression or thought devilated[1] may the Lord pardon and may he also still Lead him with his Counsel and Ap[p]ly a Gracious Remedy if he has Erred In any degree. Continue to Pray for the Peace of Zion and that Righteousness [may] Shine as a burning Lamp.

Pray for Your Unworthy Friend

THOMAS JONES,

Denbigh."

[Now Daniel Jones's letter.]

"Mr. Robert Jones Ty Bulkyn.

MY DEAR AND REV^D. FATHER—The above is a full answer to your last letter to me. I could enlarge many and many Sheets upon the Subject, but I have drank so deep of the Spirit of dear Rob^t. Roberts who is now in the grave upon this subject and in reading Divinity Books that it will be labour in vain for any person to argue or to write as for me upon this subject. I am fix'd in my mind as to the necessity of the Churches to have the Sacraments and the Lords Supper often before I heard of Jno Elias nor knew Mr. Jones Denbigh—particularly. And I firmly believe as I said before that *whoever*, let him be who *he will*, who shall oppose the Churches to have the ordinances given them by Christ—will lose his *crown*, and will be a *Black Spot* upon their characters and names for Ages to Come, and it shall be said upon their Graves Here Lieth —— a good man and a good minister. *But* he opposed the Churches of X^t. his master to give what Christ had given to the Church! cruel man!!! I hope my dear Father will never be found among the number of these. Amen and Amen.

One thing I often think these days, that is we live in a wonderful age—an Age that *Civil* and *Religious* Liberty is proclaim'd in many nations strangers to it before — especially

[1] "Devilated" is the copyist's version of "deviated."

*Religious Liberty* thro' a great part of Europe and why not in poor Wales???

If you are *Content* in Carnarvon Shire and the Brethren in Merioneth Shire &c to be as *you are*—

Why sh^d any person or persons oppose Anglesea, Denbigh and Flintshire &c to do as *they think best* for their Counties. as we live in the Lord in Liberty why sh^d we chain one another?

I hope you will see the reasonableness of this. As to the Charges you have laid against us of "*bechgyn penboethion au cyflyrau eu hunain au hardaloedd yn dra isel a thruenus*[1] *&c.* I must confess that I am from the bottom of my heart with my whole Soul in the cause openly for the Churches to have the ordinances and you may call me *penboeth*[2] or what you please—however I ask was Rob^t. Roberts and his neighbourhood as you said? Is Ebenezer Morris and ditto so? Is Jno Elias and ditto so? Is Mr. Jones, Denbigh and ditto so? is Liverpool and ditto so? no, no, no, thanks be to God.

N.B.—The last conversation I had with the late dear dear Rob^t. Roberts upon this subject I shall never forget.

[DANIEL JONES.][3]

LIVERPOOL, *Feb^y.* 21, 1810."[4]

As far as North Wales is concerned, we need have no doubt as to where the matter stood at this time. Mr. Charles had Merionethshire with him; Robert Jones held the same views as Mr. Charles, and Carnarvonshire went with him. The Rev. Wm. Lloyd—ordained by Dr. Cleaver, Bangor, September 20, 1801, to the curacies of Rhoscolyn, Llanfair yn Neubwll, and Llanfihangel, Anglesey—left the Establishment and joined the Methodists in 1805, and continued to live in Anglesey for a short time, after which he removed to Carnarvon. Having Mr. Charles and Simon Lloyd, Merionethshire was in less need of more ordained ministers than the other counties, and the Rev. Wm. Lloyd put Carnarvonshire at its ease, on the whole. But the counties of Anglesey, Denbigh, Flint, and Montgomery had no one special to serve them; and we have seen how Mr.

[1] "Hot-headed boys, whose condition and that of their neighbourhoods is very low and wretched, &c." [2] "Hot-headed."

[3] These letters were published in Welsh in *Y Drysorfa* (1894, pp. 253-55), from translations by the Rev. Henry Hughes, Brynkir, to whom we are indebted for the use of the originals. Both are also printed (in Welsh) in *Cofiant y Parch. Thomas Jones, Denbigh.* Daniel Jones died, at Wrexham, January 21, 1840, aged 66. (See *Y Drysorfa*, 1840, p. 96.)

[4] The date is written on the outside sheet, with the address, in both English and Welsh (Chwef. 21, 1810).

Charles was sometimes obliged to disappoint the churches, as in the case of Denbighshire in the autumn of 1808. But we have quoted the letters just given to prove that Mr. Charles was opposed to the movement for ordination; and by proving that we have also discovered that he and the Rev. David Jones, Llangan, were allied in their opposition. They were the two men, representing North and South, with whom the progressives had to join issue; and it must now be our concern to discuss the grounds of Mr. Charles's attitude.

One writer says, "It is clear that bias in favour of episcopal orders was not the reason for his objection. The doctrine of apostolic succession formed no part of his creed, nor did he look upon the ministers of Dissenters as men who had rushed into an office to which they had no right."[1] His friendship with dissenting ministers while still a curate in Somerset, and with ministers of all denominations in Wales, confirms the last statement. The scorn with which he refers to the doctrine of apostolic succession in his defence of the Methodists, in 1802, fully supports the second statement: "The old Popish doctrine of *succession*, long ago exploded by all Protestant divines, is attempted to be revived by our author once more at the commencement of the nineteenth century, as a very forcible and decisive argument against Methodists preaching."[2] But we venture to think that the truth of the first statement is not so "clear." His scornful repudiation of the "old Popish doctrine of succession" does not imply that he had no bias in favour of "episcopal orders." He carried with him through life an unmistakable reverence for law and order; there is not a suggestion anywhere that he ever tried to interfere with politics, after the manner, say, of Morgan John Rhys; nor would he readily entertain the belittling of the dignity of men elected to high positions; not because of any supposed sanctity derived from a mythical succession, but because of the appointment itself. He recognised all the claims of the Establishment as a State institution, and believed that a form of religion supported by the law of the land had many advantages over a form of religion merely tolerated by a special decree. The only reason he had for labouring outside the pale of the Establishment was that its ministers were not true to their trust, and that they had successfully prevented him from being true to his own ordination vows. Like thousands of others, he was slow to recognise that what is legal and what is righteous are not always identical; and

[1] *Y Tadau Methodistaidd*, ii. p. 220.
[2] *The Welsh Methodists Vindicated*, p. 46.

obedience to law—which, though man-made, bears the quasi-sanctity of age—was to him almost a religion.

Judging from Thomas Jones, Creaton's, letter, dated "March 22d, 1803," Mr. Charles was at that time still true to his old views of ordination. "I was gratified . . . especially to find that you are still in your views of ordination, such a high churchman. Doubtless the ordination of Priests in the house of God is as much a divine positive Institution as either of the two sacraments are."[1] There is no mistaking Mr. Charles's position in 1803, and we believe the point was introduced into the correspondence owing to the difficulty of securing a suitable minister for Mr. Oliver's churches in Cheshire. Though he saw no reason, in 1802, why laymen should not preach the Gospel of salvation with as divine a right as he himself did, he could not bring his mind to acquiesce in their administering the sacraments, in 1803, at the request of a church, or a body of churches. His position is not intelligible to us, we must admit; but we can make nothing else of the facts as we see them.

Our difficulties are not in any degree lessened when we turn to meditate upon his services in the Connexion of Lady Huntingdon. The Countess, as is well known, was driven to secede from the Establishment in 1781, and a service to ordain the first batch of ministers for her Connexion was held on March 9, 1783. The Revs. Nathaniel Rowland, and David Jones, Llangan, supplied Spa Fields in 1784—the former for two and a half weeks, and the latter for six—a proof that the new move made no difference to either of them. Mr. Charles, however, did not preach for her Ladyship until 1790; but the Connexion was still the same, as far as its ecclesiastical position went, and the move of 1783 had been several times emphasised. Therefore, the ordination of ministers by others than bishops gave him no qualms of conscience. Perhaps we had better state here that neither David Jones, David Griffith, Nevern, Nathaniel Rowland, nor Mr. Charles ever took part in any of that Connexion's ordinations. The name of a Rev. "Mr. Rowland," mentioned in the report of the ordination service held at Zion Chapel, London, on Tuesday, June 13, 1797, might tempt one to contradict such a statement, but that was Daniel (not Nathaniel) Rowland.[2] The last time Nathaniel

[1] See vol. ii. p. 442.

[2] An old Trevecca student, who married a ladyf rom Basing, Hampshire, in 1793. He preached at Spa Fields (for one service), June 11, 1797, and took part in the ordination service, June 13; settled at Gainsborough in 1798; one of his children died in 1799; attending the Lincolnshire Association, at Brigg, Wednesday, April 11, 1804, he was given a damp bed, and, though he had never

Rowland visited Spa Fields was in 1795, when his ministry for ten weeks closed on June 10; he, therefore, could not have been at the service in Zion Chapel in 1797. The fact that he was chaplain to her Ladyship does not imply that he was expected to serve at ordinations in her Connexion; the appointment was only a convention, adopted in order to protect him from prosecutions as an ordained clergyman of the Church of England, serving in the parishes of other clergymen. This in parenthesis. Our point is that though Romaine, Venn, and others, who had preached in the chapels of the Countess before the secession and ordinations, withdrew their services after those events, the Welsh clergyman, already named, continued to serve as if the secession and ordinations had never taken place.

With the example of the Countess of Huntingdon before them since 1783, and that of Wesley since September 1784, Jones, Griffith, and Charles—the three who remained among the Welsh Methodists—still opposed the ordination of the preachers of their Connexion in 1809. The opposition of the first two may be explained by the fact that they were beneficed clergymen of the Establishment as well as Methodist ministers; but why did Mr. Charles still hold out? It has been suggested that he found a difficulty in deciding upon a method of procedure, and upon the men who should be ordained. We do not think much can be made of these points. With reference to the method, the general mode of procedure in other connexional matters was the only one that could be adopted; that is, the whole body would move together, and the ordination would be performed at one of the Associations in each province. With reference to the men, that would have to be left to the counties, just as the election of deacons (or elders) was left to the election of the churches. There was, of course, a real difficulty in getting the Connexion to move together in the matter; but, then, Mr. Charles himself was one of those who opposed.

What, then, were his real reasons for opposing a desideratum so general, a movement which, we think, had about it so many signs of the inevitable, even at the time he was holding out? In the first place, we have been unable to trace any evidence of a change in his views on the question, between 1803 and the beginning of 1810—that "the ordination of Priests in the house

been a day ill previously, a cold fixed on his lungs, and he died July 12, 1804, in his forty-sixth year. He was buried in Gainsborough parish churchyard, July 14. He left three children and a penniless widow, who died at Preston, Jan. 1, 1832, aged 68. (See *Evang. Mag.*, 1797, p. 301; 1804, p. 258; *Gent. Mag.*, 1804, ii. p. 698; *Evang. Reg.*, 1832, pp. 102-4; 1826-7, p. 2; Gainsborough (1) Parish Register, and (2) Congregational Church Records; Spa Fields Records.)

of God is as much a divine positive Institution as either of the two sacraments are." In the second place, his experience of some of the ministers ordained in the Connexion of the Countess of Huntingdon was not such as to make him eager for a similar supply for his own denomination; though the best of them—the Rev. John James excepted—were not spared (by the central Trustees) for the churches in and around Chester. In the third place, Mr. Charles received liberal support from English Churchmen, in London and elsewhere, for various objects, and much of that was due to the fact that he was looked upon as "an ordained Minister of the Established Church," though "officiating in connection with the Welsh Calvinistic Methodists."[1] He naturally shrank from taking a step which might diminish the number of his generous friends, being too well posted in the history of his times to be ignorant of the storm of obloquy which Wesley's ordinations had brought down upon that great revivalist. There was also the fact, of which the opposing clergy made full use, that the Lord had blessed the labours of the Methodists most unmistakably without resorting to ordinations; and this was apparent to all, though not a very solid argument to advance; because the success of a movement in one form nearly always demands innovations and the adoption of other forms, without which the success not only cannot be harvested, but may prove a blight and a disease. The very success of the Methodism of the dual order, since no ordained clergymen were entering its ranks to replace the dying ones and to cope with the extraordinary increase of membership, was threatening its very existence as a religious body.

Another matter must be added to the above three, and possibly, if not probably, that outweighed all the others. The views of some of the clergy and their followers were so entirely antagonistic to those of the lay preachers and the mass of the people, that Mr. Charles was inspired with a wholesome dread of a split in the Connexion. He strongly disapproved of the manner in which some of the preachers handled the question at the annual county Associations and the quarterly provincial Associations. The three chief sinners were Ebenezer Morris, Cardiganshire; Thomas Jones, Denbigh; and John Elias. The tension of feelings had grown rather high at the Llangeitho Association, August 1809; and though the chariot of passions was not upset, Mr. Charles himself felt that the pace with which some wished to travel was nothing short of reckless, and that his place was at the brake. There is no mistaking the reference

[1] Owen's *Hist.* &c., *of the B. and F. Bible Society*, i. p. 15.

of one passage in his letter to Captain James Bowen, dated September 19, 1809, the context of which led up this very subject. "I feel the need of the powerful and authoritative influences of the divine Spirit on my mind for all things, great and small. Nothing dishonours and injures the church more than that thoughtless and presumptuous men should drive everything before them, by a foolish impulse, until they dash themselves, and the cause they have in hand, against a rock which is visible to all except themselves. They act as if there were no God, and as if everything were ruled by them."[1]

This irresistibly reminds one of Thomas Jones's, Creaton, words: "In the present day, a day of wild confusion, the order of God is not much consulted; but men follow their own wiles, and conclude that if they mean well, that all is right, as if God had settled upon nothing; but had left the whole to the will and pleasure of men to order and direct."[2] Six and a half years separated the writing of the two epistles, and it is not unfair to infer that Thomas Jones was only repeating, in his own way, the sentiments expressed by Mr. Charles in the letter to which he was replying. In that case, the manners of the advocates of ordination had not improved between 1802 and 1809; and it may be well to explain that, most probably, the repudiation of "apostolic succession," in the highly satisfactory *Vindication* (1802), had created a strong desire in the minds of many of the preachers to push matters to their logical conclusion, and proceed to ordain there and then. Robert Roberts, Clynnog, died on November 28, 1802—the very year of the *Vindication*—and the solemnity with which Daniel Jones recalled the last conversation he had had with him on the subject is best understood by remembering that fact. Mr. Charles himself was probably canvassed on the matter, and the position of affairs in Chester gave him that hesitation which may have given hope to some that he would lead in the preliminaries. The convictions and fears which then thrust the matter into the background were still with him when he wrote to Captain Bowen, after a practical demonstration of the semi-rashness which he, to some extent, had kept in check during the previous period. We say to some extent, because we remember Thomas Jones's vitriolic contribution to the *Vindication*.

Mr. Charles's Oxford training, and his five years in the quiet country parishes of Somerset, had confirmed his natural evenness of manner, and had given him so much polish in social intercourse, that, in spite of his experience in the rough-and-tumble

[1] See pp. 227-28. [2] See vol. ii. p. 442.

life of his time, he stood with discomfort the rusticity of men who handled solemn things as with a pick and shovel. The ordination question was before the Pwllheli Association, held September 27 and 28, 1809—that to which Mr. Charles was about to set out when writing to Captain Bowen—and John Elias delivered what has been called "a terrible speech"; it caused Mr. Charles immense pain, not so much by what it expressed as by the manner of its delivery. Mr. Elias was not a man specially gifted in the art of conferring, and his indifferent health made him a more easy victim of his natural impetuosity. His great powers of speech, and his command of language, together with a conviction of the righteousness of his cause, carried him beyond the bounds of a fair debate; and Mr. Charles was driven further away from the progressives than he desired to be. Fortunately for all concerned, if tradition is to be trusted, Mr. Elias himself saw that he had driven too hard and rough-shod; the passions aroused by his speech reacted upon him and his supporters, and a different spirit pervaded the Association before the end. Though Mr. Charles dismisses that meeting, in his report of the sittings, with a few words, he had it in mind when writing of the meeting which preceded it. Of the meeting itself he simply says: "In the second private meeting, we had under consideration several matters pertaining to our affairs, which are not of sufficient importance to keep on record." At the end of his record of the first meeting he writes: "Before separating we were exhorted not to forget to pray for each other, and for the emphatic success of the cause entrusted to us, exhorting the churches to do the same; to avoid disputes and strifes, and to press forward to those things which tend to preserve brotherly love, and to keep the unity of the spirit in the bond of peace. This unity is easily wounded; it often happens that one bitter, biting word will wound, like the thrust of a sword, and do more damage to the spirits of others than the man who utters it will be able to heal during his lifetime. This particularly demands of us that we should guard our words and our unruly and stormy passions."[1] Only the masterly self-possession of Mr. Charles saved the dignity of the sitting, and it was the same equanimity which brought the shadow of remorse over the spirit of John Elias.

On Sunday, December 24, and on Christmas Day, 1809, Mr. Charles was preaching at Stockport, and was not present at the Ruthin Association,[2] held December 26 and 27. Hence

[1] *Trysorfa*, ii. pp. 125 and 126.
[2] In his letter to Daniel Jones, Wrexham, p. 234, last sentence.

Mr. Jones's, Denbigh, reason for having to write to him, as he says, in his letter of December 29, he intended to do. What Mr. Charles wrote in reply we do not know; that it was both cautious and conciliatory goes without saying.

Before another Association was due in the North, Thomas Jones had committed himself to a course of action which is said not only to have changed the whole aspect of the question, but also to have forced the hands of Mr. Charles. Thomas Jones shall tell us, in our translation of his own words, what happened. His preliminary remarks, showing how the question had arisen, we omit, because they merely repeat what (in substance) he says in his biography of Mr. Charles.

"In the interval, it happened, in the manner following, that I was drawn into action prior to my brethren, who were of the same opinion and inclination in the matter as myself. A child was born to one of our friends, and he [the father] sought the help of some brethren to beg of me, whom they considered to be minister of the congregation, to undertake the christening of the child. He advanced several arguments and reasons in support of his request, and against taking his baby to any other congregation for baptism. After seriously considering the matter, and endeavouring to plead for direction of the Lord, I came to a decision, and promised I would administer the ordinance, if the church as a whole, or the congregation, called upon me to do so, after they had prayed the Lord to lead and direct them according to his word and will. Having met together, in my absence, and having considered the matter prayerfully before God, they informed me that all, with the exception of one member, who was in some doubt and fear, called upon me to do so.

The matter had, prior to this, been pressing on my mind, day and night; and exercising myself in the word of God and in prayer, I sought instruction and guidance. A friend or two, living near us, having endeavoured to dissuade me with some eagerness, if not some warmth also, I was greatly troubled in my mind: yet, as I weighed their arguments, praying fervently unto the Lord, the scales turned as before. I knew that I was going contrary (if not to order and decree) to the custom of the body of people with whom I had whole-heartedly joined: I was sorry, and am sorry to this day, to grieve any of my brethren. Yea, I was very sorry to think of grieving one brother and father in particular; who was, and the memory of him is to-day, more revered in my mind than any man on the face of the earth with whom I have had special intercourse. But in spite of all these things, I went on, or had to go on, leaving the consequences in

the hands of the Omniscient and Omnipotent God. I was forced to believe, if he had called me to preach his word (a thing I could not entirely doubt), then that call, and the call given me by a Christian congregation, in addition to other circumstances, were sufficient to call me to administer the ordinance of Baptism. Therefore, with fear and trembling, and some measure of satisfaction in the Lord, so I think, I ventured to perform the service. Soon afterwards, a number of my brethren in the Monthly Meeting permitted, or suffered, the congregation and myself, to use the liberty of our consciences, with reference to the other ordinance, the Lord's Supper. Consequently, we partook of that privilege, and enjoyed it with some degree of godly fear, joy, and thanksgiving."[1]

Mr. Jones says that the first Association which followed was that of June 1810, held at Bala. If he had in his mind the step of administering the ordinance of the Lord's Supper, he may be right; but the Bala Association was not the first after he undertook to do that which seems to have given him greater uneasiness —the christening of the child. Evan, son of Wm. and Elizabeth Simner, was born February 17, 1810, and baptized March 9; the interval was occupied (1) in persuading Mr. Jones, and (2) in bringing about the call by the church. It would seem that the parents of more than one child objected to the proceedings of Mr. Jones and the church, because "Simon Lloyd, Clerk," of Bala, baptized two babies on March 18; and Mr. Lloyd baptized in the "Meeting house," while Thomas Jones baptized in "Wm. Simner's Dweling house"; and "Naomi Roberts," baptized by him on March 21, was dedicated to the Lord at "Hosier Robert's Dweling house." The first Association after these dates was held at Llanidloes on Tuesday and Wednesday, April 24 and 25, but we have been unable to find that Mr. Charles was present. It is almost certain that he was absent, because Mrs. Charles had had a stroke of paralysis early in the year, and, in a letter to a friend (March 24), he says, "I am hardly a moment from her thro' the whole of the day." For the same reason he had to cancel his engagements in London in May—at Spa Fields, and the annual meetings of the various Societies.

His absence explains why the burning question of ordination was not discussed at Llanidloes—a most remarkable example of self-restraint on the part of the brethren, when we consider to what an acute stage the question is alleged to have now proceeded. Writing to a friend in London, on May 18, 1810, John Elias says, "We have spent some Ass[ociatio]ns in

[1] Humphreys and Roberts's *Cofiant*, &c., *y Parch. Thomas Jones*, pp. 71-4.

discussing at some length the question of enjoying more generally the ordinances of Baptism and the Lord's Supper. Though the matter has been considerably discussed, I did not see that I could send you the account. Although we cannot agree, I hope we will bear and forbear one another; and that we shall keep the unity of the Spirit in the bond of peace. We left that matter on one side at the last Ass^n^ at Llanidloes. Our meeting was quiet, and very peaceful, and we had much help in discussing things in private, as well as in public. The most important subject discussed in our private conference, was about having fellowship with God."[1]

Nothing can be more decisive than this paragraph, and for that reason we are unable to see how the authors of *Tadau Methodistaidd* (ii. p. 268) can say that the scene recorded in the following anecdote occurred "towards the beginning of 1810," far less how it can be said to belong to "1808, or 1809."[2] We will give a summary of it, because the drapery of the story belongs to a later generation.

The Methodists were in Association assembled, and Mr. Charles was moderator; the ordination movement was under discussion, and the debate had become very animated, Mr. Charles himself disclosing his unwillingness to move forward. Many present feared ill results, and trembled lest the meeting should end in a split. When the discussion had reached its most animated stage, Ebenezer Morris stood up, his face towards the assembly, and he leaning against one of the pillars of the pulpit, close to the chairman. His dignified appearance, and the gravity of his facial expression, reduced the place to a breathless silence, which, for a time, he did not break. At last he said: "I represent, in this assembly, and in other places, hundreds of people, and I call upon Mr. Charles to answer me a question; and I adjure him to give me an open and an honest answer. Here it is,—Which is the more important, preaching the Gospel, or administering the sacraments?" All eyes were

[1] The letter to David Ellis (from Llanfechell) is torn, and we give the original as it now remains. "[Treuli]asom rai Ass^na^ mewn gradd o ym[ddiddan yng]hylch cael helaethach, mwynhâd [o'r ordin]hadau, Bedydd a Swper yr Arglwydd. [Er y bu gra]ddau o ddadl, ar yr achos, nid oeddwn yn gweled [y gallwn] anfon yr hanes ichwi. Yr ydwyf yn gob[eithio e]r ein bod yn methu cydweled, etto y cawn ni [gydymdd]wyn a'n gilydd, a dyoddef ein gilydd; ac y cawn ni [gadw] undeb yr Ysprid ynghwlwm tangnefedd. [Gad]awsom y *matter* hwnw heibio yn yr Ass^n^ ddiweddaf yn Llanidloes. Cawsom gyfarfod tawel, a heddychol Iawn, a llawer o gymorth i ymdrin a phethau yn neillduol, ac yn gyhoeddus hefyd—y peth mwyaf neillduol a driniwyd yn ein cymdeithas neillduol, oedd ynghylch cael cymdeithas â Duw."

[2] *Cofiant y Parch. Thomas Jones*, by Jonathan Jones, pp. 230-31.

now fixed on Mr. Charles, and the place became again as still as the grave. Having no desire to wriggle, and seeing himself pinned to a corner, Mr. Charles meekly answered, "The most important work is preaching the Gospel." Mr. Morris replied, "We are one, then; the devil had thought of splitting us up in this Association; but thank God we are but one." This remark is said to have sent a thrill like a flash of lightning through every breast, and to have made every one believe that the struggle was over.

This incident is given in *Y Tadau Methodistaidd* as one of the two immediate causes of Mr. Charles's capitulation—the other being the step taken by Thomas Jones. If it really was the means of bringing Mr. Charles to a favourable decision, the only Association we can find to fit it is that at Bala, in June 1810. No other date makes possible the results claimed for it; because Mr. Charles was still in opposition as late as January (if not February) 1810, as the letters of Thomas Jones and Daniel Jones emphatically prove; and we have every reason to believe that he attended no Association again until June, when it was held at Bala. Even if it transpired that he was able to leave Mrs. Charles and attend at Llanidloes, we now know that the matter was not discussed there.

The author of *Methodistiaeth Cymru* (i. p. 459) says that the Association was "one held at Bala"; and the only occasion on which a discussion took place at Bala, prior to 1810, was on June 21, 1809, when "a letter was read from the brethren in South Wales, with regard to the more frequent administration in our midst of the two sacraments, viz. Baptism and the Lord's Supper."[1] But Ebenezer Morris was not present on that occasion.[2]

If the incident happened at Bala in June 1810, it goes to prove that Mr. Charles, so far from having had his hands forced by the action of Thomas Jones, was even more sharply opposed to the project than usual; because the author of *Methodistiaeth Cymru*, in relating the story, says that "he was opposing rather sharply, and causing considerable anxiety in the hearts of the brethren, as to whether the project could be carried out without causing an irreparable division in the connexion." If the step taken by Mr. Jones drove Mr. Charles into yielding, how came he to oppose the onward movement "rather sharply," and to cause so much anxiety to the brethren at the Bala Association?

Truth to tell, we are somewhat sceptical about the "tremendous

[1] *Trysorfa*, &c., ii. p. 73. [2] *Ibid.* p. 79.

stir" which is said to have been created by Mr. Jones's grave but deliberate step; for the simple reason that what he did had been done years before in the church of which Mr. Charles's brother, David, was then a deacon, and of which he afterwards became minister. John Evans, Llwyn Ffortun, had baptized five children before Thomas Jones had taken the step he describes. The register in which the christenings are recorded does not give the date on which the first four babes were baptized; but the date on which the fifth was baptized is entered; and in the absence of the date of christening, the date of birth may help us. Thomas, son of Thomas and Abby Morris (*née* Abby Lewis), was born August 22, 1798, and was christened by the Rev. John Hughes, Sychbant, near Talsarn, Cardiganshire. William, son of the same parents, was born July 1, 1801, and was christened by "John Evans, Llwynfortune, Carmarthenshire." There were two other christenings by the Rev. John Williams, Lledrod, the children having been born on the "10th February 1803," and "21st December, 1804," respectively. The fifth entry is dated "8th September, 1806," so that the first four christenings must have been prior to that date. The ministers officiating at the fifth and sixth baptisms were the Rev. John Clayton, London, and the Rev. William Lloyd, Anglesey; and in every case when the baptism was administered by an ordained minister, "Rev." was prefixed to the name. On the "12th February 1809," Hannah, daughter of John and Anne Morgan (*née* Anne Williams), born "8th February, 1809," was christened by "John Evans, Llwynfortune, Llanegwad, Carmarthenshire." That was the seventh baptism, and the eighth was administered by the "Rev. John Davies, Abernant, Carmarthenshire." On the "27th September, 1809," David and John, twin sons of David and Anne Thomas, born on the "11th September, 1809," were christened by "John Evans, Llwynfortune, Llanegwad, Carmarthenshire"; and again, on the "21st January, 1810," Robert, son of Robert and Anne Smith, born on the "5th January, 1810," was christened by the same preacher. In no single instance is John Evans's name preceded by "Rev."[1]

Here is evidence, from black and white, that an unordained minister baptized five children before Thomas Jones baptized one, and in a church at which nothing special could happen

[1] See, at Water Street Chapel, Carmarthen, "A Register of Baptisms Solemnised with water, in the name of the Father, and of the Son, and of the Holy Ghost, by Ministers of a Congregation of Dissenting Protestants, of the Calvinistic Methodist Denomination, in the Parish of Saint Peter, in the County of the Borough of Carmarthen."

without its coming to the knowledge of Mr. Charles, through his brother. If, as has been maintained, Mr. Jones's action implied that the Methodists had to choose between proceeding to ordain preachers and turning Mr. Jones, his church, and Presbytery out of the Methodist Body, how came the Carmarthen church and officers to escape censure? Perhaps some one will think, from our remarks, that we have forgotten that John Evans was ordained by Bishop Watson, Llandaff; but he was not ordained until 1807, and was never ordained priest by any bishop; and when the Methodists proceeded to set apart some of their preachers, he accepted their call to that privilege.

Let us put this question of a "sensation," which Thomas Jones's step is alleged to have created, face to face with a summary of the points already advanced. Simon Lloyd was at Denbigh nine days after Mr. Jones's first step was taken, and was called upon to baptize two babies. This was evidently a protest against Mr. Jones's "innovation," but it does not imply that any electric sparks were flying about. Being on a preaching tour, Mr. Lloyd, we may reasonably presume, not only carried the news to Bala, but spoke about the matter at the various stages of his progress. Nevertheless, the Llanidloes Association went by, at the end of April, without a discussion of any kind on the ordination. Could that have happened if the Denbigh affair had created a ferment? Then—taking the foregoing anecdote for what it is worth—why was Mr. Charles still opposing in June, if he yielded in order to save Mr. Jones's head, made liable to capitation in March? Why should an event at Denbigh in 1810 give a shock to men who complacently looked on when the same thing happened at Carmarthen before 1806?

We put the matter in this way, not because we think that Mr. Charles treated Mr. Jones's move with indifference—the protesting parents made that impossible—but because we wish to make clear why we believe no "sensation" was created. We believe that the friendship of the two men was more strained at the end of 1809 than Thomas Jones's letter to Daniel Jones suggests on first perusal, and that Mr. Jones's response to the appeal of William Simner and his friends—the men who induced him to take action—was made the more easy by the estrangement. Mr. Jones himself penned a sentence which leaves very little doubt that March to June 1810 was only a portion of the period of coolness. On April 17, 1816, when expecting the second part of his *Cofiant* of Mr. Charles from the press, he wrote to Mr. Tarn: "On one point (viz. administration of

the Sacrament) I had the pain and misfortune, for a while, to differ from him: but he yielded, and forgave me." On December 29, 1809, Mr. Jones said, "it is my Intention In a few days to write to Mr. Charles"; had we that letter and Mr. Charles's reply to it, the date of the rifting of the lute might, doubtless, be fixed; because Mr. Jones could write with almost as much intensity as he could feel.

## LVII

## THE ORDINATION MOVEMENT CONSUMMATED

(1810–1811)

We have given two of the reasons usually advanced for the conversion of Mr. Charles from opposing to advocating the measure for ordination—Ebenezer Morris's poser, and Thomas Jones's action. There remains one more; it is mentioned in Dr. Owen Thomas's biography of John Jones, Talsarn (p. 107): "We were assured by Mr. Michael Roberts, that a letter from Mr. Robert Jones, [Ty Bwlcyn], after a *tremendous speech* (that is the expression) by Mr. Elias, at the Pwllheli Association in 1809, was the means which won over the mind of Mr. Charles to acceding to the general desire of the Connexion that ministers from among themselves should be set apart for the full work [of the ministry]." Robert Jones may have sent a letter to Mr. Charles urging him to yield, and aid in promoting the measure in question; but both the time and the occasion must be other than those given in the quotation, because Mr. Charles was not moved six months later than the Pwllheli Association, and Mr. Elias's speech only made Robert Jones and Mr. Charles all the more convinced that the *time*, at least, was not ripe for a move. Robert Jones's influence with Mr. Charles is a recognised factor; he was our subject's thermometer for Carnarvonshire, and his yielding would be of greater moment in the estimation of the Methodist leader of North Wales than anything else. It is quite an intelligible surmise that Robert Jones, after receiving Daniel's letter of February 10, 1810, wrote to suggest that the opposition had better capitulate, and save the Connexion from general anarchy and confusion.

With so many influences at work, together with the increase of limitations to his own usefulness, and a sense of the numerical preponderance of those who favoured ordination, it is no wonder

that Mr. Charles gave in; and we have been fortunate enough to find his own account of the share he took in draining and filling up the trenches. The June Association was held, as usual, at Bala, and the date this year was June 20 and 21. The brethren met in conference on the 20th, and the matter in dispute came forward for discussion at the afternoon sitting, and this is how Mr. Charles writes about it to Mr. Tarn, on July 12, 1810:—

"I forgot to inform you of any particulars of importance which has taken place in the Methodist connection in Wales. I brought forward at the private meetings several propositions respecting the admittance of what is called the lay preachers, to administer the Sacraments in conju[n]ction with the Clergy which passed unanimously, to the great Satisfaction of the whole body. I never had so delicate a subject under my consideration as I had prejudices of an opposite nature to combat with. However, thro' the Lord's blessing upon my endeavours, I hope I have succeeded. To pass incensured by different parties I do not expect; but I am happy y^t the body of Welsh Calvinistic Methodists seem to have been, by the means adopted, by all appearance more firmly compacted than ever; and by that means likely [to] be more extensively useful in promoting knowledge and reformation thro' the whole country. I shall talk it over with you when we meet at Bala on my return from Carnarvon Shire, and you arrive here with the Ladies from London."

This passage calls for no comment at present, and we may proceed with the narrative. Methodist history tells that—when all was over—the brethren at the Bala Association sent a letter to the brethren in South Wales, and entrusted it to the Rev. John Williams, Lledrod—one of the South Wales clergy favourable to the movement, and one who received no emoluments from Church of England sources. The story goes that some doubts worried him on his way home, between Dolgelley and Machynlleth, as to whether he was doing the correct thing by bearing such a message from one Association to another, since his action was sure to offend his fellow clergy; and should he leave the Methodists with those who were sure to withdraw, he would be unfaithful to the cause he was then in the act of serving, and to the brethren who formed the majority. After a prayerful reverie amid the majestic and weird scenes surrounding his path, his mind took a firm resolve to cast in his lot with the Methodists, come what might. "I vowed to the

Lord," said he afterwards to a friend, "that I would cling to the Connexion, if I had to beg my bread."[1]

This anecdote is quite inconsistent with other things related of him. John Williams had, many, many years since, ceased to serve the Establishment, and to whom did he think he could go from the Methodists? We are also told, not only that he was favourable almost from the outset to the proposed measure, but that he was the only one who had the courage to advocate it from the pulpit! Of course, a mariner may be competent and faithful at the helm while wind and sea thwart the directions of the rudder, and the vessel, in consequence, may be driven, in spite of his steering, along a course uncontemplated. Perhaps the temporary wavering of the sturdy old clergyman can be similarly accounted for.

The South Wales Association was held at Llangeitho, on Wednesday and Thursday, August 1 and 2, 1810, and of this, too, there exists an anecdote which has been often used; it is of the Rev. David Jones, Llangan, who still opposed ordination. Appealing for personal consideration at the hands of the assembly, he is said to have urged, "I *risked* my daily bread in order to be with you, and with you have I been permitted to remain until now; but if you are going to split the cause, go on yourselves, I will come with you no farther." John Elias is said to have replied, "Your heavenly Father will not leave you in need of bread afterwards, dear Mr. Jones, *take the risk* with him again. As for disrupting the cause, we will not do that, but will proceed according to the word of the Lord, and in accordance with the views of the majority of the churches, and that with prayer unceasing; and let him be called a *disruptionist*, who strives against these things."[2]

This may give a fair idea of one episode in a quiet and peaceful discussion, such as we know took place; and it gives, no doubt, the state of the old Llangan evangelist's mind; but, unfortunately for the anecdote, John Elias does not seem to have been present. We have no doubt in our own mind that Mr. Charles had warned him against attending any of the South Wales Associations until the question under discussion had been settled; our subject knew too well that, for want of tact and moderation, he would only aggravate the opposing clergy into greater hostility, and so retard the movement.

Another incident, wrongly attributed to a date earlier by a couple of years, may be true of this Association. When some one suggested that all the churches should set apart a day

[1] See *Methodistiaeth Cymru*, i. pp. 457-58. [2] *Ibid.* p. 459.

for prayer and fasting, Mr. Jones jumped to his feet and said, "For goodness' sake, my dear brethren, do not pray me out of the world; I will be out of your way very soon."[1] It will be seen from an extract of a (Welsh) letter by Thomas Jones, Carmarthen, to "Mr. David Ellis, No. 30 Cloth Fair, London," that such a day was, as a matter of fact, appointed, but in 1810, and only for South Wales, a day having already been so spent in North Wales.

"CARMARTHEN, *August* 4, 1810.

DEAR FRIEND—I received your kind letter by the hand of Mr. Humphreys, and it greatly gladdened my spirit to hear of your success in the Gospel, and that the ministry continues to prosper among you; from my heart I say Amen, may it prosper more and more. You have requested me to write to you soon after the Llangeitho Association [and] it is difficult for me to refuse to accede to your request although I find it hard at present to find time for it. . . .[2]

In the meeting for preachers and elders at 2 o'clock [on Wednesday] some matters of temporal import relating to some branches of the churches were discussed. Besides this, the necessity for brotherly love, unity and co-operation among church members was very clearly laid down, and when it is impossible for all to see eye to eye they ought to bear with one another, and not to think that no one sees straight who does not see everything as they do. It was admitted that we greatly need to be meek and fervent in prayer unto the Lord, and to plead for forgiveness of sins, and be revived from our low estate and wretchedness. That at the same time we are under great obligations to be constantly grateful unto the Lord for being pleased to support us, and for keeping us as we are [kept] at present. Speaking on this point, one of the brethren referred to that passage—He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

The last part of this meeting was spent in appointing someone to come up to London, we had some difficulty in getting anyone to consent to come, and seeing this it was arranged that, should you send for further help, the brethren in each county in turn are to send [someone] as they now send to Bristol. Theophilus

[1] *Meth. Cymru*, i. p. 452.

[2] The passage left out gives the subject of discussion in the meeting of the preachers at ten o'clock on Wednesday. It is given under six heads, but it might be summarised thus: The importance of keeping Christ always in view, and of being able to preach Christ as men who have experienced His saving grace.

Jones[1] was appointed to come to you this time, and he intends to come to London by the second Sunday in September. At 4 o'clock John Jones of Caergwrle preached from 1 Cor. 1. 21, and Mr. D. Charles of Carmarthen from Prov. 18. 10.

Thursday morning at 7 John Jones of Penmorfa preached from Heb. 5. 9, and Richard Lloyd from Mat. 26. 26. Afterwards the brethren met as usual, [and] a short discussion took place on the question of amplifying the administration[s] of the ordinances in the connexion, without any signs of animation in the feelings of anyone, but every kindness was manifested by the brethren towards each other; but since a few persons were unable to agree with what appeared to be the most prevalent opinion in the connexion it was thought best to leave everything as it is until the next association, so that, if possible, not a single brother in the connexion may be offended or disturbed. I have no doubt whatever that the matter is moving forward, only its wheels revolve rather slowly. It was arranged that a prayer meeting be held with reference to this question in all the Societies of the connexion throughout South Wales at nine o'clock on the first day of October to pray earnestly for a manifestation of the will of the Lord, and for help and guidance in carrying it out. The brethren from the North testified that a meeting of the kind had been particularly blessed to their people.

At 11 Mr. John Evans preached from Mat. 22. 42, and Mr. Jones, Llangan, from John 6. 55. At 2 o'clock John Davies of Nantglyn preached from Mat. 11. 28, 29 and Thos. Richards of Pembrokeshire from Zeph. 3. 19. The Lord gave much assistance to the brethren in preaching and to a very numerous congregation in listening, and [gave] many signs of his blessing on the truth throughout the meeting[s].

Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Cor. 13. 11. This from your unworthy brother and your obedient servant in the gospel of our Lord Jesus Christ.

THOMAS JONES.

P.S.—Remember me kindly to Mrs. Ellis and Michael Roberts. I greatly desire the success of his ministry. I wish to be remembered to all the brethren and the sisters in Wilderness row

[1] Son of Evan and Jane Jones, born at Rhyd yr Efail, Lledrod, Cardiganshire, in 1762; educated at Ystrad Meurig; went to Lady Huntingdon's College, Trevecca, when twenty years old; began to preach at Lledrod in 1785; married Ann Davies, Rhydlwyd, 1806, and by her had nine children; removed to Tregaron, and there died, after a life of great poverty, May 29, 1829, aged 67. (Jones's *Geiriadur Bywgraphyddol*, ii. pp. 33-6.)

as well as to those of the other churches. I wish them all prosperity. I want to hear from you soon again, [to know] how the cause prospers, &c."

Had John Elias been present he would have been mentioned in the letter as one of the preachers; and the way in which the arrangement for an hour for general prayer is put by this correspondent, clearly indicates that never before had this been done in South Wales. How misleading valuable anecdotes may be, when their setting is forgotten or misplaced! But what Mr. Jones, Llangan, is reported to have said—"I will soon be out of your way"—became all too true a prophecy of his end, because the Rev. David Jones returned to his Pembrokeshire home after the Association, and was soon after taken ill. He noted down this observation: "August 11. I had a sweet promise this morning, that Jesus is and will be *my* righteousness." The following day was Sunday, and he was expected at venerable Woodstock; but he had another appointment—God called him home to Himself, and his response was given without warning to any one. His labours had been magnificent; his fame had been won by faithfulness in the use of great talents, and at seventy-five years of age he deserved his rest. As the Methodists bowed in prayer on Monday, October 1, 1810, they must have thought much about the man who had done so much to make imperative the step concerning which they prayed, and which he so gently, but so persistently, opposed. They knew that God doeth all things well, and must have put their own interpretation upon his removal at such a juncture—an interpretation which gave them all the more faith in the reality of spiritual things and the future of their churches. "God buries His workers but carries on His work."

As far as North Wales is concerned, we have only one reference to the sacraments between the June Association at Bala and the end of the year. It would seem that many were in danger of esteeming baptism as nothing more than a mere performance of a civil obligation; and so, "The ordinance of Baptism," says John Elias in a letter to David Ellis, "was mentioned at Carnarvon. It was pointed out that there is a danger of looking upon this ordinance as a civil ceremony instead of as an ordinance of God." There may be some hidden purpose for introducing this phase of the question in October: can it be due to the fact that Thomas Jones, Denbigh, and other unordained ministers continued to baptize in spite of the preparations in progress for giving them a better sanction?

One fact about John Elias, as far as it goes, substantiates our remark concerning Mr. Charles's warning to him to avoid the South Wales Associations. His first words in the letter just quoted, dated "Llanfechell Nov. 7th, 1810," are, "I have just returned from South Wales." The letter is dated on the very day the Swansea Association began; and one only asks a natural question when he inquires, Why should a preacher so much in demand at Associations so arrange his tour down South as to avoid two of the most important of them? The answer is obvious. But we leave the matter here, and proceed to translate another letter by Thomas Jones, Carmarthen, to David Ellis, giving an account of the Swansea Association.

"CARMARTHEN, *November* 24, 1810.

KIND BROTHER—I am unwilling, though my time is so scarce, not to send you a few lines as a proof that I think of you, I hope they will find you and your wife in the enjoyment of your usual health as they leave me and my family, the cause of the Gospel in London is frequently on my mind I hope it is prospering greatly, I would be glad to hear more of its history I have had but very little of it since I left London. Since I think the friends in Wilderness Row, Borrough &c are expecting me to give them some little account of the Swansea Association, I will endeavour to say a little about it.

TO THE FRIENDS IN WILDERNESS ROW, THE BORROUGH, DEPTFORD, AND WOOLWICH

KIND BRETHREN AND SISTERS IN THE LORD—I wish you great prosperity in the truth and in that knowledge of the Lord which is life eternal; in accordance with your request when I was last among you that I would give you a short account of our Associations in South Wales, I am not indifferent about your request, though my time is exceedingly scarce. The last Association was held in Swansea on the 7th and 8th of this month (November). The brethren the preachers met at 10 o'clock on the first day, among several helpful addresses on the call and function of ministers of the word, it was pointed out at some length that 1. It is essential that those who preach the truth to others shall have accepted the truth themselves, and have experienced its efficacy in their own souls, and that no one was likely to reach the hearts of others unless the truth had reached his own heart first. . . .[1]

[1] The next four points are a variation and an amplification of the first, and are of the same import as the discussion at Llangeitho.

In the meeting of the brethren at two o'clock matters of general interest to the churches, &c, were dealt with. David Parri afterwards preached from John 1. 12 and after him D^d^. Charles from Rom. 6. 13. At 7 o'clock the next morning John Thomas, Cardigan, preached from Rom. 14. 7, and after him, Thomas Richards from 2 Cor. 5. 5. At nine o'clock the Brethren met together, and that which was agreed upon by the Brethren in the North with regard to amplifying the privileges of the connexion by the more frequent administration of the two holy ordinances, viz. Baptism and the Lord's Supper, was read; the matter was discussed with more peace and harmony than was expected but by a few. There are more signs of the matter coming to pass peacefully and without disruption than anything which has appeared before: all in common appeared in a brotherly mood, simple and very deliberate, and in great good spirits. Mr. Hill made a few remarks on the subject in a truly evangelical spirit, to the great satisfaction of the gathering as a whole, and everything he said clearly tended towards unity and brotherly love. That matter at present promises to go forward slowly and without a split. He said a good deal about the necessity of all in every Society being obedient one to another, and that all should avoid thinking that it is impossible for others to have correct views if they see differently from them, and that the minority ought to give in to the majority, and not cause a disturbance in the connexion even though they fail to see eye to eye in all things. It was arranged that the next Association be held at Cardigan on the 20^th^ and 21^st^ of February. The proceedings were then brought to a close amid [feelings] of much love and brotherliness, and all seemed as if they longed for another meeting.

At 11 o'clock, John Roberts preached from 2 Thess. 3. 11, and Mr. Hill from 1 Cor. 1. 22, 23, 24, and Ebenezer Morris from 1 Tim 1. 13; at 2 Edward Watkins preached from Luke 5. 28, and John Evans from Heb. 7. 25; at 6 Thomas Jones[1] preached from Heb. 2. 1. Much help was received to proclaim the truth and every confidence to believe that it was made effectual.

I wish you all great prosperity in the truth. Grace and peace be multiplied among you, this is the fervent prayer, and the true desire of your most unworthy brother and obedient servant,

THOMAS JONES.

[1] The writer of the letter.

To Mr. David Lewis, Woolwich.

I spoke to Mr. Harris the Printer about the mistake he made with regard to one part of the concordance, he assured me that he would send the part missing on the first opportunity. The price of it is ten shillings and sixpence. Since the third part of the commentary of the books of Moses is likely to be out soon, I think it best to send the 2 and 3 at once, because by doing so the carriage will be less

Your unworthy brother and obedient servant

THOMAS JONES."

One would gather from this letter that the message forwarded from Bala in June was neither delivered nor read at Llangeitho. It may be that it was considered best, on second thoughts, to send a revised statement by the hand of John Roberts, Llangwm, who was very intimate with Mr. Charles, and one of his most trusted lieutenants. It would seem that he and Edward Watkin were the only representatives from North Wales at Swansea.

The authors of *Y Tadau Methodistaidd* (ii. p. 273) have given the date of this Association as "October, 1810"—a good example of the futility of guessing. The same authorities assert that the clergy present argued against ordination "heatedly" ("yn boethlyd"), though they quote (on the same page) a letter which states that every calmness prevailed. The letter itself is worth translating.

"LLANFECHELL, *November* 26, 1810.

DEAR BROTHER—I have received a letter from Mr. Ebenezer Morris since the Swansea association, giving me a cheering account of their having there agreed with what was passed at Bala, with regard to increasing the privileges of the churches. That was done there (at Swansea) very peacefully; the association also as a whole agreed, no one raising a hand to declare his displeasure. There has been a remarkable change of providence to have brought this about so tranquilly: it has exceeded expectation. The Rev. Rowland Hill heard of the Swansea association, and that this matter was to be dealt with there; his mind was so moved that he went from Bristol to Swansea to the association; it seems as if the Lord had sent him, and that He has greatly prospered his coming. Some of the clergy (as they are called) tried to raise some objections to granting the connexion the further privileges they desire; Mr. Hill answered all their objections, and pointed out the necessity of granting the connexion what they ask for. He said that he

had been brought up with a bias in favour of the Church of England; and that he loved the ministers who preach the Gospel within its pale; but that, inasmuch as the generality of its ministers deny the doctrine to which they have once pledged themselves, pious people have been obliged to leave it, and that the children of God cannot live on chaff. He also said that the renowned Mr. Whitfield had lost much, because he did not do in his day, what is now desired by our connexion; had he done so, that very likely the whole connexion would be one great body the whole kingdom over; instead of that, it had split up into many branches: and he added that our own connexion would certainly go the same way unless they were granted what they desire. So it was decided to allow the Bala association to proceed with the matter, they then to follow suit. . . .

Write to Bala and ask Mr. Charles or Mr. Lloyd to come and administer the ordinances to you; if they do not come, I do not think it would be a great sin if you were to ask Mr. Jones of Denbigh, to come to you. . . .

I am, your friend,

JOHN ELIAS."[1]

The last paragraph is significant. It proves that Mr. Elias was not unsympathetic towards the Denbigh revolt, but it indicates no willingness on his own part to take a similar step, though, at this stage, it would have no element of jeopardy to the peace of the Connexion. It is a remarkable fact—a fact both new and true—that Mr. Charles's own brother actually did so. On "30th December, 1810," Rachel, daughter of John and Anne Morgan (born November 18, 1810), was baptized by "David Charles, Carmarthen."[2] The discussion on the question of amplifying the privileges of the Connexion was now closed, and David Charles must have felt that he was running no risk of exasperating anybody by his action, otherwise he would have abstained from doing what he did. The fear of disruption was now no more, and there was in his action no element of revolt. Though an older man, David Charles was younger as a preacher than John Elias by eight years at least; but, unlike Mr. Elias, he had given offence to no one during the controversy, and any irregular action of his would receive the best interpretation. A letter written on the back of a bill gives more light on this matter; and we only just mention here, to make

[1] *Meth. Cymru*, ii. p. 602. The omission marks are in the Welsh text.

[2] Water Street Chapel, Carmarthen, "Register of Baptisms." Note the absence of "Rev."

the whole document clear, that Mrs. Charles had retired from business in 1810.

"BALA *Jan*ry. 6th. 1810.[1]

Mr. David Charles.

Bot. of Thos. Rice Charles.

| | | | | | |
|---|---|---|---|---|---|
| ½ Ps. | 30 Yds ¼ Sheeting | . . | 22d. | 2 15 | 0 |
| 1 Ps. | 25 Yds ¼ Irish Linen | . . | 4/- | 5 0 | 0 |
| | 6 Pair Wo[o]llen Hose | . | 6/6 | 1 19 | 0 |
| | 6 Do. Do. | . . | 4/6 | 1 7 | 0 |
| | 2 Yds Patent Cord | . . | 15/- | 1 10 | 0 |
| | 1 Yd Toilanett | . . | 7/- | 7 | 0 |
| | Moulds 3d. Thread | . . | 3½ | 0 | 6½ |
| | Silk and Twist | . . | 14d. | 1 | 2 |
| | £12 : 19 : 8½ | | | £12 19 | 8½ |

MY DEAR BROTHER—My son brought me this sheet which he was going to Post to you. I will just add a word as there is room for so doing, upon a Subject which lies heavy on my mind daily, viz the health of my dear partner. She is much improved from what she has been, but still continues far from well—none of her complaints have entirely left her. She is easy and free from pain in general, but her whole constitution is shaken to the very foundation. To me it [is] very affecting to perceive her in a state of great debility both as to body and mind—I perceive only the shattered remains of a noble Superstructure, in ruins. Tho' she has the perfect use of her reason, her recollection is gone almost entirely. If she applies her mind with any degree of intenseness to any subject, she is at once lost. She cannot read nor write; and as she is incapable of occupying herself for her amusement or profit, I am obliged by every tye of duty and affection to be with her constantly. I now travel but little, and that only about home. I am occupied in my study as busy as ever, endeavouring to compleat the laborious work I have been so many years about, as perfect as I can. My Appendix will be large.[2] I have entertained some distant thoughts of meeting you at Cardigan association, but that is altogether uncertain. I cannot leave her; and it is uncertain whether she will be able, or *disposed* to travel so far from home. Travelling last Summer was of great service to her, and I mean to try the same means this next Summer, if we live. But then I cannot go but where

[1] This is, probably, the date on which the parcel was bought.

[2] The Appendix ran into 160 printed pages, and a supplemental Appendix to 14 pages.

she is *inclined*, and that is to *very few* friends, and therefore to very few places. I wish much to have an interview with some of the South Wales brethren before our annual meeting at Bala. If I cannot meet you at Cardigan, I think a few of those who take the lead in the concerns of the body ought to meet us here at Llanvyllin Association April 23, and 24. Our plan of proceeding ought to be agreed upon, that every thing may be done decently, respectably, and peaceably. I find very little help from any here. After all their bustle and clamour, they are all now at a stand, and totally at a loss how to proceed farther. It is no pleasant work to me; but I am willing to sacrifice every thing for the good of the cause. My inmost soul abhors the conduct of some of our hot-headed young men; however, they are now Silent, and in a great degree [have] lost their imaginary importance.

We shall be glad to see you here when you can conveniently come. Our united love to Sister, your lovely daughters, and little David. In our comfortable new habitation, we have four spare beds, so y^t^ you may bring them *all* along with you when you come. Be sure to give my kindest love to my Dear, Dear old Uncle, if alive. I have heard that he has been in a weak state for some time. I should have come to see him, if my dear sickly partner could have accompanied me so far. I believe his death will prove truly his eternal gain.

Y^rs^ faithfully

BALA *Jan*: 16, 1811. THO^S.^ CHARLES.

Can any of you South Walians collect materials for a Biographical account of Mr. Jones of Llangan? I wish much to embellish and enrich my Trysorfa with a Biography worthy of him. Have you nothing interesting among you, that would be worth publishing? Are there not *interesting* Letters of his y^t^ wo^d^ [be] worth publishing, not like the insignificant [ones] y^t^ have been published? Have you no interesting account of y^r^ schools? No new Hymns composed by D: C:? Another N^o.^ is a preparing for the Press.[1] Have you seen *Dealtry's* defence of the Bible Society?[2] you ought to see it, on account of y^r^ poor brother who is held forth therein to public view."

Some of the points touched upon in this letter, not relevant to the question of ordination, will be made clear later on; and

[1] This number appeared about the middle of April 1811, but is dated "March 1811." [2] Later references to this will make more clear the information given about it in previous chapters.

REV. THOMAS CHARLES

REV. DAVID CHARLES

the relevant matter calls for no comment. We therefore proceed to quote another letter, which is, unfortunately, badly torn.

"DEAR BROTHER—Your Letter inclosing a Drft of £20 for my Son came to hand yesterday. We are much obliged by all the trouble you take with our little concerns in your parts. It is [ ][1] Now perhaps it may be useful to give you a short account of our proceedings. About two Months past, after consultation with some of the brethren here, I sent a Letter to the several monthly meetings in the different counties, requesting them to send deputies, two from each (no preachers) to meet together here at Bala Feb. 25. to consult together respecting the mode of proceeding in the important change about to take place in our connection, and to arrange the mode of proceeding in every particular by our Ass^n. in June. Yesterday they were all here and spent the whole day together in prayer and consultation. They were well selected—some of the most spiritual, judicious, discreet, cool, and deliberate persons in our connection. It was rather an awful day to us all; our fears and anxieties pressed upon all with great weight—distrusting ourselves and fearful of consequences. However, the Lord was mindful of us, and considered our weakness, and pitied, and helped us in our time of need. I met them in their first meeting, and stated to them the different points they were called together to deliberate upon.

1. They were to consider who were the most proper persons to be selected from among their brethren to officiate in the administration of the ordinances of Baptism and the Lord's Supper among us. 2. Then to consider *how* they were to be set apart. 3. To fix upon [ ][2] in the administrators. After this introduc[tory planni]ng of y^e business, I withdrew and left them to select the persons who were to be appointed. They proceeded with great Judgment and caution, and fixed upon *Eight* persons from the different counties, viz. Jn Roberts, Jn Elias, Rich^d. Lloyd, Ev: Richards[on], Tho^s. Jones, Jn Davies, Evan Griffith, W^m. Jones. Some of these perhaps you are not acquainted with: but, I am *fully* satisfied with the Selection they have made, and I trust it will be universally approved of. But, understand me, all this is subject to the control of the Ass^n. We wish by all means to exclude altercations and disputings in our Ass^ns. if possible. Disputings there

[1] Six lines of MS. missing.

[2] Six lines more missing; but it is not difficult to guess that the missing portion dealt with the qualities required in the men selected.

will create disputes all over the Connection. The first point being disposed of, I met them again in the afternoon, and arranged the whole mode of proceeding in setting them apart. A detail of the whole would be too tedious and prolix here; you will be informed of it in good time, and I hope you will be able to be present with us. They are to be examined on certain fundamental points [in] divinity—to be elected by lifting up of hands—and three of the most aged and venerable, who are fixed upon, are to pray on the occasion, and to give them and the people a suitable word of exhortation. *I mean to be in the back ground.* The mode of administ[e]ring the ordinances is to be subjected to the joint deliberation of the persons themselves, and to be approved of by the body. They are recommended to aim at uniformity, and [to deviate as little as p]ossible from the mode the people [have been accustomed to, and] gradually I expect every thing will [come into regular orde]r and find its own level. It was the [general desire of all prese]nt to unite firmly against all innovations [and to preserve t]he body as it is at present united and compacted [together by] the overruling hand of the Lord [himself], and to set our united faces against all wild innovations with det[ermination and] persevering resolution. All was conducted, and ended in a very lo[vable] manner, and the brethren went their way rejoicing this m[orning].

I fear we shall not be able to visit S: W: this Spring. [I am] called up to London in the Month of May, if I am able to leave my dear invalide, for so long a time. I dread taking her with me so far from home. She is far from well, tho' much better than she has been. If I do not go to London, perhaps towards the month of May we may try by gentle motions to visit our friends in the South. I have promised to be in London if circumstances will admit of it. I shall be glad to know where your Ass$^{n.}$ in May[1] will be held, as soon as it is fixed. All my future proceedings are to me dubious, but I have a wish to attend if I can. I wish you much of the meekness of wisdom in all your proceedings, and divine leadings and supports. All mine unite me in kind love to Sister yourself and family

y$^{r}$ affectionate B$^{r.}$

THO$^{s.}$ CHARLES.

[BALA, *Tuesday, February* 26$^{th.}$ 1811].

Remember us very affectionately to my dear Uncle. Inform me in your next, how he is. I trust an abundant entrance will be administered to him to the everlasting kingdom. The

[1] It was held at Trecastle, Breconshire. (See p. 278.)

Bangor Gazette informed us first of b^r. John's[1] new matrimonial exploit—since then we have received a Letter from him on the interesting Subject. I hope he will be comfortable. The more children the better."

This letter, like the last, explains itself, so that we need say nothing more about it now. The next letter takes the story of the preparatory work a little further.

"DEAR BROTHER—I was glad to receive your pleasing account of Cardigan Association. I hope the good Lord is influencing the minds of our brethren at large in a proper and peaceable manner. The issue of our meeting here at Bala has had very favourable effects; the threatening Storm is subsided, the turbulent are checked, and all appearances at present promise concord, unanimity, and vigorous exertions in the common cause. I am sorry our preachers should appear among [you] so ignorant of the design and nature of our proceedings. Tho' I was not an ostensible agent, yet behind the curtain, (*between us*) I was obliged to influence the whole, or else they would have been much at a loss how to proceed, and likely to create disputes and confusion. I wished the brethren in the different counties to know each other's minds, and to be sensible that they were not choosing the persons to act only for their respective districts, but for the whole body at large, and therefore, it was proper that they should be approved of by the body as collectively considered in their Ass^n. But to have any propose[d] at the Ass^n. and *rejected*, I thought would be attended with a variety of bad consequences, and produce animosities and endless disputes. Those who have been nominated at Bala are

[1] Not "Dr. John's," as in *Y Traethodydd*, 1899, p. 505. David Charles, in a letter to Miss Phillips, Haverfordwest—his wife afterwards—writes, July 12, 1791: "John you know is here about his amorous affairs, very intensely engaged indeed! We *glance* at him now and then, as he whirls in the amorous circle! . . . My uncle (John's intended father in law) intends Coming to H——st next Saturday, and has requested me to come with him as a companion. I cannot refuse if he will be serious in it." Then, in the parish register of Llangunnor we find: "John Charles of the Parish of St. Thomas in the town and County of Haverfordwest, Pembroke, Bachelor and Mary Bowen of the Parish of Llangunnor in the County of Carmarthen, Spinster, were married in this church by License this 3^rd day of September in the year One Thousand Seven Hundred and ninety one. Tho^s. Price, [vicar]. [Signed] John Charles, Mary Bowen. [Witnesses], John Bowen, David Charles, William Bowen." Then this notice is confirmed by the register of Rhoscrowther Parish: "*Married.* On Tuesday [January 15^th. 1811], at Rhos Crowther, Pembrokeshire, by the Rev. James Thomas, Mr. John Charles, [widower], of Haverfordwest, to Alice Gwyther, of Hoplas, [of this Parish], in the same county." (*North Wales Gazette*, Bangor, Thursday, January 24, 1811.) The words in brackets are from the register, by the courtesy of the present rector.

to be announced to the respective monthly meetings in each county, subject to animadversions there, and alterations if judged adviseable. Lastly their names are to be announced at Bala Ass$^{n.}$ and to be approved of by lifting up of hands before they are solemnly separated to the work by the prayers of three of our oldest and most venerable brethren, viz old John Evans, Robert Jones, Ty bwlcyn, and John Jones,[1] Bodynolwyn, in Anglesey. I shall previously prepare every thing ready for that meeting, write down the questions to be asked, and order the whole proceeding, that every thing may be conducted with proper Solemnity and decorum: but I do not choose to take an *open* active part in the business. I think you had better consider well your mode of proceeding, that the cause may suffer no reproach or be disgraced for want of wisdom and proper attention. You must not leave it to the rash, the forward and the ignorant, or else you will betray the most glorious and important cause in the world. I cannot think of any respectable aged preacher among you that you can call forth to act on the occasion; but of that you must be the best Judges. Perhaps one or two of our aged brethren here might be prevailed upon to attend with you, if thought requisite. I only Suggest this hint for you to ruminate upon. I think there should be a meeting of Selected brethren from the different Monthly meetings before Trecastle Ass$^{n.}$ and I judge it would be as proper to hold it at Carmarthen as any where else—as you will be there on the spot to assist. I fear it will not be in my power to attend Trecastle Ass$^{n.}$ as I am obliged to attend an Ass$^{n.}$ among the English at Chester immediately on my return from London.[2]

[1] A native of Cardiganshire, born in 1747. He began to preach about 1767, and migrated to the North, at the request of some lady (probably Madam Bevan), to keep school in Carnarvonshire. He is said to have settled at Henllys Fawr, Aberffraw, Anglesey, about 1780. A couple of years later he removed to Bodynolwyn Wen, in the parish of Llantrisant, of the same county, where he spent the remainder of his life. He is described as a strong man, of a spotless character; a born ruler of men, prompt and punctual in all his ways, and an excellent preacher. Great and strong a man as was John Elias, even he had his master while John Jones lived. His obituary says: "Lately, in the 67th year of his age, Mr. John Jones, Adynolwyn-wenn (*sic*). He was a Minister of the Gospel for 46 years, with the Calvinistic Methodists. The tenor of his deportment as a believer, left evidence [that] he was 'passed from death into life.' 'Blessed are the dead who die in the Lord.' He left a wife and 7 children and 15 grandchildren to deplore the loss of an affectionate husband and parent." The simple inscription on his tombstone, in Llantrisant churchyard, reads: "Underneath lieth the remains of John Jones late Tenant of Bodynolwyn-wen, who died November 3rd, 1813, Aged 67." (See *Meth. Cymru*, ii. pp. 512, 521-22; *Meth. Mon.*, pp. 70, 113-14, &c.; *North Wales Gazette*, December 23, 1813; *Seren Gomer*, February 5, 1814; and Llantrisant Records.)

[2] Mr. Charles supplied Spa Fields from Sunday, May 5, to Sunday, May 26.

If I can do any thing for you whilst in Town, I shall expect to hear from you, and you will direct to me at Spa Fields as usual.

My dear partner continues rather improving in health, and unites me in affectionate regards to Sister, yourself and family. We expect to see many of you at Bala Ass^n.

Y^r affectionate b^r.

THO^s. CHARLES.

BALA, *April* 11, 1811.

Please to send the inclosed lines to some one of the brethren at Cilcwm if you think proper."

Among the manuscripts in the Bala Theological College Library lies the original draft of the document now printed in the *Confession of Faith* of the Calvinistic Methodists, under the heading, "The Method of Ordination Adopted by the Calvinistic Methodists in Wales," and the points in which it differs from the revised form (as printed) are so interesting, that we would deem the history of the ordination movement incomplete without it. The text is in Welsh, and the first portion is in the handwriting of a copyist; the second portion is in the handwriting of Mr. Charles.

"In every associated body the members must refrain from asserting their own particular opinions in order that all may meet on some common ground where they can be united together. Whosoever refuses to do this, is not fit to be a member of any Society in the world. He need not entirely change his opinions, but, in practice, he must put them on one side as a member of Society; or, on the other hand, deny himself of the privileges of society. It ill becomes anyone to expect that everyone will be of his mind in all things, or that everyone must bow to him. The Methodists in Wales are, in these days, a very numerous body: it is unbecoming to expect every member of so large a body to see exactly eye to eye on every point in the organization of [our] religious affairs. If some broad common ground can be agreed upon, where we may all unite and co-operate, that would be very desirable and advantageous. The Lord has granted us hitherto, in a wonderful way, united and brotherly love; and that has been the great cause of our prosperity. Prosperity and wranglings and disputings are quite incompatible with each other in men. We agree in general, I imagine, on everything of importance; but changed circumstances invariably demand, for the comfort and welfare of all, corresponding modes of procedure.

I offer the following considerations to your careful and unbiased judgment; hoping that if they are not so now, they are capable of being so drawn up as to enable all to meet in comfort and without scruples of conscience regarding them. If a whip-top is made to stand on its finest point, the constant use of a whip is necessary to keep it up; but if you place it on its broadest end, it will stand without being touched. I have, therefore, endeavoured to give the chief points of these plans a broad basis, so that there may be no undue strain on the individual opinions of any. With order, I hope we shall unceasingly strive and pray that we may keep the unity of the Spirit in the bond of peace.

Inasmuch as the number of the clergy ministering among us does not correspond with the increase of the connexion and the consequent increase of the work of administering the ordinances to the whole connexion in its various branches; and owing to the great inconvenience suffered by the churches in the towns of England from the lack of administration of the ordinances without having recourse to ministers of other denominations to administer them to them. From these and many other reasons, we deem meet and necessary:—

1. That a suitable number of Preachers in the several counties shall be set apart to administer the ordinances as assistants to the clergy now ministering in the connexion.

2. We deem it proper that they should be chosen from among the seniors of the connexion at first—those who have given satisfactory proof of their faithfulness, sobriety, earnestness, and gifts suitable for the work of the Lord.

3. Inasmuch as the Apostle charges Timothy to lay hands hastily on no man, and thereby be a partaker of other men's sins, and not to choose a novice in the faith, we are of opinion that no one should be chosen unless the connexion has had proof of his ministry for at least 5 years.

4. That the monthly Society of every county shall elect two delegates [each] to meet together at every quarterly association meeting about Christmas, in order to consider the circumstances of the connexion with reference to this—that is, whether there be need for electing a further number to administer the ordinances; and if so, who are suitable for that purpose; then they shall place the matter before the monthly meeting of each county.

5. That the choice of the monthly meeting be approved of and confirmed by the representatives of the connexion at the quarterly association; and inasmuch as more of them are gathered together at the Bala association than at any other meeting of the

connexion, we consider it best to determine the matter there annually.

6. That no preacher so set apart shall be considered to belong to one branch of the connexion more than another, but that each, as at present, shall administer to the whole connexion as opportunity offers, and where they are requested to do so.

7. That their number shall be increased as the increase of the connexion demands.

8. That they shall be set apart in a solemn manner by the election of the body, and with the offering up of prayer on their behalf by the elders, without the laying on of hands, unless that be considered more proper—for we have many examples of men being appointed to offices in the church without the laying on of hands; such as the twelve apostles—the seventy—Paul, &c —therefore we do not consider the laying on of hands essentially necessary for that purpose.

9. That the present method of administering the holy supper shall be followed as near as possible, without imposing stringent rites on anyone with regard to debatable and doubtful matters, but that all may unite with us without any scruples of conscience.

10. That they shall be at liberty to administer the two ordinances.

11. That all shall be at liberty, as at present, to attend the established church in order to receive the ordinances, if they so prefer.

12. That the money received from the communicants shall not be considered as their remuneration, but that they shall be paid by the connexion at their preaching appointments, as at present, from the contributions of the several branches.

13. That every branch of the church and every preacher who shall refuse to accept the rules and arrangements of the connexion in these as in other particulars, shall excommunicate himself thereby from the connexion.

14. That these rules and arrangements, together with a kind greeting from the connexion in North Wales shall be sent to the Brethren in South Wales meeting at their annual Association at Llangeitho, praying for their kindly aid and co-operation in this as well as in all other matters with which the connexion, as joined together the whole province through, are concerned.

[The remainder is in Mr. Charles's handwriting.]

The questions asked when the Brethren were set apart.

1. What is your view of the being of God and his attributes?

2. Of the trinity? 3. Of the word of God?

4. Of God's purpose and predestination?
5. Of God's government in providence?
6. Of the fall and depravity of man?
7. Of the Moral law?
8. Of the person of Christ?
9. Of his Offices?
10. Of the sacrifice of Christ and redemption?
11. Of justification?
12. Of the person of the Holy Spirit?
13. Of the work of the Holy Spirit?
14. Of the call [of the Gospel?]
15. Of perseverance in grace?
16. Of the resurrection?
17. Of universal judgment?

18. Which, in your opinion, are the ordinances divinely appointed?

19. What are your views of the two sacraments, Baptism and the Lord's Supper?

20. Does your mind sincerely approve, in a general way, the present order of the connexion of the Calvinistic Methodists in Wales?

21. Do you intend, as far as lies in your power, to maintain the unity of the connexion in the form in which the Lord has so greatly blessed it until now, and set your face against contentious and unprofitable disputes which tend to engender divisions?

At this point ask for the approval [of the men] by the people by a show of hands. Then ask as follows:—

22. Do your minds incline you to accept the connexion's call to administer the ordinances of Christ among us, and to faithfully, seriously, and edifyingly devote yourselves to them?"

So far the original and historic document, as drawn up by Mr. Charles. What exactly took place at Llanfyllin Association, on Tuesday and Wednesday, April 23 and 24, we are unable to say; but we may be quite sure that the document, omitting the questions, was presented for the consideration of the brethren present; and in substance as well as in form it was approved of—a fact made certain by a printed tract of the actual proceedings at Bala, in June. Sunday, the 28th, was Communion Sunday at Bala, and Mr. Charles returned home at the close of the proceedings at Llanfyllin; having to set out for London, probably, on the Monday, he devoted Saturday to writing out official invitations to the preachers to be ordained, to attend a special meeting at Bala, on the date mentioned in one such

letter, still preserved. His mind was thus freed from anxiety on that matter while absent from home. The original is in Welsh.

"DEAR BROTHER — Thinking matters over, a few of us together, we deem it advisable for those who have been chosen to administer the ordinances among us, to meet each other at Bala on monday night June 17, in order to spend the tuesday following in prayer, and to consider matters together in private, relating to the great work before us. For that purpose, we expect you, if at all possible, to meet the brethren in accordance with the above intimation, for the aforesaid purpose. I send my kind remembrance to your wife, and wish you and her every prosperity in the Lord.

Yours sincerely

THOS. CHARLES.

BALA *April* 27, 1811."[1]

At last the time came round for the annual Association at Bala, and on June 19 and 20, 1811, the first batch of Methodist preachers were ordained in the following manner:—

"First, the oldest and most revered member of the Connexion, John Evans of Bala, read 1 *Tim.* iii., making, as he read, simple and appropriate remarks on the qualifications required in ministers of the Gospel; and when he had read the chapter, he led in prayer, in language simple and appropriate to the occasion. Second, the Rev. T. Charles, of Bala, read, in the hearing of all, the names of those who had been chosen by the Monthly Meetings—Thomas Jones and John Davies, from Denbighshire; John Elias and Richard Lloyd, from Anglesey; Evan Richards[on], from Carnarvonshire; John Roberts, from Merionethshire; Evan Griffiths and William Jones, from Montgomeryshire; and Robert Ellis,[2] from Flintshire.

When he had read their names to the representatives of the Connexion, about three hundred being present, the Rev. Thomas Charles requested them to signify, by show of hands, if they wished them to ask these brethren a few questions, in their hearing, concerning the fundamental doctrines of the Christian religion. This being the unanimous wish of the assembly, he asked the following questions, to which he received very appropriate and satisfactory answers."[3]

[1] The letter is framed in the schoolroom of Heywood Street Welsh Chapel, Manchester, and printed, in facsimile, in *Y Drysorfa*, 1893, p. 335. It was sent to Evan Griffiths, Meifod, Mont.

[2] R. E. had been ordained in the Connexion of Lady Huntingdon, after a course in her College at Trevecca. He was now permitted to administer the sacraments among the Methodists, but not re-ordained.

[3] From the English version of the *Confession of Faith*.

The questions were those already given. When all the brethren set apart had answered question 22 in the affirmative, and had asked for the prayers of the whole Connexion on their behalf, "the aged brother, Robert Jones, of Carnarvonshire, addressed a few words of earnest exhortation to them and the Connexion generally, and closed the meeting with a fervent prayer appropriate to the occasion."[1]

So ended the first ordination of lay preachers by the Methodists of North Wales; and all the arrangements made by Mr. Charles were carried out, except in one point—instead of the service being conducted by three aged and venerable laymen, as he had intended, he was made the central figure of the ceremony himself. Had John Jones, Bodynolwyn, taken part with the two other lay veterans, the ordination would have been absolutely unconventional. We need no better proof of Mr. Charles's repudiation of the claims of apostolic succession than the fact that he intended the whole ceremony to be conducted by laymen, and it would be interesting to know why the original plan was altered in this particular. We surmise that age prevented John Jones from undertaking so long a journey; had he been present, his claim to a place in the service could not have been ignored; he being unable to come, there remained no substitute among the aged laymen, and Mr. Charles had no alternative to taking part himself.

It remained now for South Wales Methodism to carry out the agreement come to at Swansea. In the ordinary course of things, the August Association would have gone to Llangeitho; but, for the first time in the history of the regularly convened Quarterly Association of August, the officers of the Methodist chapel at Llangeitho refused to receive it, for reasons which will become clear later on. It was arranged, therefore, to meet at Llandilo, Carmarthenshire, on Wednesday and Thursday, August 7 and 8, 1811. The several Monthly Meetings appointed delegates, from among the elders, to meet together to discuss, as at Bala, the selection of suitable men to be set apart; they met at Llandilo on Wednesday and Thursday, July 10 and 11, and made what proved to be a very excellent selection. John Williams,[2] of Llanwynno, near Pontypridd, acted as

[1] From the English version of the *Confession of Faith*.

[2] This was John Williams, Llanisha Farm, not far from Pontypridd, who was born October 9, 1749. He married Margaret, daughter of the Rev. Thomas Davies ("Offeiriad Coch"), Ystradyfodwg, by whom he had at least two sons who survived their parents. John Williams attended both church and chapel, and his character may be judged by the fact that he built a small schoolroom on his own land for Sunday School and other purposes; itinerants often preached

Secretary of the meeting, and when the selection had been made, he sent, with the delegates of each Monthly Meeting, a letter (similar to that which Mr. Charles had sent out to the brethren in North Wales) inviting the several preachers to be set apart to be present at a meeting the evening before the Association—on Tuesday, August 6—to prepare for the public service by prayer and private intercourse.

"That Tuesday morning," says Hopkin Bevan, "brother Evan Harries, of Pembrokeshire, returning from a tour through Glamorganshire came from Swansea to my house, so we both went together to Llandilo, to the rest of our brethren nominated for the work; and we were put under examination on that day by the Reverend Mr. Charles of Bala, and the other brethren who had been appointed to engage in that work and to be present at the Ordination; so, on the two following days, viz. Wednesday and Thursday, the 7th and 8th of August, 1811, the following brethren were set apart to administer the Sacraments within the Connexion; John Evans, David Rees, Arthur Evans, [and] David Charles, from Carmarthenshire; James James, Evan Evans, and David Parry, from Breconshire; Ebenezer Morris, John Thomas, and Ebenezer Richards, from Cardiganshire; Evan Harries, from Pembrokeshire; Hopkin Bevan, from Glamorganshire; and John Rees from Monmouthshire. The Reverend Mr. John Williams, of Lledrod, began with prayer; the Rev. Thos. Charles, of Bala, asked the questions, and the Rev. John Williams, of Pant y Celyn, closed with prayer. There were many signs of the blessing of the Lord on the meetings of that Association, at Llandilo, both in private and in public."[1]

A fuller account is given, of some things, in a letter from Thomas Jones, Carmarthen, to Mr. David Ellis, London, and to the members of the Welsh churches there. The original is in Welsh, and we give as literal a rendering as the case demands.

"CARMARTHEN *the* 10*th of August*, 1811.

DEAR BROTHER—I hope these lines will meet you and Mrs. Ellis in the enjoyment of your usual health as my family and myself are, through the tenderness and the goodness of the Lord, up to the present. I mentioned my son's[2] Box of clothes

there. That building is to-day an outhouse. He died December 13, 1813, aged 64. Something may be read of his family in Glanffrwd's *Pwyf Llanwynno*, pp. 56-61; but the author has got a little mixed. (Private information, by the courtesy of Mr. Jestyn Williams.) [1] *Bywyd y Parch. H. Bevan*, pp. 15, 16.

[2] David Jones, born at Cwmcreigiau Fach, February 11, 1793; educated at Rev. David Peter's Grammar School, and Presbyterian College, Carmarthen; intended for the medical profession, examined for the ministry by David Jones, Llangan, and recommended by him to the trustees of Cheshunt College, which

which I sent with North's Waggon directed to you, in the few lines which I forwarded by Mr. Evans the printer. I believe the Box will be in London about the beginning of next week. Inasmuch as my time for writing is so exceedingly short and that the friends are expecting to hear from me ere this I must therefore forego adding anything private for yourself this time.

To the Brethren and sisters at Wilderness Row, Borrough, Deptford, and Woolwich. Grace and peace be abundantly multiplied among you. I am pleased to hear of some degree of prosperity among you, and desire that you may grow more and more in all truth and spiritual gifts. I have often thought of sending to you before this but by some means or other I have hitherto been prevented. I hope your minds are ever impressed with the truth that an experimental knowledge of the Lord brings man humbly to his feet, and that every degree of saving knowledge tends to sanctify the soul. We had a comfortable, and I hope also an edifying, association at Llandilo this week. Some of the Brethren met on Tuesday afternoon for the purpose of discussing connexional affairs, and of endeavouring to prepare the most feasible way for the church to enjoy its privileges more frequently, without being troubled by any kind of confusion in consequence, after a most brotherly and amicable discussion on the matter, Mr. James of Radnorshire preached from Rom. 14. 17. From which words he set forth with great lucidity 1. The nature of practical righteousness. 2. The nature of Gospel peace as the peace of the church, and as the experimental peace of the soul. 3. Concerning joy in the Holy Ghost, its preciousness to the soul, what things hinder it, the necessity of removing them and of praying for a fuller enjoyment of it, &c.

Some profitable intercourse took place between as many of the brethren as were present at 7 o'clock on Wednesday morning. The brethren the preachers met at 10 o'clock as usual, and a conversation was held with some of the brethren concerning their experience and as to how they got on with the ministry. Many mutual exhortations were exchanged in this meeting, that every one should be active in his day, should be humble, doctrinal, eager at all times and all places, and with all kinds of people, to put forth his energy in seeking to confer spiritual benefits on souls; further, the danger of one seeking his own glory rather than the glory of the Lord, and of trying to show

he entered Sept. 1808; ordained in 1814; settled at Hereford in 1817; at Swansea in 1821; caught a cold early in 1822, and travelled in France for his health, at intervals, until 1825; in May 1825, appointed classical tutor at Cheshunt; died Thursday, September 1, 1825, aged 33. (See *Evang. Reg.*, 1826-7, pp. 65-70.)

oneself to the people instead of showing them Christ, was pointed out.

The preachers and the deacons of the various churches met at 2 o'clock as usual, and after a short discussion about ordinary affairs, several lively and stirring exhortations were given that all should be active in their own places in trying to instil the knowledge of the Lord into men's minds, we were urged with much love to use every diligence with the sabbath school work in each place with which we are connected. Afterwards John Hughes preached from Jer. 8. 22, and Ebenezer Morris from Mark 16. 9. At 7 o'clock on Thursday morning John Jones, Caergwrle, preached from Rom. 8. 32.

The brethren met at half-past eight for the purpose of setting apart a certain number from among themselves to administer the ordinances of baptism and the Lord's Supper in the several churches belonging to the connexion, which task was accomplished with a full degree of unity and harmony, and there were evident signs that much of the heavenly dew was falling upon the souls of the people during the whole time. The meeting was commenced with the reading of the 3rd chapter of the first Epistle to Timothy, which was done by the reverend Mr. Williams, Lledrod, who also fervently prayed for the Lord's blessing on the work; then the reverend Mr. Charles of Bala asked the brethren set apart several questions concerning the following doctrines. Namely, of the Being of God—the holy scriptures—the Doctrine of the Trinity—the fall of man and his wretchedness under the fall—Predestination and Providence—the Nature of the law and its usefulness—the Person of the Mediator, his offices, and his Sacrifice—the Person of the Holy Ghost, and his operations on the souls of men—Of justification by faith—And the nature of the Gospel ordinances, &c. Proper and enlightened answers were given by the Brethren to these questions, to the great satisfaction of the connexion as represented by those present. The connexion declared their choice of the Brethren selected for the work for which they were set apart by a show of hands, then the brethren declared their acceptance of the call by testifying their obedience to the connexion's request. The reverend Mr. Williams, of Pantycelyn, followed with prayer for the Lord's blessing on the Brethren and the work, &c. This over, Mr. Frey the Jew preached in English from Isa. 53. 10 and Mr. Jones, of Edern, from Heb. 7. 27, 28, and Mr. Charles from Mat. 16. 26. There was preaching again in the afternoon, but it was inconvenient for me to remain. The audience was unusually

numerous and every part of the work visibly blessed. I am very wishful to hear from you. Peace be with you all, Amen. This from your most unworthy brother and obedient servant.

THOMAS JONES.

Hopkin Bevan of Glamorganshire is the one appointed to come to London next. He is one of the Brethren set apart to administer the ordinances. He says that it will not be convenient for him to come to London before the last Sunday in October, and he desires you will send to me as to whether that will be acceptable to you so that I may inform him. Direct to me Thos. Jones, Water Street, Carmarthen, S. Wales."

The Methodists were now provided with the needful instruments for the work of the immediate future, and Mr. Charles had manipulated the new machinery not only with consummate tact and grace, but with far more personal effort than he had ever thought necessary.

Mrs. Charles had consented to accompany him on this journey, and from Llandilo they went on to Carmarthen, where they spent a few days. Mr. Charles preached at Water Street Chapel on Sunday, August 11, and christened "John (born 20th July, 1811) son of Robert and Ann Smith, Tinplate Manufacturer," and "Griffith son of Griffith and Mary Harries (born 15 July, 1811)." In about a fortnight after this David Charles wrote to his brother, who had taken his "invalid partner" with him through parts of Pembrokeshire, from the Llandrindod Spa.

"LLANDRINDOD WELLS, *Aug.* 28, 1811.

DEAR BROTHER—I am here for a few days for the sake of the water, before I left home, I sent by the Aberystwyth Carr. 48 Bibles in Tea Chests directed for Cousin T—— C——;[1] perhaps one of the chests with 16 Bibles may be kept at Bala, and the other 2 chests with 16 Bibles in each, may be sent to serve two friends in different places without opening the chests and unpacking them. I could wish to get 34s: per Bible for them, but if they will not sell freely, for *that*, I must be content with 32s. each; Mr. Humphreys[2] and Evans[3] intend to sell no

[1] The eldest son of Mr. Charles—Thomas Rice Charles—spoken of as "cousin" after the manner of David Charles's children. The later reference "to the family next door" is to T. R. C.'s family.

[2] David Humphreys, son-in-law of Peter Williams, who had newly published (1811) a new edition of P. W.'s 4to Bible, in thirty-two parts, at 1s. each.

[3] John Evans, the printer of the Bible.

more under 40s. each. I have also put 30 Reams of Cream paper agreeable to your request. I have made the statement on the other side. I hope the purchase &c. will not be above your general price in obtaining such paper.

We shall be glad to hear of your safe arrival and that sister has borne the journey well. Mr. Frey has been at Carmarthen on his way to Glamorgan and was well attended, made a collection of [£]8 : 17.—he expects to take —— pounds to London, which I conceive will tell a good deal for the Welch.

I have some curiosity to know how you were treated by the Pem:shire Clergy. Did they assume a Clear countenance and let you pass quietly? or do they think it well to be angry unto death? and deal still in fire, brands, arrows, and death? if so they shall expend them I hope upon the empty Air: Answer them not a word, may be a good rule observed toward them, in this particular. One would hope that anything to excite animosity and divert the attention of the body from the great work of offering the gospel treasures to a round world and build up the Church in its most holy faith, may for a time at least lay in our way, or be introduced by the adversary of the Church among us, but absolute peace, even in the Church, is reserved for a state superior to the Millenium itself. I left my wife and children well this week, who would, if here, unite in kind love to sister and self

With, Dr. Brother, Yours, &c.

DAVID CHARLES.

N.B.—My affectionate regards to the family next door; I have made free to trouble Cousin about the Bibles. The carr^e of the Bibles will be paid here

30 Reams of large size paper @ 21/- [£]31 : 10.
Disc. and allowance towards carriage @ 18^d per Ream [£]2 : 5 £29 : 5."

The reference in this letter to the "Pem:shire Clergy" may be partially understood from what has been said already; since the matter will be made more clear in the next chapter, we simply mention here that four of the Pembrokeshire clergy ceased to show any sympathy for Methodism after the ordinations, three of whom are known to have done some itinerating previous to the new measure.

An advertisement of the Bibles mentioned appeared on the cover of *Trysorfa*, &c. for August 1811. The last page of that number was not put to press until August 30, so the letter, if

not the consignment, reached Bala in time for the printing of the cover. The Welsh of the advertisement may be thus turned into English: "A New Edition | of the | Family Bible | of the late | Rev. P. Williams | . R. Saunderson has a certain number of the above on sale, the price is £1 : 14 unbound, or £2 bound."[1]

[1] From the Cardiff Library copy.

## LVIII

## FUTILE THREATS OF STORM

(1811–1813)

BEFORE we pass on to matters arising out of this new move in Methodism, it may be well to cast just one glance behind. When stating some of our reasons for believing that Mr. Charles entered unwillingly upon the business of setting lay preachers apart for the full duties of the ministry, we purposely kept back one quotation which would seem to cut the ground from under our feet. It is to be found in the autobiography of Evan Griffiths, Meifod—one of the preachers ordained at Bala. Here it is, translated :—

"Conversing with the late Rev. Thomas Charles of Bala, several years before the first setting apart, he told me that he longed and mourned for that consummation in the Connexion, and that he hoped to see it without disruption or injury to the organizations of the Connexion. But that he was unable to see things ripe for it then, without either a disruption, or too great a leaning to independence; and for that reason that he preferred to appear as opposed to it, until he should see greater signs of ripeness for it. The conversation put a new breath into my spirit, to expect and to pray for this, but many a wave passed over us after that before the first setting apart; and when I heard that every County was asked to consent to the setting apart of some of the preachers, my mind was much rejoiced; but it never occurred to my mind that anyone would think of me for that end, until it was told me that I was one of those nominated for the work. I cannot describe my feelings as I viewed myself, and thought to what disrespect the ordinances had fallen. Baptism was looked upon as a civil rite by the common people—the children of professing christians were reared up outside the church—and to talk of sending me to such a task as that of raising the ordinances in the estimation

of the churches, and to minister in them! I felt my mind sinking to such disheartedness that I felt a desire to entirely decline the task, until I received a letter from the Rev. Thomas Charles, of Bala; in which he shewed me the work in the light of Him to whom it belonged—and that the poorest instruments were effectual in His hands for the greatest task. This was the means of encouraging my mind to decide to put myself at the service of the Connexion, with a fervent plea at the throne of grace that the will of the Lord might be done in me with regard to that matter, being certain, from experience, that the Lord could make a man what he was not, and give him every fitness for every whit of work to which He called men. I have never had any reason to think that the church has called me to do anything for the Lord without my having some signs of His satisfaction in it. Then I went, in accordance with the first selection that took place, in the year 1811, to be set apart, and afterwards to face the work with many fears: and, by the goodness of God, I have not been allowed, so far as I understand, to be a burden on the churches in this phase of the work; nor have I been left uncomforted, unsuccoured, or unsupported in this branch of the service of God's house. I can say that it is in administering the Lord's Supper I have most powerfully experienced the seal of the Spirit, and the assurance of hope, of any experience I have had in any means of grace. I have sometimes known that experience, 'having a desire to depart, and to be with Christ,'" &c.[1]

We have quoted at greater length than is called for by the point immediately before us, in order to give one good man's testimony of his reluctance to become one of the ordained ministers, and of the way God blessed him in his life of obedience to the Connexion's call. Whatever may have been the views of churchmen, or of Mr. Charles, the seal of the Lord is the great thing, and when that is given, men who speak disparagingly of the ordinations of Nonconformists may well be reminded of the advice of Gamaliel.

As to what Evan Griffiths says of Mr. Charles's longing and mourning for the step ultimately taken, while at the same time choosing to appear opposed to it, we confess to an embarrassment. Mr. Charles was emphatically no hypocrite, and there is nothing in the history of his life to justify the suggestion that he was a trimmer. At the same time, Evan Griffiths was an intelligent man, and a man of character quite irreproachable; and we can only suggest that, recalling a conversation years

[1] *Cofiant y Parch. E. Griffiths, Meifod* (by John Hughes), pp. 56-8.

after it had taken place, he may have forgotten the exact meaning of Mr. Charles's words. Because over against his testimony we have the letters of Thomas Jones, Denbigh, and Daniel Jones, Liverpool, both written at the very time the matter was in hottest dispute; and we have Thomas Jones's testimony in the *Cofiant*. Mr. Charles was certainly alive to the bias of men who, for all he then knew, might have split up the Connexion into fragments; and, as we have seen from the correspondence, the bias of one party was aggravated by the impetuosity of the other. Thomas Jones ought to have known Mr. Charles's real views; but if he did not, and if any man on earth did, that man was the Rev. Simon Lloyd, whose statement we have quoted in the previous chapter. He, however, has even more emphatically stated the case in a magazine edited by himself, as successor to Mr. Charles, in the spring of 1819.

"In the year 1811 were set apart as many preachers as were thought necessary in North and South Wales to administer the ordinances of Baptism and the Lord's Supper in the Calvinistic Methodist Connexion. This innovation was necessary for two reasons, at least; 1. Because of the increase of the members.—2. Because the ministers of the Established Church who had been accustomed to administer the ordinances to them, had become so few in number, that many Societies among them were without the ordinance of the Lord's Supper for months and years. This was a cause of complaint for a long time. But so great was Mr. C.'s reverence for the Established Church, though he had been in some sense driven out of it, that he was unwilling, for several years, to be the instrument of bringing about that change. But seeing the necessity for it increasing more and more, he was moved (after weighing the matter in his own mind, and seeking the Lord in prayer for direction) to draw up the arrangement carried out in the afore-mentioned year. The Lord supplied Mr. C. with much wisdom and discretion for the pre-arrangements, and in the rules which he drew up for this measure, which were afterwards printed. There were definite evidences of the presence and pleasure of the Lord in the preparatory meeting, and in the public setting apart at Bala, such as are but seldom seen."[1]

In the brief account of Mr. Charles's life, which Robert Saunderson sent (by request) to the late Bishop Short, of St. Asaph, we find this paragraph: "When the innovation commenced amongst the Methodists, about three years before Mr. Charles's death, for the appointing of lay preachers to

[1] *Y Drysorfa*, iii. p. 34.

administer the sacraments, it was a source of great grief and sorrow to him, and he told the writer that it had cost him many a sleepless night. His health certainly was affected by it. Perceiving however that the great bulk of the connexion was bent upon the innovation, and to carry their point, he, in order to prevent unhappy divisions amongst them at length yielded; and drew up some Rules for their approbation which were accepted by them; and in the month of June 1811 there were 8 of their preachers set apart to administer the ordinances."[1]

It would be foolish to make much capital of Mr. Saunderson's remarks about his injured health; there is no reference to his sufferings in his correspondence, and he was well enough to go to London for the month of May, and to attend Chester English Association at the close of that visit—all within a few weeks of the Bala Association. Even if he were in indifferent health, his bad leg, his close application to the *Geiriadur*, and his anxiety in his vigils over his paralytic "partner," would be a combination of causes sufficient to account for a threatened collapse. But the suggestion that he suffered in health at this time is not, as we have stated, to be found in his own letters; and pressure of work generally drew from him a reference to his health, when he had reason to apologise to a correspondent on account of delayed replies. Bishop Short was not translated to St. Asaph until 1846, and it was not until after 1852 that Saunderson wrote the brief outline from which we have quoted. Saunderson's memory—the imperfect memory of an old man, as other paragraphs of the outline prove—had to stretch back over forty-one years for reminiscences. This last remark, we know, cuts under the part of the outline which supports that for which we contend; but while Saunderson is supported by others in what he says of Mr. Charles's attitude towards the new move, he is supported by no one in his allegations regarding our subject's injured health.

Such is our argument without using any data specifically contradicting Saunderson's statement on this point. But we are not left to the mercy of mere inferences, however plausible. There was in London a young man named Thomas Pugh, who had married on May 29, 1787, one Mary Evans, of Llanrwst. Mr. Charles became very friendly with the young couple, and christened one of their children (four of whom died in London) in 1792.[2] Having the cause of Christ in North

[1] *Y Goleuad*, June 22, 1878, p. 11.

[2] The families of Mr. Charles and Mr. Pugh are now jointly represented by the children of the Rev. and Mrs. D. Treborth Jones, of Cardiff.

Wales much at heart, and finding Dolgelley lacking in men of tact and weight of character, Mr. Charles persuaded Mr. and Mrs. Pugh to settle at Dolgelley, and they removed thither towards the end of 1795. The result was just what Mr. Charles had expected—the cause flourished under Mr. Pugh's fostering care. Mrs. Pugh died in the year 1806, in the forty-sixth year of her age, and was interred on May 28. Mr. Pugh married the second time, and this wife proved an admirable helpmeet, one fully in sympathy with his highest aspirations. She was one of the few to whom Mrs. Charles, during her period of enfeeblement, took a particular fancy; and when Mr. Charles went to attend the London May meetings and to supply Spa Fields, he left his "invalid partner" at Bala, in charge of Miss Mary Foulks and Mrs. Pugh, whose husband had business also in the Metropolis. Writing to his wife one day, early in May, Mr. Pugh says:—

"DEAR GWEN—I saw Mr. Charles last Wednesday [May 1st], at the great meeting of the Bibles [Society], but there was no opportunity for conversing much with each other. I expect to have but little to do with this world next week, and to have leisure to listen to the sermons at the missionary Society. Remember me kindly to Mrs. Charles, and to Peggy, and the family next door.

I am, &c.

THOMAS PUGH."

On May 10—not September 10, as in *Y Goleuad*, August 6, 1887, and Owen's work on West Merionethshire Methodism (i. p. 375)—Mr. Pugh writes:—

"DEAR WIFE—We are having a very delightful Association; there is abundant room here for parting with money in [the interest of] the most glorious causes that ever existed on the face of the earth, viz. the glory of our Lord, and the salvation of men's souls in all parts of the earth. I believe that my heart never was half open enough in contributing towards the cause of the Son of God. . . . I see Mr. Charles every day, but there is no opportunity for conversing much with him. He is well and in good spirits, and also joyful, I should imagine, and so one sees everybody here who loves the prosperity of the gospel of Christ. I do not know when I will be coming home, perhaps the end of week after next. Remember me kindly to Mrs. Charles.

I am, in haste,

THOS. PUGH."

Mention is made of Mr. Charles's health in another letter from Mr. Pugh to his wife, from which we take some extracts.

"LONDON, *May* 15th, 1811.

DEAR GWEN—I do not know that there is any great necessity for my being home, especially since you are staying at Bala, nor any necessity either for Mr. Charles to go home. . . . I saw Mr. Charles yesterday, in a church, looking well, but I could not get an opportunity to speak to him. He is to preach at the Welsh chapel next Sunday. I went to look for him last Sunday at Spa Fields. He enjoys good spirits and strength.[1] . . . Remember me kindly to Mrs. Charles.

I am, &c.

THOMAS PUGH."[2]

"Thomas Pugh . . . departed this life the 1st day of January, 1812, in the 46th Year of his Age," says his tombstone, and Mr. Charles was, no doubt, the author of the inscription, because he has added, "An old disciple with whom we lodged," to record his unbounded grace of hospitality. His remains rest in the Dolgelley churchyard.

Need we say more about the fiction of Mr. Charles's impaired health in 1811, since the foregoing letters were written by Thomas Pugh only a few weeks before the ordination?

We hold no brief for Mr. Charles's consistency; we would probably lose the case if we did. We much prefer confessing that he was not consistent, finding infinite satisfaction in the thought that he changed in order to be frank and loyal to every truth as it became apparent to him. We believe that he allowed his theories to be scattered to the four winds of heaven by such solid and great facts as clashed with them. He opposed, from conviction, the movement making for ordination; nevertheless, he gave his best services to bring that movement to a successful issue. He had great reverence for the Established Church, yet his labours, especially in organising, did more than those of any other man to bring about the final severance of the semblance of a link which connected it with Methodism. Not that we think this was done by the ordination itself; we are thinking of the whole trend of his labours and organisations.

With regard to the ordination, we accept (without reserve) the statement of Simon Lloyd that he held out until necessity —ever-increasing necessity — moved him (1) to think, (2) to pray, and (3) to act. He was not thoroughly convinced, prob-

[1] "Y mae efe mewn llawn ysbryd a nerth."
[2] *Y Goleuad*, August 6, 1887.

ably, until the whole business was through. In the distance, in a mist, a clear-sighted man may take a lamb for a wolf; coming close up to it, he finds that what he had taken for a terror and a danger to life, is not only innocent but a wholesome creature provided by God to allay the hunger of his family. It was so with Mr. Charles; just as he had paused, consulted friends, and prayed before leaving the Establishment in 1784, fearing the wolf of unbelief and want of reliance on God, and he had found, after covering the distance and penetrating the mist, that he had come across a lamb; so with the ordination movement—the wolf of irreverence and presumption, which he thought he clearly saw before him, ready to tear him and his spiritual family to pieces with disrupting teeth, proved to be a lamb provided by God, both for a sacrifice and a hunger-allaying meal. The hungry family saw no wolf—hunger has a keener scent than reason, even though it be a pious reason; and he himself was more convinced by the eating than by the slaying.

We confess to a great admiration for Mr. Charles's conduct in this matter. He had made certain vows at his ordination in Oxford; some of them he had been prevented from keeping in the letter by the action of men who ought to have made obedience easy for him; to the rest of them he remained true even in the letter. But he found that the practical application of those vows brought new interpretations, and the theories which he had once thought inseparable from them had to yield before the force of continually unfolding facts. He never moved, but was moved; and his convictions changed because he followed the light of each day as it came. A fool can be consistent, it needs a man to be loyal to truth.

Perhaps Methodist historians are more responsible than anybody for the notion which has prevailed in Wales concerning Mr. Charles—that he was a great originator, and a man of invention; and we cannot blame other men, who have not deeply studied his personality, for taking the notion a step further, and calling him an innovator. He certainly was nothing of the kind. He never broke fresh ground of his own desire for things new; but he was quick to observe the sod upturned by another, had a genius for correctly estimating the prospects of a soil, and as great a genius for taking pains to make it yield its utmost. With reference to the ordination question, that was virgin soil, which some wanted to remain fallow, and others wished to plough; some even began to turn the sod, but, lest they should only rip up its surface and make it impossible to hope for a harvest, he took the plough with a trembling hand,

and furrowed the field with deep and even ridges, meet for an honest expectation of a crop for God's garner. It was only as he went on ploughing that he found the field was less rocky than he had feared it to be; it was only when the blades began to grow that he realised how sinful it would have been to have left it fallow.

The Rev. Edward Morgan has set up a fashion of writing about this step of ordaining lay preachers as the final separation of the Methodists from the Establishment. "The Methodists had hitherto been considered a part of the Established Church,"[1] says he; and writers, sane enough in some matters, have swallowed this unhistorical statement as if it were from Holy Writ itself, and have dilated upon it as the awful "schism," by creating which Mr. Charles—but for an invented death-bed repentance—had forfeited all hope of eternal happiness.

The truth is that the ordination made no difference whatever in that matter—whatever about Mr. Charles's point of view. Such connection as existed between the Methodists and the Establishment was precarious, if not absurd, from the outset. The Methodist fathers ignored the discipline of the Bishops from the first; and the Bishops and the clergy retaliated handsomely by persecutions, inhibitions, and the withholding of preferments. The Methodists organised Churches, Presbyteries, Associations, Charity Schools, Sunday Schools, not only without consulting any of the authorities of the Establishment, but in defiance of them. They were persecuted as holders of Conventicles, and they sought the protection of the Toleration Act. The pamphleteering campaign of the end of the eighteenth century and the beginning of the nineteenth was meant to move Church and State to put an end to Methodism in Wales; but it made the Methodists all the more determined to continue in their course, if for no higher purpose than to kill malice by preaching and living the love of God. Then again, the more enlightened and spiritual the Methodists became, the more numerous grew the people who preferred going without the sacraments altogether to attending services conducted by carnal, and frequently immoral, clergy.

On the other hand, there was a strong section whose respect for law on the one side, and whose sympathy with aggressive evangelical religion on the other, made them cling to both Establishment and Methodism. It was Mr. Charles's policy to keep as close to the Establishment as the great end of saving souls permitted, and to leave no position until driven from it.

[1] *Memoir*, p. 357.

As a preamble to the *Rules* of the private Societies (1800) Mr. Charles wrote: "We do not designedly dissent or look upon ourselves as dissenters from the Established Church. In doctrine we exactly agree with the articles of the Church of England; and preach no other doctrines but what are contained and fully and clearly expressed in them. We highly approve of her excellent and most evangelical liturgy. In general the people in connection with us baptize their children in the Church, and many of them frequently receive the Sacrament of the Lord's Supper there. Our meetings also are seldom held in church hours, but in union with the Church, we desire the full enjoyment of those privileges, which the laws and happy constitution of our favoured country amply afford us, of having liberty without restraint, to use every scriptural means to spread the knowledge of the gospel of Christ among poor, ignorant and perishing sinners. Whatever appears in our proceedings as in any degree tending towards a separation from the Established Church, takes place from *necessity* and not from *choice*. Making a sect or forming a party is not the object we are aiming at—God forbid! but we think it our bounden duty and high privilege in the diligent use of all lawful means, to edify one another and to promote the knowledge of Divine truths and the power of practical godliness amongst all. The Methodists have taken refuge under the protection of the Toleration Act from necessity—they wish to cleave to the Established Church, and by no means desire to consider themselves as a separate body."

It will be seen from our quotation that only two links formed the connection to which Mr. Charles lays claim, viz.—(1) that of identity of doctrine and approval of the liturgy, and (2) that of taking children for baptism to the clergy, and partaking of the Lord's Supper in the church; in the case of the Lord's Supper, Mr. Charles only speaks of "many of them" (the Methodists). The Wesleyans made the same points their claim to connection; yet, the Wesleyans were Arminians and the Welsh Methodists were Calvinists, and the distinction continues. The majority of the Congregational churches could have claimed connection by virtue of link (1), and every parishioner can lay claim to link (2). We are tempted to quote here the words of a reviewer, at the close of an article on a pamphlet entitled *A Vindication of the People called Methodists*, by Joseph Benson, the well-known Wesleyan preacher: "As we cannot enlarge on this subject, we must refrain from taking notice of various other particulars in this letter: only adding our hopes that the *Toleration Act* will not be inconsiderately violated

under a notion of protecting the Church; and that the people calling themselves Methodists will abate in their professions of zeal for an Establishment, with the government of which their religious habits are at variance."[1]

The Methodist ordination made no difference whatever in the doctrines preached from Methodist pulpits—the Welsh Methodists hold the doctrines of the *Westminster Confession* (as Calvinistically construed) up to this day. The eleventh rule in the ordination scheme drawn up by Mr. Charles definitely states, "That all shall be at liberty, AS AT PRESENT, to attend the established church in order to receive the ordinances, if they so prefer." He also lays down the law that the preachers ordained were to assist the clergy, and not to precede them or to be on an equality with them. What link, we ask, in the shadowy connection which existed between the Establishment and the Methodists before the ordination, was broken by that movement? We are dealing with the matter as a question of history, and not as a matter of partisanship. In some of the old Welsh Magazines the Methodists are taunted by Baptists and Congregationalists with coquetting with the Establishment many years after the ordination.

To write, therefore, of the ordination of 1811 as a schism different from any previous estrangement of the Methodists from the Establishment is not to write history. If the Established Church authorities repudiated Methodism afterwards, they had done so before with even coarser expressions and greater scorn. The argument from the withdrawal of several of the clergy, because of the ordination, in proof of a great schism, is neither fair nor safe; all the unbeneficed clergy, and some who were actually employed in the Establishment, remained with the Methodists. It is not a case of what the opponents of ordination did, but what principle in the so-called union of the Establishment and the Methodists was violated; we have seen what two links existed in 1801, and the two were unbroken after 1811. The Methodists broke the last real link when they began (in 1795) to register their chapels as dissenting meeting-houses.

The ordination, however, gave the Welsh bishops a far better idea of the strength and energy of Methodism; it woke them up to a realisation of the rate at which it was spreading among the people. It compelled them to think of it, not as something to be boycotted and ostracised, but as a force to be reckoned with; and of the Methodist preachers as men with whom they would have to enter the lists with all seriousness, unless they were

[1] *Monthly Review*, vol. xxxiv. (1801), p. 91. See also vol. ii. 343, line 6 from bottom.

prepared to see the moral and spiritual franchise of the general public transferred to them. The Methodists had been treated as a set of wild fanatics for too long a period; they had now to be taken seriously as a sane people, with a wholesome enthusiasm for souls, and a great capacity for organising.

Dr. William Cleaver, Principal of Lincoln College from 1785 to 1809, had ruled the Diocese of Chester (1787-99) and that of Bangor (1800-1806) from Oxford, where he "almost constantly resided"; and the same is true of his rule of St. Asaph from 1806, when he was translated, to 1810, when he began to give his close personal attention to his episcopal responsibilities. He had hardly gathered the reins of personal executive when the alert watch-dogs of his Diocese gave intelligence of the Methodists' decision to ordain lay preachers, in order to cope with their growing membership. Dr. Cleaver was an agreeable contrast to his harsh predecessor (Dr. Horsley), and was far more wise in his generation. He encouraged his clergy in well-doing; selected with care the men whom he patronised; encouraged and enforced, where necessary, the erection of parsonage-houses, in order to drive absentees into residence within the parishes to which they had been instituted. He was benevolent to the aged and indigent clergy, and was glad of an opportunity of befriending friendless young men.[1] But he had no love for the Methodists; the pamphleteers of 1801 to 1803 were all ministers of his Diocese (Bangor), and they must have known his mind, because one of them was a favourite of his—the Rev. Peter Williams, D.D., whom he made Archdeacon of Merioneth in 1802. Better knowledge of them had come to him since then, but his asperity was only slightly softened by that knowledge, and he felt that something had to be done in order to check the swelling tide of Methodism.

To that task Dr. Cleaver applied himself, and we have at last the wholesome luxury of seeing a Methodist-hating Bishop acting like a statesman. He determined to accept candidates for holy orders from among the people, and thus enrich his Diocese with men whose credentials should be good character and love of the ministry rather than social and university advantages. Hitherto the candidates had all been university men; three months after the Bala decision, *i.e.* on September 23, 1810, Dr. Cleaver ordained deacon his first non-graduate, or "literate," in the person of one Thomas Richard. At the General Ordination of July 28, 1811, three more were given the orders of deacon—John Lloyd, John Owen, and Lewis Hughes, and

[1] See *Gent. Mag.*, 1815 (June), i. p. 563.

Thomas Richard was ordained priest. On December 22, 1811, at a Public Ordination, a candidate from Ystrad Meurig School, named Morgan Lloyd, was made a deacon; then on July 19, 1812, one Richard Morgan was admitted to the deaconate, and the four deacons of 1811 were made priests. On September 18, 1813, David Jones and John Jones received the orders of deacon, and Richard Morgan that of priest. These men were all literates; their admission was now a policy, and their number preponderates over that of the graduates. The Bishop's action may be described quite unpatronisingly, as a piece of Christian sagacity; the Diocese called for the innovation, and the Bishop had every reason to be proud of his mode of meeting a pressing necessity.

That this innovation was due to the Methodist innovation we firmly believe; and our belief is strengthened by the Bishop's grant of another concession to his evangelical clergy—they were by him allowed to hold meetings for the deepening and developing of personal religion, after the time-honoured practice of the Methodists, without being in any danger of being branded with opprobrious names. "Imitation is the sincerest form of flattery," says the proverb; and let those who dwell with solemn awe and supercilious dogmatism upon the mythical schism of 1811, reflect on the magnificent compliment which Dr. Cleaver paid to the insight and courage of the men whose action they deplore and condemn. Let them also read, mark, learn, and inwardly digest these two letters, written by an evangelical clergyman, after the death of Dr. Cleaver—written, we are convinced, by the very man who kept the Bishop informed of every significant move of the Methodists.

"TREMEIRCHION, *May* 27/15.

DEAR SIR—I beg to submit to you the propriety of inserting the above Paragraph respecting the Bishop in the Morning Post. Tho he and myself had frequently great collisions, yet there were many points in his character which I could not but admire. Whatsoever trait may be discovered in a Bishop deserving of the imitation of his Brethren I think ought to be noticed. The Bishop deserves praise for confining his Preferments to Welshmen and in departing from the practice of his Predecessors in conferring them, very often, on English[mn.] not acquainted with the language of the Country. We owe the Bishop the introduction into this Diocese [of] some pious young men non-graduates. Want of time compels me to abstain from further observations. With my wonted regards, I remain, dear Sir

Yours sincerely

JOHN ROBERTS."

We looked for, but did not find, the forwarded paragraph in the files of the *Morning Post.* This is the other letter.

"*June* 1/15.

[DEAR SIR]—I am sorry that more has not been done for your Society in Wales, but unless the new Bishop should prove hostile to it, I have to hope that the good wishes of its friends in Wales will be better realized by their contributions hereafter. Its friends among the Clergy are confined to the few young men introduced into the Diocese by the late Bishop Cleaver, which was occasioned by his admission of non-graduates for Holy Orders. And we are all now tolerated in the full enjoyment of private means that we may establish—experience Meetings—Prayer and Expounding Meetings, &c. And we trust there is some stir among the dry bones.

Wishing you the blessing that brings comfort and success, I remain

dear Sir, yours sincerely

JOHN ROBERTS."[1]

The Rev. John Roberts was quite up-to-date in his knowledge of Methodist movements, and was an ideal watch-dog; he was also in frequent correspondence with the Bishop on other matters at the very time the Methodists decided for ordination, and may have expected the Rev. Josiah Pratt to read something to his correspondent's credit between the lines of his eulogy to the Bishop. The Rev. John Lloyd—one of the literates—ordained deacon in 1811, and priest in 1812, was Mr. Roberts's own curate; and it reflects great credit on the Methodists that the only clergy in the Diocese of St. Asaph who sympathised with the glorious aims of the evangelical C.M.S. were the men admitted to Holy Orders in order to do that work within the Establishment which their ministers did outside it. Mr. Roberts himself was the exception.

The skill with which Mr. Charles had navigated the ship Methodism through the straits of the ordination, without dashing it against the Scylla of clerical opposition, or allowing it to be drawn under by the Charybdis of impetuous advocacy, astonished everybody; but some of the more hostile tribes, as they watched its full sails and placid course from the shore, had almost a savage desire to see it swamped in the open sea—to find that God was only delaying the punishment of the unconsecrated captain. People began to prophesy, "The Lord in his dis-

[1] These letters were sent to the Rev. Josiah Pratt, Secretary of the C.M.S.

pleasure *will blow upon them—Mark my words*";[1] and a sad accident took place which flashed through the country the rumour that the fulfilment had not been delayed. Of the paragraphs which appeared about this time in contemporary publications this is the fullest:—

"AWFUL CATASTROPHY.—The Welsh Calvinistic Association was held at Pontypool, Monmouthshire, on Wednesday and Thursday, the 23rd and 24th ult. [October]. Many people were present, and several Ministers were engaged; but the friends who were there from Bristol experienced an awful visitation of Providence on their return home: having arrived at Newport, intending to go by the coach, they found a vessel was to sail for Bristol the next day, and agreed to go altogether in it; they sailed about twelve o'clock on the Friday, but awful to relate, through the ignorance of the Captain, not knowing the coast, the vessel was lost, and all met a watery grave, near the Spit. There were nine passengers on board, and three sailors, who all perished. The small boat with one man dead in it, was found near St. Brides on Sunday night. For the satisfaction of our religious friends in Wales, we insert the names of those of the Association, who suffered, viz. Mr. and Mrs. Morgan, who kept the Welsh Chapel, in Bristol; Mr. Griffith, Stubb's Court; and Mary Matthias, from near Swansea. There was no preacher lost, as has been erroneously stated. It is singular that the last sermon they heard at Newport on Thursday evening, was by Mr. Charles, of Carmarthen, from Philippians i. 21, 'For me to live is Christ, and to die is gain.' They were all pious and deserving characters, and have left families and a large circle of friends to lament their loss."[2]

It was thought that the Rev. Hopkin Bevan had joined the channel passengers on his way to Bristol, and had gone down. Being one of those ordained at Llandilo in the previous August, the prophets accepted the catastrophe as a fulfilment of their forecasts. The reassurances of the newspapers, however, soon destroyed their short-lived prestige as foretellers of evil. Mr. Bevan has left us his reminiscences of the dread event, and tells us how it was that he did not suffer the fate of the unfortunate passengers.

"At the Association at Llandilo fawr, August 7th and 8th, 1811, when the ordination was over, I was appointed to go to

[1] *The Welsh Looking Glass*, by Thomas Jones, Creaton, p. 17. See p. 307.

[2] *The Cambrian*, Saturday, November 2, 1811. See also *The Chester Courant*, November 5; *The Shrewsbury Chronicle*, November 8; and *Gent. Mag.*, 1811, ii. p. 475.

London for a season at the end of that year; and an Association was to be held at Pontypool, Monmouthshire, on the 23rd and 24th of October, 1811. I went to that Association on my way to London. I had a remarkable and a special deliverance through the Providence of the Lord on that occasion. I was to be at Bristol the following Sunday, and many of the Bristol people had come to the Association at Pontypool, and they were returning Thursday evening from the Association to Newport on usk to hear sermons there, intending to go to Bristol on the following day. I was to have gone with them; but James Baker of Morfa had it on his mind to lend me his horse, on which I had come to the Association from his house, so that I might go with Mr. Isaac Bevan to the Bowdens, and then [proceed] on the day following with the Mail Coach, and be in Bristol early on Friday. The others went from Newport at midday by a vessel, thinking to come to Bristol, but some said that the Captain was drunk, and tried to make for the Channel sooner than he ought, and the vessel immediately ran into the sand-banks; and that night the second tide came in with a storm, the vessel became a wreck, and all were lost; the Passengers and the sailors were thirteen souls in all, if not more, with the children. We in Bristol never heard about them until the following Tuesday, being considerably surprised, and on the look-out for them day and night. On the Tuesday, I received a letter from Brother Mr. John Rees of Newport, stating that they had sailed out of Newport at midday, Friday, and that if they had not reached Bristol, very likely all had been lost; that the boat which belonged to the vessel had been washed up by the tide, and that one of the sailors was in it, dead. It was a strange deliverance which kept me from being with them; Mr. John Rees was to have come with them, only that I was staying in Bristol over that Sunday. Mr. John Rees came to Bristol to aid in arranging things belonging to their families in the face of the great change wrought by this strange event, and I was thereby set free to continue my journey to London; and as it fortunately happened, two letters of mine had reached my home for my wife and children, before this sad news reached their ears; but a rumour had spread through the districts that I had been drowned with the rest."[1]

By such wonderful providences were the Revs. Hopkin Bevan and John Rees—both ordained at Llandilo—spared to continue the work which the Lord had set them to do.

The Rev. Thomas Jones, Creaton, visited North Wales shortly

[1] *Bywyd y Parch. H. Bevan*, pp. 17, 18.

after the first ordinations, took in what he thought to be the situation, and went back to Northamptonshire full of anger. He sat down and made what he esteemed to be a mighty bellows, which would create such a storm as would compel his quondam friend, the captain, to pull in all his sails, and fire his rockets of distress—or sink. The bellows he turned out in the form of a pamphlet of 48 pages, entitled, *The Welsh Looking Glass: or Thoughts on the State of Religion in North Wales.* "By a person who travelled through that Country at the close of the year 1811." His remarks are arranged under four heads, and we cannot do better than give here an analysis of the extraordinary performance, which is as wide of the mark as it is inconsistent with itself.

I. *On the Manner of Some Preachers.* Though a resident of England for thirty years, his attachment to his native land was still as true as ever. When recently in Wales he determined to find out the real state of religion in the country, making the Scriptures his infallible standard of truth. He found five parties —the Established Church and four sects—full of self-confidence, all justifying themselves and condemning others; so he consulted none of the separate parties, but attended their services and judged their doctrines for himself. Some of the preaching was excellent in doctrine, and in style and manner worthy of "men of more liberal education"; other discourses were marred by a good "deal of noise and nonsense"; the lungs were out of proportion with the knowledge imparted and the thoughts conveyed. He gives three lines in praise of the good and a page to lecturing the bad preachers.

II. *On Schism.* Too many were "quite inattentive to the sin of schism"; those who took "the lead in dividing the church of God" even thought favourably of it. They preached the doctrines, but destroyed the spirit, of Jesus; "with men filled with a conceit of their own excellence and usefulness, arguments would not avail, and the Scripture must give way." Those who caused divisions even pleaded that men divide and yet continue to love each other as before; "such pretences are the cant of hypocrisy, the senseless plea of men who know but little of human nature." "The sword that wounds has no healing property." Men did not attempt to justify their separation from the Established Church because the Church was unchristian, or because the act was scriptural, but on "the common plea" of "expediency." "The first Methodists had no idea of separation"; their successors had "grown wiser than their forefathers." It was pleaded that the Church of England had separated from

REV. THOMAS JONES, CREATON

REV. JOHN ELIAS

the Church of Rome; that was not true—it had only separated from the latter's "abominations." If the Methodists agreed with the Church of England in all matters "*essential* to salvation," was it wise to destroy a union on account of a trivial difference? Not a few were tired of the "scriptural liturgy"; "woe to the declining Church which hath no Gospel liturgy!" The author, it is true, knew "a careless indolent Priest" who "delivered his short dry lecture to the empty seats. Here lies the latent root of Schism, in priestly negligence." Grace cements, sin separates. "Weigh this, and draw your conclusions respecting what passes before you in the Church of God. Injurious as I conceive the sin of Schism to be, it is not probable that I should have penned one line on the subject, had it not been for a something, lately introduced amongst the Welsh Calvinistic Methodists, called ORDINATION. While I reflected on this deformed child of pride, this most presumptuous innovation, my attention was turned to divisions as the source whence this monster sprang."

III. *On Spurious Ordination.* "Let us look at this newly-invented ordination, though it must be done with reluctance and disgust. . . . There was not one present, who had ever received ordination in any form himself."[1] A company of men and women came together, and the preachers appealed to them to be made priests; the people declared John, Richard, and William to be qualified ministers. The reputation attained by the preachers had "nourished in them a restless pride which incited them . . . to aspire after the priesthood." The gratification and delight were to be only for a time, "for the Lord in his sore displeasure *will blow upon them.—Mark my words.*" "The Priesthood is an *ordinance of God.* . . . Moses was a layman, and no objection can lie against laymen still to ordain their Ministers," but the credentials of Moses are essential, and without the authority given to him ordination is a pollution of the Church—it is a bastard ordination. Two things absolutely necessary to a true ordination are (1) qualification for office, as described in the Epistles to Timothy and Titus, and (2) appointment to office, by "scriptural ordination"—*i.e.* episcopal—"*Christ's appointed way.*" What grounds had the Methodists for their proceedings? Qualifications? As well might every competent soldier claim generalship. That they were "*moved by the Holy Ghost*"? To none could it be more readily conceded; but the plea was invalid; men so moved never take

[1] Mr. Jones may have heard of the original intentions of Mr. Charles to leave the actual ceremony to three laymen. This chapter is a perfect travesty of what actually took place.

the wrong course to obtain their designs. "That the pastoral office is a *common property*"? "The sin for which Korah and his companions suffered." "They suffered soon, and you shall not always escape." Was the chief stress "laid on the *voice of the people*"? No doubt; but that was "the least tenable"—it was "quite preposterous." "Spurious ordination is no trifle"; the venerable Daniel Rowland used his authority with promptness against it; did "a Clergyman of respectability" [Mr. Charles], who for a time resisted the "alarming innovation," yield in order to prevent division? then schism is a sin, after all, but dividing the Methodists a more serious evil than severing that whole body from the Established Church! This is like taking the poison of the Turk to avoid the dagger of the Pole. To plead "the *power of the church*" "has been an old trick of Satan."

"The Welsh Methodists were once the chief ornament of their country; the salt that kept it from putrefaction. Their meridian is gone . . . the period is not far remote when the spirit and power of religion will once more return into the bosom of the long decayed Established Church, from whence it sprang. . . . While the Methodists were little in their own eyes they were honourable; but of late years they have assumed a consequence which will bring them down. . . . Whether they hear or no, should the Welsh Methodists continue to ordain their own ministers, or to receive the sacrament of the Lord's Supper at the hands of laymen, they will seal their own death warrant."

The fourth chapter is almost a complete answer to the first three—it whips the clergy, and deals out candy to the Methodists.

IV. *On Clerical Misconduct.* "How then came it to pass that the country has been" divided into sects? More than by any other cause, by "the spiritual blindness, the criminal inattention, and the vicious habits of many of the authorized pastors," who "could perhaps read Greek, but they knew not the Lord." When the Lord "raised up a few faithful priests," "all the churches were shut against them, and most of them were dismissed from their own." This was done "to save the church"; but "what church?" Why, that which was asleep "in carnal security." To the aid of the awakened priests came lay preachers—slovenly husbandmen, sowing unwinnowed grain; but the corn produced fruit, while the chaff perished. While the soldiers of the Established Church slept in an invaded country, untrained peasants took up their unused

swords and fought their battles; then the soldiers demanded their arms to be restored, but the peasants claimed them as their own. That was the position "between the Clergy and the Methodists," in 1811, "in Wales." The clergy charged the Methodists with doing mischief, and of doing no good; but who "moralized the land," taught Sabbath observance and family worship, taught children "the principles of Christianity," put down "heathenish customs," made profligates decent, and distributed religious publications through the country? "The Methodists," whose doctrines "learned priests and prelates" represent as "hostile to morals." The Methodists, however, did "mischief by their separation from the establishment" . . . and "their daring encroachments on divine institutions"; "here lies their great guilt," not in that they proclaimed the Gospel "when the priests were unfaithful," but that they had ceased to submit to the regularly ordained!

"We need not wonder to find so little of vital godliness in the establishment in Wales, when we recollect how the pious Ministers whom God raised up from time to time were treated." "The people gained over every serious Clergyman" to the Methodists; "in the few instances where they failed, the Bishops and the Clergy took care to drive" them to them. The Church was robbed of the services of Charles, and Simon Lloyd was too dangerous a man to be endured. There was as much wisdom in this as if our Government drove "every brave officer" to serve in the French lines. The clergy in the enjoyment of "rich preferments" "drink good old Port, and cry aloud, '*Our most excellent Church!*'" and are eloquently painting infidelity and Methodism in order to win back the people! They invented "a brace of the most incomparable *Pistols*," in the form of pamphlets, but the wolves are still yelling "on the mountains of Cambria." "The Methodists have gained the country . . . by their unwearied and close attention to the *education* of every rising generation of the poor," "have greatly benefited their country by *religious publications*," and their "*close union*" is "one grand means by which they have made such progress in the Principality." "I might add, that numbers have been formerly won over to these people, by beholding the holiness of their lives, and their godly conversation in Christ. While they preached the finished salvation of Jesus by grace, they practised good works." But "something even in North Wales appears like the glimmering dawn of day" for the Established Church, which will "cause wanderers 'to return and come with singing unto our Zion,'" but "there must

necessarily be a radical change wrought first in the priests themselves"—"they must become new men."

Thus far the analysis. Mr. Jones had no delusions as to the reception his pamphlet would receive; he anticipated that the priests would rejoice in what he said against their enemies, and the enemies in what he said against the priests—"the Priests will send it to the Sectaries, and the Sectaries will send it back to the Priests."

We only know of one reply. The Methodists must have considered it more of a compliment than anything else, and to have replied to it would have only betrayed their want of humour. A dog never resents being hit with a bone. But one sturdy dissenter thought fit to print some *Remarks on a Pamphlet, entitled "The Welsh Looking Glass,"* but he was wisely brief—only devoting sixteen pages to the task. That dissenter was the Rev. John Roberts, of Llanbrynmair—a Congregational minister of grit and great power, and the father of sons as sturdy in the cause of Christ as ever he was permitted to be.

Mr. Jones had said that if a man entered the ministry (1) without the necessary qualifications, or in possession of the qualifications (2) without episcopal ordination, he was a thief and a robber. Mr. Roberts replied, "at your bar all the dissenting Ministers, of every denomination, in the kingdom" are condemned "at once for thieves and robbers." "But you say, that those who are not every way qualified for the office, though ordained regularly, 'are no priests of God.'" "Are you sure all the English Bishops are duly qualified for the sacred office? Were those Bishops and Clergy, whom you represent as driving pious ministers out of the church, duly qualified for the sacred office? If not, according to your own rule, they were 'no priests of God,' but 'thieves and robbers'; and, Sir, are such *thieves* and *robbers*, fit to ordain others?" Then he attacks Mr. Jones's idea of apostolic succession.

Mr. Roberts next deals with Mr. Jones's statement that the Church of England had not separated from the Church of Rome, but only from her abominations. Therefore, the two churches were one, only one branch was more pure than the other. "Does it become a true son of the Church, thus to calumniate his venerable mother?" Then he names some works in which Mr. Jones might get the explanation he desired of the position assumed by dissenting denominations as branches of the true church. "You say (page 14) 'Let those, who depart from it' (the Church of England) 'devise a plan more pleasing to God than his own.' Here you assumingly speak of the Church of

England, as being formed on *God's own plan.* But Dr. B[uchanan]"—[a churchman imperfectly quoted by Mr. Jones] —"says, '*Christ left no form.*'" "There are many thousands who are not members of the Church of England, and yet [are] members of the general Church of Christ . . . there may be many, who are members of the Church of England, and yet are *not* members of the general Church of Christ."

Mr. Jones had charged the "four branches of Dissenters in North Wales" with bitter mutual hostility. "You call them *sect-makers*, say, 'they wander from fold to fold, and steal from each other all they can obtain: on these occasions, one glories in the prey he has taken, while the other is filled with spleen and determined on revenge.' Sir, I am greatly surprised, and much grieved, that you have been guilty of publishing to the world, such foul and groundless calumnies.[1] I have lived in North Wales all my life, and have been in the ministry more than twenty years. During that time I have heard some hundreds of sermons by Independent ministers. . . . I do not recollect to have heard a single reflection on any other body of professing Christians." "I seldom had opportunities of hearing Baptist, and Arminian Methodist ministers; but I have had frequent opportunities of hearing Calvinistic Methodist ministers, and their sermons, in general, seemed to me, to breathe the genuine spirit of the gospel of peace, which is, certainly, a spirit of love and good will, to all mankind." Then Mr. Roberts gives instances of the Calvinistic Methodists and the Independents worshipping together during renovations at Bala and Llanuwchllyn, and of borrowing each other's chapels on special occasions in different places. Then dealing with Mr. Jones's displeasure at the late ordinations, he says, "there are not many individuals in North Wales, so little acquainted with the respectability of the

[1] In justice to Mr. Jones, we may say that more than twelve months before he began to write his pamphlet, Mr. Charles had complained of hindrances to co-operation in the setting up of Auxiliary Bible Societies, in the following terms: "The several religious sects in our country are rather far removed from each other; they ought to unite in this task, after the plan of the English, where they can meet together and join hands, in spite of their varying opinions about other matters. Perhaps a general meeting in the different districts in this province, for this purpose, will draw them nearer, make them more kindly disposed towards each other, and weaken the sectarian spirit which disfigures Christianity, and makes endeavours to spread everywhere the gospel less successful, because each sect opposes the efforts of every other, in order to increase and strengthen its own. This is unseemly and unprofitable; and it would be well to see a better spirit prevailing among all." (*Y Drysorfa*, ii. pp. 186, 187.) Where Mr. Jones is unfair is in making the charge against the Nonconformists, and exempting the clergy, whom Mr. Charles charged with something worse than rivalry.

Calvinistic Methodists, as to believe the account you have given of these ordinations, to be true and just. . . . I am inclined to believe, the solemnity took place, much in the same manner as ministers are ordained in the connection of the late Countess of Huntingdon." "You predict, Sir, with the greatest confidence, that the end of the Welsh Methodists is at hand. . . . A Welsh Methodist of the same spirit as you, might predict, with equal confidence, that the end of the Church of England is at hand."

Mr. Roberts acknowledges the indebtedness of the Welsh to Mr. Jones, confesses great respect for his character, and signs himself "Reverend Sir,—Your Respectful Humble Servant, John Roberts, Llanbrynmair, Nov. 6, 1812."

To the unsold copies of his *Welsh Looking Glass* Mr. Jones added an "Appendix" of three pages, in which he denies any intention of reflecting on the ordination of Independent Churches, defends his description of the Church of England as not separated from the Church of Rome, on the ground that it is one of "The *reformed* Churches," having left behind the things which made "Rome an Harlot," claims that the "Established Church may . . . be called the General Church" of the country which has established it, and implies "that the Reverend Mr. Charles was . . . attacked from his own pulpit the very last time he allowed the use of it to the Independents." Then he concludes, "I find not a line more in this puny pamphlet that deserves the least notice. Mr. Roberts should recollect, that he has not disputed the Subject Matter of the Welsh Looking Glass."

Mr. Charles, it would seem, took no notice of this affair, but went on in the even tenor of his way. By the middle of 1813 the South Wales Association had completed its arrangements for a second ordination; and this gave no promise of the speedy ending of the Calvinistic Methodists in Wales. The Rev. Thomas Jones discovered an easy way of fulfilling his prophecy, however, and proceeded to wipe them out for ever—by denying their existence, from his study chair at Creaton. His letter to Mr. Charles is truly pathetic in its anxiety for the conversion of the heretic, but has strong premonitions of failure.

"CREATON, *July 7th*, 1813.

MY DEAR BROTHER CHARLES—Often, very often have I thought of you for many months back, not only by day, but also in the dreams of night. You will probably blame me for disturbing your peace, if you have any, and I confess that I

write despairing of producing much good, tho' I would not willingly give any man pain, especially a man I have long *loved* and very highly esteemed. You will receive no studied letter, and little shall be said, for little effect is expected to be produced. My brother, what have you been doing? When I look to the years that are past, I say few men have been doing more good; would to God you had continued in one direct course to the end of your days. I once fondly hoped that the Calvinistic Welsh Methodists would have continued in existence, as such, during your days at least. But they are no more, no such body of men now exists in Wales, no, no, they are no more, and this I most deeply lament. You probably will attribute this to mistaken high Church principles, but surely not very high when I so highly esteem Methodism such as had existed long in Wales; and which I ardently wished to exist till the whole church had been illuminated and renovated; and things were bidding fair for such a glorious event, and could you have lived to better purpose? But lo! the bright prospect was clouded in a day. Methodism was annihilated, and in lieu of which a mischievous plan was introduced. I affirm confidently, this new order of things is not of God, and therefore cannot prosper to the advantage of your country as the old plan had done. I shall not here argue the subject, nor state my opinions at length, but I beg leave to call my friend's attention to one point, that is, *the spirit* which actuates the leaders in this defection. You are not a superficial observer of mankind, nor ignorant of the various principles that influence human minds. I would then ask you, do you, my brother, deem the two Ebenezers in Cardiganshire, L[l]oyd[1] in Anglesea and other similar characters among the leaders in this business, to be men like yourself of moderation, of self denial, possessing singleness of eye and deep humility of spirit? On the old plan, you had their restless ambitious spirits under some control, but positively it will not be in your power long to restrain their vanity under the new plan when it is once matured. Sorry, very sorry should I be to see a man of your once extensive usefulness cast into the shade, if not trampled under foot. That will not be yet, for they cannot successfully further their plans without you, for I understand that thro your example and influence alone that the greater part of the people in the South submitted at all to the new plan which was so obnoxious to them. These forward spirits will make all the use they can of you so long as they find that you are of any use to them; but certainly *not a day longer*, for they can't long brook a

[1] Ebenezer Richard, Ebenezer Morris, and Richard Lloyd, of Beaumaris.

Master, at the head they determine to be. On whatever terms I may stand with you, it is a stated plan with me not to esteem the worth of men according to their attachment to me, but according to their own worth, and I shall esteem you tho you should cast me away from your friendship for life. And I tell you with all simplicity and truth, I pity your case from my very heart. I pity your awful mistake in yielding at all to a torrent of iniquity, when your influence was sufficient to prevent it, and it is still sufficient to overturn the whole of it, that is at all material to do away. O that the old Methodist still lived, then would you appear honorable and stand high. But the day is not distant when these restless spirits will treat you with contempt, and it is not improbable but you like dear David Jones will sink with a broken heart to the grave. Without information I feel confident that the wife of your bosom never advised you to put an end to Methodism; she is of the old school.

Should you plead that you listen to the voice of the people, I answer no, but to the voice of the wicked spirits throu[gh] a small part of the people. The thing is done. It is not of God. It will not end well. Will you give my love to Mrs. Charles for whose long afflictions I am truly concerned. The Lord bless you both.

Your old friend

T. JONES."

Mr. Jones bestowed his pity where it was not required. We know of no reply by Mr. Charles; if one was ever sent, we may rely upon it that it was dignified, straight, uncompromising, and, no doubt, friendly; it would certainly contain no gratuitous pity. Thomas Jones's suggestion that the Rev. David Jones, Llangan, died of a broken heart finds no support whatever in the *Brief Account* of his life, by Thomas Jones's friend—Edward Morgan, Syston.

In the face of this attack on the Methodist ordination, it may be as well to recall Thomas Jones's own opinion, in 1803, of one of the men who urged it on. The reader will remember that Thomas Jones, Denbigh, lived at Mold prior to his removal to Ruthin, and that he removed to Denbigh from Ruthin in April 1809. "I greatly lament that such an excellent man as our friend Mr. Jones of Mold is not introduced regularly into the Ministry, but that at present is, I suppose, impracticable. I believe of him that he is too good and too wise a man to have any kind of objection to ordination."[1]

[1] See vol. ii. p. 443.

It now remains for us to quote Mr. Jones's reasons for believing himself to be good and wise enough to know what he was doing when he acted as he did at Denbigh. He states his case to a friend, in a letter written in Welsh.

"What strikes my mind very forcibly is the purport of the following considerations:—

1. The scriptures seem to me clearly and explicitly to command the use of the *two* Sacraments in the Church of Christ—also to clearly favour a more frequent, if not (as to time) a more regular, administration of the Lord's Supper, than is the practice among us.

2. I cannot recall to mind that I have seen any visible Church described by any writer, except as a congregation, &c., of people with the word of God sincerely preached, and the Sacraments duly administered, to them.

3. I observe that baptism, in the ordinary sense, is not administered among us.

4. That in several of our societies there are many people very unwilling to have their children baptized in the Church of England, and by its Ministers: this unwillingness and the number of the people tending to it, are continually increasing; and as to communing in the Church of England, but very few of our people incline to it.

5. That, according to all appearances, many of our fellow-members are doubtless wounded in their consciences by being pressed to take their children for baptism to the unawakened ministers of the Church of England, &c.

6. That many seek this ordinance from Ministers of another denomination, though, for more than one reason, with unwilling minds.

7. That to urge any of our members to seek either of the Sacraments outside our own Connexion, is a thing of which we ought not to be guilty, because it is contrary to the word of God, and to the general practice of the Churches of Christ, in every age and country."[1]

Had Thomas Jones, Denbigh, replied to Thomas Jones, Creaton, we need have no doubt as to the drift of his remarks; he would have repeated the substance of his "considerations."

[1] Humphreys and Roberts's *Cofiant*, &c., *Thomas Jones*, pp. 70, 71.

## LIX

## THE PARTING OF THE WAYS

(1811–1813)

It does not belong to our plan to go into details with reference to the friction created in South Wales by the Methodist "innovation"; but a few things need to be touched upon. The refusal of the August Association by the officers of Llangeitho is one of them. The Rev. Hugh Lloyd, officiating minister of the Anglicans in the parish, was a man of good position, and much esteemed generally. He was not only a landowner, but was influential also among other owners of property in the neighbourhood. As long as the Methodists continued to receive the sacraments from episcopally ordained ministers, he remained perfectly friendly towards the Methodist parishioners; but no sooner did the proposal to ordain some of the lay-preachers become a matter for serious discussion at the Associations than his attitude became threatening. Some of the Methodists attended his ministrations when they needed the sacraments, and this materially assisted in preserving his goodwill towards the Methodists, many of whom were under his paw in the grim old days of the supremacy of the squire and the parson. Fearing evil consequences, the Methodist officers chose to face the displeasure of the leaders of their own Connexion rather than offend the local ecclesiastical magnate, and refused to entertain the Quarterly Association held there every year until then.

But not only did the officers refuse to accommodate the Association of August 1811, they also refused to recognise the men set apart at Bala and Llandilo. The only Methodist clergyman in the county of Cardigan who remained a Methodist after the "innovation," was the Rev. John Williams, Lledrod; and only from his hands would the officers allow the Church to

take the sacraments, unless one of the other Methodist clergymen happened to be on tour. In the spring of 1812 Mr. Charles and John Roberts, Llangwm, were journeying from Aberystwyth to Haverfordwest, Pembrokeshire—county Associations being held at the two centres—and were due at Llangeitho in their course. A very striking incident happened then, which gave Mr. Charles an opportunity of bringing the Llangeitho elders to their senses; and the circumstances are so well recorded by a reliable and interesting writer[1] of the last generation, that we can think of nothing better than a translation of his story to convey the facts.

"I mentioned, in a previous letter, the old people of Llangeitho's opposition to the non-episcopal ordination. An incident happened in the period to which we now refer which brought the matter to a crisis, and the dispute had to be settled. There was no one episcopally ordained in the Connexion in Cardiganshire at that time except the Rev. John Williams, Lledrod, and he alone was allowed to administer the communion at Llangeitho during the two years succeeding the first connexional ordination; and he used to come there once a month for that purpose, out of compassion for them, though he himself was in favour of the 'new movement' as it was called. As the Lord, in His providence, frequently upsets the designs of men, and brings good things to pass, so He did on that occasion: Mr. Williams met with an accident by falling and spraining his leg, so that he was unable to go to Llangeitho for some months, and although some ordained ministers had, in the meantime, been there preaching on Sundays, they were not allowed to administer the sacrament owing to the opposition of the 'stewards.' At last, the Revs. T. Charles, Bala, and John Roberts, Llangwm, were appointed to be there together one Sunday, on their way to the Pembrokeshire Association, which was to be held (as far as I can remember) at Capel Newydd, not far from Newcastle Emlyn. Mr. Charles had been ordained by a bishop, but John Roberts by the Bala Association. John Roberts (father of the Rev. Michael Roberts, Pwllheli) was a very popular preacher, one of the ten o'clock preachers of the Llangeitho Association, and, therefore, quite as acceptable as Mr. Charles as a preacher. But the holy hand of a bishop had not been placed on his head, and for that reason the old people

[1] The Rev. Evan Evans, "Nantyglo," who was born in Cardiganshire in 1804, began to preach with the Methodists in 1825, joined the Congregationalists in 1847, went to America, and died in Arkansas in 1886. His son is the well-known Welsh dramatist and journalist—Mr. Beriah Gwynfe Evans, Carnarvon. (*A Dict. of Eminent Welshmen.*)

did not deem him meet to handle the sacred elements in the communion. It was decided that Mr. Charles should administer the communion, and they believed that God in His grace had taken compassion on them and had sent him, inasmuch as they had not partaken of the communion for some months; but it was also decided that John Roberts was not to be allowed to assist him. A preparatory meeting was held, and inasmuch as the chapel had been pulled down, and only a small portion of the walls of the new one had been built, and the preaching meeting was held on the street, the 'altar' (the communion pew) from the old chapel, a solid piece of furniture put on one side in the open, was taken and placed in front of the door of the chapel house, outside, and it was arranged that the table should be inside it, close by and opposite to the door, in sight of the congregation.

The ordinary service was held in the street in the village. I do not remember anything about John Roberts's sermon, nor do I remember Mr. Charles's text, but I remember that the subject was the Triumph of Christ, and that the hymn he gave out at the close was:

> 'Newyddion braf a ddaeth i'n bro,
> Hwy haeddent gael eu dwyn ar go',
> Fod Iesu wedi cario'r dydd,
> Caiff carcharorion fyn'd yn rhydd.'

I had previously been learning that verse in some Hymn Book, and in the book to which I refer, in the third line of the verse—'*Mae'r* Iesu' stood for '*Fod* Iesu,' and I was surprised that Mr. Charles did not give it out as it was in that book. An incident of but little significance happened while Mr. Charles was preaching, which made me remember that service more particularly than any other. The crowd was a large one, and no seats were provided; and I was small, only nine years of age, and smaller than ordinary until I was about fifteen years of age, when I began to grow more rapidly. Because I would be in discomfort among the crowd, I was put to stand on the step in front of the narrow, long box, which they called 'the pulpit.' While Mr. Charles was preaching, the crowd pressed me until my head went into the side, and inasmuch as the width of that box was only just sufficient to enable a man to turn round in it, and Mr. Charles was a man of considerable bulk, and had warmed somewhat to his subject, by moving about he squeezed my head between his side and the board on that side of the pulpit, and my hat fell behind Mr. Charles, but he was sufficiently self-possessed to help me out without modifying his style of

speaking. I was ashamed of the mishap, thinking it a heinous thing to interrupt a preacher while preaching, though I could not help it.

The meeting on the street being over, the great crowd went up towards the chapel house, which stood about two or three stone-throws from where the preaching had been going on, with the intention of having the communion. The 'altar' had been put ready since Saturday, and the bread and the wine were prepared.

But when Mr. Charles was told that John Roberts was not allowed to assist him, he declined on any account to administer the communion, and warned the 'stewards' that he would bring the matter before the Association, and that some of them were to see to their being there to answer for themselves; otherwise, they would be expelled from office, if not excommunicated, by the Association. Oh my! the hubbub this created among the people who had congregated; some of the old women weeping because they could not have the communion, and a few blaming Mr. Charles for being 'so particular.' What did it matter to him, since all were not willing for John Roberts to administer? Others defended Mr. Charles, seeing no reason in putting him, after preaching, to administer the communion to nine hundred or a thousand men; and his health not being robust, and one thumb missing, he ought to have help; and a few were imprecating the 'stewards.' I remember my mother, who was the daughter of an Independent, and her ancestors Independents before Methodism existed, answering one who turned and asked her, 'Did she not think the "stewards" ought to be turned out of office?' Her answer was, 'That would be serving them right; but I should not like to witness a row, but let them be until we see what the Association will do.'

But fair play to the 'stewards,' they were not the only ones who thought that no one was meet to administer the sacrament except such as were episcopally ordained. Many of the members were of that view, as became apparent afterwards; and, as far as I remember, only two of them were immovable on that point. The others were more ready to submit, and allow Mr. Charles to have his way, and for John Roberts 'to assist him.' One of them went one of the next days to Lledrod to consult Mr. Williams: he advised them to go to the Association, that there fair play would be given them to present their explanations; but that they should be willing to carry out the decision of the Association whatever that might be; that they would be running risks if they didn't. They went, and after discussing the matter, the Conference decided that Mr. Charles

had done the correct thing, and that they were to blame for preventing a regularly appointed minister from administering the communion, and they promised to bow to the arrangements of the Connexion.

An appointment was made with the Rev. Ebenezer Richards to be there the second Sunday after the Association, and arrangements were made for the communion. The 'altar' was placed in front of the door of the chapel house, and the table in it opposite [the door]. Mr. Richards preached in the narrow pulpit on the street, but no particular effects accompanied the sermon; on the contrary, it was somewhat flat. The people then went towards the chapel house for the communion. About half way through the communion some indescribable influences descended from heaven without warning, until the people began to glorify God with shouting and leaping; it was such as I have never seen anything of the same power, before nor since, although I have witnessed powerful 'revivals' from the great revival of 1812, until now. This settled the dispute as to God's pleasure with what they called the 'new order.' But a number of the members had decided they would not receive the communion except from the hands of one episcopally ordained, and had gone home after the sermon, and they henceforth received the communion in the parish church, though they continued to be 'members of the society' with the Methodists. The sacraments had never been administered in the Llanddewi-brefi Chapel, but all the members attended communion once a month. Under the circumstances mentioned, what with the way to Llangeitho being far, and their being unable to fall in with the 'new order,' about half the members of Llanddewi chapel went for communion to the parish church, but retained their membership of the 'society' in the chapel, and thus things continued at Llangeitho and Llanddewi until the year 1825."[1]

With the exception of the statement that the officers of Llangeitho held out for two years after the Llandilo ordination, when, as a matter of fact, they got into trouble after about nine months, this account is quite authentic and true. As to the name of the place at which the Pembrokeshire Association was held, the remembrancer himself admits the possibility of his being in error; and since it was held beyond his horizon, his statement on that point is immaterial.

Mr. Daniel Davies, Ton Ystrad, Glamorganshire—a native of Llangeitho, and grandson of one of the most remarkable elders who ever served the cause of Methodism in Wales, David Jones,

[1] *Cyfaill yr Aelwyd* (1886), vi. pp. 7, 8.

Doleu Bach—has heard the story from many an old inhabitant of the parish. But the most striking witness of the actual scene was a youth who had newly been received into full membership, and who expected to receive his first communion on that occasion. He afterwards became known as the Rev. David Hughes, Bettws, Nant Garedig, and (lastly) Llanelly. We knew the old saint very well, and can bear testimony to the marvellous lucidity of his mind and memory as an octogenarian. He composed sermons up to the last year of his life, many of which he never preached; being an itinerant, he only needed a few. He was writing to some of the Welsh magazines as late as the early eighties. If he could carry any reminiscence with him through life, that was one which he could not have very easily forgotten.

But other troubles were not settled so favourably. The Methodists of Llanddewi Brefi received notice to quit their chapel by the new trustees, appointed, it is said, after the ordination at Llandilo. The same thing happened to the Methodists of Newport, Nevern, Eglwys Wrw, and St. Dogmael's, all in Pembrokeshire. It was a question of "possession is nine-tenths of the law." In the case of Newport, for example, the chapel, built in 1799, was erected "by the voluntary contributions of divers well disposed persons," "for the use, benefit, accommodation, and conveniency of the preaching of the Holy Gospel and for a congregation to assemble for hearing Divine Worship according to the doctrinal Articles and Homilies of the now Established Church of England, and for assemblies or meetings for the purpose of reading the Holy Scriptures, praying, catechising and instructing, in the principles of religion as contained in the said doctrinal Articles and Homilies, but for no other principles of religion whatsoever." The trustees appointed, and named in the "Covenants and Agreements," were the Rev. William Jones, vicar of St. Dogmael's; the Rev. David Davis, rector of Llanfyrnach; the Rev. David Griffith, vicar of Nevern; and Essex Bowen, Esq., Llwyngwair, all of the same county.[1] From the Lease and Covenants it is easy to surmise that the parishioners built this chapel for usages not allowed in the Church; but it is also easy to see how impossible it was for those who clung to the Methodists, after the trustees had ceased to co-operate with them, to make good any equitous claim they had to the chapel. The same is true of the chapels in the other places named.

The Rev. David Charles wrote to our subject in August 1811: "I have some curiosity to know how you were treated by

[1] See Jones's *Historical Sketch of Newport, Pembrokeshire*, pp. 22, 23.

the Pem:shire Clergy. Did they assume a Clear countenance and let you pass quietly? or do they think it well to be angry unto death? and deal still in fire, brands, arrows, and death? if so they shall expend them I hope upon the empty Air. Answer them not a word, may be a good rule observed towards them, in this particular."[1]

This would have been a good enough testimony of the pacific attitude of the men to whom the future of Methodism had been committed had we no better. David Charles himself came to realise that the Christian minister had not discharged the whole of his obligations when he merely refrained from retaliating. Something more had to be done, and he did it. He wrote to the chief of the recalcitrants, pleading for a restoration of the old goodwill and genial co-operation. This letter was sent to the "Rev. D. Griffiths."

"CARMARTHEN *Decem.* 1st 1812.

REVD. AND DEAR SIR.—Many serious persons deeply deplore the unchristian Spirit that has prevailed, in consequence of the division that lately took place in the Methodist connexion; those who once considered each other as brethren, and felt the bonds of Christian love, now are under the influence of an acrimonious spirit, unsuitable even to the common intercourse of life: Some who are concerned for the interest of pure religion, have thought that if you would give the Meeting to a few friends, for the purpose of an *hour's conversation* upon the subject, in the spirit of peace and conciliation, it might be the mean[s] of removing many offences and allaying that malevolent spirit, abounding at this time, much to the reproach of the cause we profess. This is considered practicable without any sacrifice of principle, or the least deviation from what may be deem'd by any[one] to be the line of his duty. If it should meet your concurrence, have the goodness to appoint place and time.

I am authorised to communicate the above as the views and wishes of the Methodist body, and tho' you may have reasons for not acceding to the proposal, yet I shall rest assured that your candour will do justice to the motives of the application.

I am, Dr Sir, Yours &c

D. CHARLES."

Could anything be more Christian than the tone and request of this letter? A couple of months, however, passed by without

[1] See p. 289.

a reply; when it arrived, it proved quite discouraging, and was taken as final.

"DEAR SIR.—The only Apology I have to offer for not sending an earlier answer to your Letter is, that soon after the receipt of yours, I wrote a long Letter descriptive of the Spirit and conduct of some of the Preachers and a few of the Professors in this county, who of late had made greater exertions in rending societies they had no hand in forming or supporting, and shewn more zeal in endeavouring to make a party, than they ever discovered in promoting the eternal welfare of precious and immortal souls: fearful that this unhappy temper had extended its baneful influence beyond the limits of this county, I thought no good whatever was likely to result from my answer, therefore did not send it. Having for upwards of forty years been in connection with the Body of Methodists, whose sole object appeared to be the Salvation of mankind, I can with you but deeply deplore the prevalency of that unhappy spirit which has dissolved an Union, which neither offers of preferment on the one hand, nor the frowns and threats of superiors on the other co^d. effect. I assure you it is the greatest Trial I ever met with; did others in some degree feel what I have felt, they wo^d. be rather cautious in stretching out their hand to rend the seamless coat.

I am, Dear Sir, Your Obed^t. H^ble. Serv^t.

D. GRIFFITH.

NEVERN, *March* 1^st. 1813."

There is no knowing what uncouth hostility Mr. Griffith had to face in his part of Pembrokeshire, because many can be, emotionally, Christian and pagan in turns, and many of the Methodists of that county were, like those of other counties, ignorant enough. Such an excuse, however, Mr. Griffith himself could not have discovered for them in the mood in which he then found himself. Who were the preachers of whose conduct he complains, we do not know; but there were some in Pembrokeshire at that time whose barks were worse than their bites. The pleasing feature of his letter is its moderation, and the Christian restraint which dictated it.

But one cannot escape the one impression conveyed by the letter as a whole. Mr. Griffith obstinately clung to the untenable position of the earlier Methodist clergy, and was determined not to move from the standpoint he had assumed. Though his forty years among the Methodists had no meaning if they were not years of protest against the apathy of his fellow-clergymen,

and though no man knew better than he how unwilling the people converted by the Methodists were to go to their parish ministers for the sacraments, he still wished the futile old system to continue! When the Sunday Schools had taught the people to read the Bible for themselves, and they had begun to think of what they read, as a natural result of discussion on subjects of divinity in the Sunday School classes, they became far more dissatisfied with the inconsistencies of the dual system than their ignorant, if pious, predecessors had been. If the "sole object" of the Methodists "appeared to be the Salvation of mankind," how could those who had made Methodism a necessity—the unawakened parish priests—nurture the converts? Mr. Griffith seems to have spent his forty years among the Methodists without learning the one great lesson of the success of Methodism. It was the very vital religion which that movement had inculcated and inspired that made the people demand an adequate supply of holy men to provide them with that purest part of all means of grace. No words, no preaching, however eloquent and lucid, can so spiritually present the real, living, present Christ as the holy communion can. The dullest has a chance of grasping the essentials of the Christian faith in the sacrament; and had the earlier Calvinistic Methodists been as much alive to this fact as the Roman Catholics have always been, their success would have been far greater than it had been up to 1811, phenomenal as it appeared. Had Pembrokeshire, through the years, been served by as few Methodist clergymen as some other parts of Wales had been, Mr. Griffith's letter might have been couched in very different terms.

As stated, several clergymen in this county ceased to co-operate with the Methodists, and we wish to devote the remainder of this chapter to a few notes about some of them, and about others who, elsewhere, withdrew in a similar manner. We wish to say at the outset that the initials of some of these good men have hitherto been treated as if it little matters whether men are called by their right name or not.[1] If the law hangs a man, it does so by his right name; but if a clergyman comes to be numbered among those who have left the Methodists, the seeming rule is, Never mind his name; try and make sure that he is gone; and if you cannot ascertain that, dismiss him, and resent contradiction!

Between what has already appeared in our narrative and the footnote in vol. ii. p. 46, we take it that, for the purposes of our work, enough has been said about the Rev. David Griffith,

[1] *Meth. Cymru*, i. p. 460; *Y Drysorfa*, 1837, p. 252.

Nevern, unless we add that he was ordained deacon, as curate of Bayvil and Moelgrove, October 16, 1779, and priest, as curate of Nevern, September 2, 1780; but our previous references do not quite suffice for the case of the Rev. David Pugh, B.A., rector of Newport. Presented to the living in 1770 by John Thornton, the philanthropist, and patron of Newton, David Pugh preserved his evangelical spirit to the last. Like his brothers, John Pugh, of Rauceby, and Robert Pugh, of Weston, Salop, he was a pious clergyman, and as charitable as his moderate income permitted him to be. He itinerated but very little, and sought no standing in the Methodist courts; but his sympathies, to the marrow, were with the Methodists, and his support was unstintedly given to their spiritual organisations — fellowship meetings, prayer meetings, Sunday Schools, and special preaching meetings. He felt that these features were very necessary adjuncts to the ordinary and formal services of the Established Church; but after the first ordination he withdrew his support from those who went the new way, and concurred with his fellow-trustees in denying the use of the Newport chapel to them. He passed away at an advanced age, in November 1816, much respected.[1]

The Rev. William Jones, St. Dogmael's, is said to have been born in the county of Glamorgan; he settled at St. Dogmael's when instituted to the united vicarages of St. Dogmael's, Llantood and Monington, March 30, 1776. He was not licensed to the perpetual curacy of Mount until October 11, 1797. He was far more aggressive in his labours than Mr. Pugh: he attended the Methodist Associations, took part in the deliberations, and itinerated whenever he could get away from his own immediate sphere. He would sometimes relieve his friend Mr. Griffith, Nevern, so that he might take an occasional tour. His great good-fortune in life was his pious wife, whose genial hospitality cheered many an itinerant lay-preacher. Though true to the last to the spiritual provisions somewhat peculiar to the Methodists, he joined his fellow-trustees, as stated, in retaining the chapel of St. Dogmael's against the Methodists, who were Methodists indeed. The building is now used for a day school. Mr. Jones died on October 31, 1825, after ministering in the parish for nearly fifty years.

The Rev. David Davis—not "W. Davies"—was ordained priest, as curate of Llangeler, Carmarthenshire, October 16, 1779, and instituted rector of Llanfyrnach and Penrith on

[1] *Cambrian*, November 30, 1816.

December 9, 1797; the living was in the gift of the Crown; hence his appointment. He, too, took a keen interest in all the movements promoted by the Methodists, and was a very acceptable preacher. He was an annual subscriber of a guinea to the Bible Society, and generously subscribed to other pious institutions in London. A short letter of his may find room here; it is now in the crypt of the Bible Society. The reference to "both Societies" will be understood when we say that it was sent to Thomas Smith, collector of the Bible Society and secretary of the Sunday School Society.

"LLANVIRNACH, NEAR EMLYN,
CARMARTHENSHIRE, *April* 3rd, 1810.

DEAR SIR.—If you will have the goodness to call at Cardale & Son, No. 2 Bedford Row, they will pay my subscription for the last three years to both Societies, which is £6: 6s. od. I have been informed that you give Welch Books for Sunday Schools in this Parish and a small one in another Parish. I shall desire Messrs. Cardale to pay for them; you may send them, if you can spare any by the Carmarthen Waggon.

I am, Dr Sir, yrs affly.

DAVID DAVIS."

His tombstone bears this inscription: "To the Memory of the Revd. David Davis, Rector of Llanfyrnach and Penrith, who died October 18th, 1820, aged 67 years," to which is added Matt. xxv. 10; and the registers record his burial thus: "David Davies, Clerk, Rector of this Parish, October 21st, 1820. 67. D. Griffith, Clerk." Though his old friend Mr. Griffith, Nevern, entered the record of his burial, he did what Mr. Davis never did with his own name—he spelt it with an "e."

So far, then, the Methodist clergymen of Pembrokeshire. We have next to say a few words about a Cardiganshire clergyman.

The first we know of the Rev. John Hughes, Sychbant, in the parish of Nantcwnlle, is that he was ordained deacon, as curate of Blaenporth, September 21, 1782, and that he married the daughter of the Rev. Thomas Grey, Abermeurig. This is a copy of the entry in the Nantcwnlle registers: "August 4th, 1786. John Hughes, of the parish of Blaenporth, clerk, and Letitia Grey, of this parish, were married by license by me | Rees Williams, clerk."[1] He became curate of Nantcwnlle and Llanddeiniol, Cardiganshire, and varied his duties by serving the different Methodist chapels of the county. He, among others, signed the request made by the Llangeitho

[1] *The Annals of the Parish of Nantcwnlle*, p. 15.

Association, in 1801, that Daniel Jenkins should return from London to Wales. We have also seen that a request was made for his temporary services in Chester. He was not considered much of a preacher; but he may have suffered in that respect by comparison with his eloquent father-in-law. He was, however, a good, useful man. He had a large family, one of whom was the eloquent Rev. Wm. Grey Hughes (1792-1824), of Mathry, Pembrokeshire, once curate of the Rev. David Pugh, Newport. The other children were Thomas (a surgeon), John, and Evan, Letitia, Hannah, Ann, Charlotte, Elizabeth, and Hester, some of whom were under age when he died. He was buried April 3, 1813, aged 53 years; and his Will (made March 30, 1813) was proved on January 18, 1817; one of the witnesses to which was the Rev. Hugh Lloyd, Cilpyll, Llangeitho.

One clergyman in Carmarthenshire is said to have left the Methodists at the ordination crisis, and there is absolute certainty that what is said is true. But that is not the whole truth.

The Rev. John Davies—not "David Davies" nor "W. Davies"—was curate of Conwil and Abernant, near Carmarthen. He lived for many years at a place called Aber Henllan, not far from Banc y Felin. He threw himself heartily into the duties of his sacred office, giving a great deal, if not most of his time, to the Methodists. *Tadau Methodistaidd* (ii. p. 337) describes him as a poor preacher of no easy speech; but *Methodistiaeth Cymru* (ii. p. 464) mentions him as a good preacher, and this is the opinion of James Bowen concerning him, if we may judge Mr. Bowen's opinion from references to him in one of his letters in this work. Mr. Davies's name may be found in some of the old deeds of the Methodist chapels of Carmarthenshire as a trustee; and his name occurs in the *Reports* of the Church Missionary Society as a subscriber. *Methodistiaeth Cymru* (ii. p. 476) says that some who knew him maintained that he left the Methodists, not from conviction, but by the force of various circumstances, and that one brother who knew him well had been told by himself that he never felt comfortable after leaving the Connexion. His gravestone, however, seems to state, in so many words, that he returned to the Methodists. "Sacred to the Memory of the Rev^d. John Davies late curate of Conwil, afterwards Minister of the Gospel at Bank-y-felin upwards of 36 years, departed this life at Craig-y-teilo in this Parish the 24^th of Dec^r. 1821, aged 71 years." By his Will, made the "18^th day of Jan^y. 1821," and proved at Carmarthen on June 19, 1822, he left his property to his

wife, Barbara, who died "the 1st of Feby. 1841, aged 82 years." Their tombstone is in the east wall of the vestry of Llanddowror church. His only daughter, Frances, was married to "Thomas Thomas late of Penrhosgwin."

Two Methodist clergymen in Glamorganshire ceased to hold direct intercourse with the Connexion after the first ordination —the brothers Daniel and Hezekiah Jones. Of these, *Tadau Methodistaidd* (ii. p. 337) says: "The Rev. Daniel Jones was the priest of Radyr, near Cardiff, and belonged to the first period, before Griffiths, Nevern, and Jones, St. Dogmael's; and he had fallen asleep in death before the question of Ordination arose to cause unrest. To the same period belonged Hezekiah Jones, his brother, and he ended his course in union with the Methodists." How these words came to be committed to print is to us quite inexplicable; they are as wide of the truth as they can well be.

*Methodistiaeth Cymru* (iii. p. 95) says: "In the year 1780 the Rev. Daniel Jones came to St. Fagan's to keep a day school in the chapel, lodging with one William Dafydd close by the chapel; and in the same year he was entrusted with the curacies of the churches of Penarth, Radyr, and Lavernock, which he served for 32 years. He and his wife were exceedingly helpful to the cause; their house was open to all the preachers from North and South; and that for the long period of thirty years. Mr. Jones was faithful in his sphere to the full extent of his abilities; and gave proof almost every Sunday that his heart was with the brethren. He had about 15 miles to travel almost every Sunday to serve his churches, yet he made a point of being present at the Sabbath evening meeting at the chapel of St. Fagan's, whether there was to be a sermon or only a prayer meeting. Neither rain nor wind, nor cold nor heat, was allowed to prevent him. He frequently journeyed to the monthly meetings of the county, and often preached at them. He stood high in the esteem of his brethren as a man of piety. The members of the chapels of St. Fagan's, Radyr, Eglwysnewydd, and Pentyrch, met together, every month for years, at Radyr church, to receive the elements of the Lord's Supper. He died in 1821."

Daniel Jones was ordained deacon, as curate of Pencarreg, Carmarthenshire, September 22, 1781, and priest, as curate of Llanybyther, September 21, 1782. After making inquiries, we find that the first marriage at which he officiated at Radyr is recorded under May 15, 1787. Exactly when he left his native Carmarthenshire is not very easy to find out; but, judging from

the inscription on his tombstone, he settled at Radyr in 1785, so that he was not at St. Fagan's in 1780. His marriage is thus recorded in the registers of St. Fagan's: "Rev. Daniel Jones of this Parish, Bachelor, and Joan Williams of this Parish, Spinster, were married in this Church by Licence this fifteenth day of May in the year of our Lord one thousand seven hundred and ninty two, by me | Wm. Llewelyn, curate. In the presence of Morgan Williams | Anne Williams." Their son, Daniel Jones, entered Jesus College, Oxford, matriculating on May 27, 1814, aged 18; was made clerk in 1814, and elected a scholar in 1817—the year in which he took his B.A. He proceeded to his M.A. in 1820. This son afterwards became known as "Daniel Jones of Caerleon."

After a donation of 19s. acknowledged in the first *Report*, we do not find his name among contributors to the funds of the Bible Society. As a record of his death, as well as that of his wife, we have not found anything quite so much to the purpose as the inscription on their tombstone in the churchyard of St. Fagan's: "To | the Memory of | the Rev. Daniel Jones | of this Parish | Thirty five years Curate of | Radir in this County | who died as he had lived | in humble hope of Eternal Life | on the 20th day of January, 1821 | in the 63rd. year of his age | I shall be satisfied when I awake | with His Likeness. | Also to the Memory of Joan relict | of the above Rev. Daniel Jones | and daughter of | Mr Edmund Williams of this Parish | who died after a long and useful Chri | stian life on the 29th day of June | 1840, in the 74th. year of her age." The text on the lower part of the tombstone is indecipherable.

Besides Jacob Jones, Hendre, Carmarthenshire, Daniel had a brother named Hezekiah. The Rev. Hezekiah Jones was ordained deacon on August 8, 1778, and is described as "of Llanboidy"; he was ordained priest, as curate of Amblestone, Pembrokeshire, October 16, 1779. He was for many years curate of Sully and Porth Ceri, near Barry. The first entry by him in the registers of the former parish is dated May 16, 1783, and the first in those of the latter in 1784. The last entry by him in the parish of Sully is dated June 6, 1802, and the last in Porth Ceri in 1801. He had a large family, one of whom was the Rev. John Jones, who is wrongly described by Foster (*Alumni*, p. 767, No. 49) as son of "Ezekiel" Jones of Cadoxton-juxta-Barry. John entered Jesus College, Oxford, matriculating on May 27, 1814—the same day as his cousin, Daniel—aged 16. He was scholar of his College from 1814 to 1818, graduating B.A. in the last year; he was elected fellow of his

College, and enjoyed the favour until 1830. He took his M.A. in 1820, and his B.D. in 1828. November 29, 1827, he was licensed to the perpetual curacy of Holyhead, became canon of Bangor, and was instituted rector of Llantrisant, Anglesey, in 1850. He wrote a good deal under the *nom de plume* of "Catwgan." His death took place on April 24, 1863, aged 65. Hezekiah Jones became curate of St. Bride's, Wentloog, and Coedkerniw,[1] Monmouthshire, after leaving his first curacies, and these were the churches he served to the end of his days. He was a very good old man, full of sympathy with the Church Missionary Society from its inception, as well as with the Bible Society. We have some of his letters by us, but they are not meant for this brief notice, even though one might plead that they illustrate our last statement concerning him. He used to itinerate even as far as North Wales, preaching in Methodist chapels, of course. A good story is told in connection with a visit of his to Holywell, in Flintshire. In his sermon, he said a great deal about the evil of the children of Adam; and some colliers' wives in the audience, who had probably never before heard a sermon quite on the same lines, observing his unsparing exposure of Adam's children, energetically shook their heads, and, with the characteristics of some neighbouring imps in their minds, said, "Good God! those children are worse than Bagillt children."[2] In what spirit Hezekiah Jones ceased to labour among the Methodists it is hard to say, unless one can infer something from the fact that he regularly contributed to the Bible Society a guinea per annum until the ordination year, and that afterwards he ceased to contribute. His 1811 contribution appears in the *Report* for 1812. After that we can neither trace his name in the Society's records, nor in the printed lists. His Will, dated April 5, 1830, mentions his freehold estate in the parish of Cadoxton.. To his son John he bequeathed the following books:—Matthew Henry on the Bible, 3 volumes; Usher's Body of Divinity; Bishop Hall's Works, 1 volume; the Works of Wm. Pemble; Hooker's Polity; all the Greek and Latin books, and a Hebrew Bible. His son Jacob was his appointed executor. He died on February 11, 1833.

One man more, and we are done with the list of Episcopal-Methodist seceders, and he belongs to Monmouthshire.

When dealing with the expulsion of the Rev. Peter Williams, we quoted this passage from a letter, dated June 17, 1791,

[1] *The Gent. Mag.* (1833, ii. p. 378) says that he was vicar of St. Bride's with Coedkerniw, but we have failed to discover that it was so.

[2] *Meth. Cymru*, iii. p. 286.

and written by the aged commentator himself: "But my nominal brethren continue to shoot their sharp arrows at me on every side, especially Mr. Rowland, Mr. Charles and Davies of Goitre, using all their endeavour to prejudice the whole country against me." Care must be taken to distinguish between the Davies of this extract and the Davies who was rector of Goitre—the Rev. Hanbury Davies. The latter was the son of Edmund Davies of Pontypool; he entered Merton College, Oxford, matriculating November 29, 1756, aged 18, and graduating B.A. in 1761. He was instituted rector of Goitre on February 25, 1768, on the presentation of Lord Abergavenny, and to "Panteague" (Panteg) on August 4, 1769, on the presentation of John Hanbury, Esq. He served neither, however; the registers and his obituary suggest that. Under October 15, 1811, we find this notice of his demise: "Aged 75, Rev. Hanbury Davies, 40 years rector of Panteague, Goytre, and Tredonock, co. Monmouth; curate of St. Nicholas."[1] So much is necessary about the rector of Goitre, to prevent his being confused with his curate.

The Rev. Joshua Davies, like his superior, was not only a pluralist, but an absentee, and left his own livings to the charge of others. The Archdeacon and Chapter of Llandaff presented him to the vicarage of Dingestow with Tregare, and he was instituted on July 1, 1768, and he may have served them for a time, as churches were served then, along with Goitre. In 1778 he bought Goitre Lodge from John Griffiths Bagley and Jeremiah Osborne, and all the letters of which we have copies bear that address. The Feoffees of the Chapter of Llandaff gave him the perpetual curacy of Capel Newydd,[2] Blaenavon, Monmouthshire, in 1784, to which he was licensed on May 31 of that year. This, we know, he served himself for very many years. Though a man of considerable weight among the Methodists in, say, 1790, the historians know nothing of him. He did not itinerate a great deal, and was not possessed of anything approaching the preaching gift of some of the Methodist leaders; he was a very good man, a splendid organiser, and entirely at one with the motives of the Methodists. In fact, he moved whole-heartedly with all the forces which Mr. Charles set in motion. He was among the first subscribers of the Bible Society, contributing a guinea every year to its funds, and was among the first to order the Society's Welsh Scriptures. This is one of his letters:—

[1] *Gent. Mag.*, 1811, ii. p. 489.
[2] The living is now Blaenavon cum Capel Newydd, and the latter is a ruin.

"GOYTRE-LODGE near ABERGAVENNY 29th Decr. 1806.

SIR—Your favour of the 17th of October I receivd. in due course, acknowledging my Subscriptions to the African[1] and Bible Societies; and also signifying, that you meant forwarding 'By Waggon to-morrow' (as you said) '75 welsh stereotype Testaments and 25 english from the Bible Society at 1/- each'—5 : 0 : 0, &c.

I have made several enquiries at the London-Waggon Warehouse, and can find nothing of them. Now, Sir, as I waited so long to see whether they are arrived at last; I beg you will order the necessary Enquiries to be made, in order to ascertain where they have been detained. But if, by some mistake or Inadventure, they have not been sent at all, I *earnestly request* that they may be sent with the utmost Expedition: for the necessity for them is so great in these parts, that even 3 persons are obliged to be stinted to 1 book for want of more. Such is the avidity with which the poor desire to learn to read God's Book. Hallelujah! *Christ's Kingdom is indeed coming.* If you wd be kind enough to procure a donation of welsh Testamts. addressed to me for the use of a neighbouring Sunday School, you'll do an Act of real charity. In hopes of hearing from you, as soon as convent. on the Subject of Let.

I remain
Dr. Sir, your's very sincerely } JOSH. DAVIES."[2]

If this letter is not that of a Methodist, the "Hallelujah" can be that of no one else. But here is the same urgent desire not to delay well-doing, the same solicitousness for serving the weak, as we find in Mr. Charles. An extract from another letter will give a bit of his autobiography:—

"GOYTRE LODGE Nr. ABERGAVENNY *Feb.* 5 1813

REVD. AND DEAR SIR—. . . I have ruminated upon your Request, and am come to a Determination to entitle the first of the young men whom you recommended for Ordination, namely *Thomas Norton*,[3] on a Chapel of Ease, which I have in this county and which I serve at present myself. I shall plead Age (being now in my 74th year) as a Reason for getting an

[1] That is, the C.M.S. [2] Written to Thomas Smith of the B. and F.B.S.

[3] The C.M.S. could not get their missionaries ordained, and it was decided to appeal to some of the clergy, who were in sympathy with their plans, to grant them titles so that they might be ordained. Norton was ultimately ordained by the Archbishop of York, on the title of St. Saviour's, York. (See Hole's *Early Hist. of the C.M.S.*, Index.)

Assistant. I need not inform you what Papers will be requisite to be obtained for that Purpose. . . .

Rev^d. and D^r. Sir, Your very unworthy fellow Labourer in Xt's vineyard,

JOSH^A. DAVIES.

P.S.—I feel myself under great obligations to you and the worthy Com^ttee. of the Society for the Relief of poor pious Clergymen in the Country, for your repeated Indulgences to my unworthy recommendations of distressed Objects for their Relief."

Mr. Davies could not have taken a very active part in the wider movements of Methodism during the years immediately preceding the first ordination; his years made it necessary for him to husband his strength for his home-work. There is only one thing of which we know which in any way hints at the attitude he assumed towards the Methodist "innovation." As stated, he annually contributed a guinea to the funds of the Bible Society, and from the first *Report* (1805) to the eighth (1812) his name is not once omitted from the printed list. The guinea credited to him in the *Report* for 1812 might have been paid any time between April 1, 1811, and March 31, 1812; but, strange to say, his name does not appear in the ninth and tenth *Reports* (1813 and 1814). We have abundant proof that, in some parts of Wales, people associated the interests of that Society with Methodism until even after the death of Mr. Charles, and there may be a clue to his feelings on the ordination question in the very absence of his name from the Bible Society list; because his name reappears again in the *Report* for 1815, for the sum of one guinea. One would like to know where he was when the Methodist Association was held at Pontypool in October 1811, because Goitre is close by; but nothing has been forthcoming hitherto to gratify our curiosity. Mr. Davies died November 20, 1820, aged 81 years, and was buried in Goitre churchyard. This is one of his obituaries: "At Bryngwyn-house, near Abergavenny, the Rev. Joshua Davies, Vicar of Dingestow and Tregare, and Perpetual Curate of Capel Newydd: to this gentleman may be justly applied the words of Lord Clarendon—'whoever has led a life like him, need not be afraid at how short warning it may be taken from him.'"[1]

[1] *The Cambrian*, December 9, 1820.

## LX

## MRS. CHARLES'S ILLNESS AND RETIREMENT

(1810)

TAKING up the threads of the promiscuous facts of Mr. Charles's life from where we left off in Chapter LV., we begin with a letter he wrote to Miss Mary Wynn Edwards, of Plas yn Nantglyn, near Denbigh.

"MY DEAR YOUNG FRIEND—I have Coelebs by me and it will be sent with John Thomas' books and first opportunity. Rollin I expect soon. I think a set of Hervey's works, and Cowper's poems must afford you much pleasure and profit, if you are not in possession of them. I have taken the liberty of perusing your Coelebs, and am much delighted with it I am. With kind respects to Mrs. Ed: and your brother, and sincerely wishing you all every blessing temporal and Spiritual. I am

my dear Miss E., Y^rs Sincerely

THO^s. CHARLES.

BALA *Jan*: 11 : 1810

I beg my kind respects to Mr. O[wen] P[ughe] and family when you see them."

Miss Edwards was the daughter of Evan Edwards, Esq., and Mrs. Margaret Edwards, of Plas yn Nantglyn. She was born on August 17, 1793, grew up a very handsome and exemplary young woman, and was married to the late Richard Williams, Esq., Town Clerk of Denbigh, on September 12, 1826. There were several children by this happy marriage, and one of the sons is the Rev. R. O. Williams, M.A., St. Asaph (late vicar of Holywell), by whose courtesy the letter and the information have been supplied. Mrs. Mary Wynn Williams died November 24, 1864, and was buried at Nantglyn on the 29th.

The next letter is endorsed: "Mrs. Edwards, Port yn Lleyn," Carnarvonshire.

"MY DEAR FRIEND—I am glad to inform you that my dear Partner is rather better, but still weak and very various in her feelings. The Lord's goodness towards her is great and constant. One Scripture after another supports and comforts her mind strongly and continually. It is a blessing to be with her indeed, and I am hardly a moment from her thro' the whole of the day. She often says, 'nis gallaf beidio a meddwl yn dirion am yr Arglwydd, er mae un wael iawn ydwyf fi.'—Edrychodd ar waeledd ei wasanaethess! Byddaf hyfryd yn Nuw fy iechydwriaeth!'[1] You and I are now in the furnace; let us not forget one another. We have a God who does all things well, who is alsufficient and will not forsake us. The Sea is roughest often near shore—there the waves swell and rage and make sailing dangerous; but we have a wise and faithful Pilot who will guide our little bark safe into harbour. I rejoice to hear of the success of the Lord's work among your young people: give my warmest love to them all, and it will rejoice me much to see them again. My dearest partner joins me in most affectionate love to you and all your young family. I hope they will seek to know the brother born for adversity, and the friend that sticketh closer than a brother.

Dear friend, Y^r affectionate companion in affliction,

THO^S. CHARLES.

BALA, *March* 24, 1810."[2]

A reference to Mrs. Charles's ill-health is made at the beginning of a letter to Mr. Tarn, mainly concerned with our subject's activity on behalf of the Bible Society.

"BALA, *April* 4, 1810.

MY DEAR FRIEND—As it is not likely at present, thro' Mrs. Ch:'s indisposition, of which I suppose you to be informed by Mr. Butcher's[3] Letter, to be in Lond[on] the beginning of May, according to my desire and intention, perhaps it may be of some use for me to send you the following transcript of a Letter which I have lately received from Liverpool from an opulent Merchant there.

'You enquire respecting a Bible Society here: we are coming

[1] "'I cannot but have tender thoughts of the Lord, though I am but a very poor creature!' He hath regarded the low estate of his handmaiden! I will joy in the God of my salvation." (See Luke i. 48; and Hab. iii. 18.)

[2] By the courtesy of Rev. David Jones, Edge Lane, Liverpool.

[3] Robert Butcher, one of the directors of Spa Fields.

on tho' slowly. I hope advantageously for good. This is a stubborn soil and hard to break up. The Rev^d. Mr. Blaco[w][1] has preached very earnestly on the occasion to his crowded audience, which is generally from one to two thousand people every Sabbath at St Mark's Church; a Subscription has been opened and in the course of another year I have no doubt but it will be so matured as to enable the Committee to make a handsome annual remittance to London to the Bible Society. Some of our Gentlemen here have preferred sending up their money to the Society in London. J. B. Hollowshead, Esq., has lately remitted twenty pounds or guineas. Your address when here last left strong impressions on all our minds.' So far my friend.

At Llangollen they have opened a monthly Subscription, which now amounts to three pounds ℔ month. When they have a handsome sum remittance will be made to the Society. Had they better send what they have already subscribed, before the next annual meeting, or wait a little longer till it has accumulated? I expect similar Subscriptions will soon spread thro' all the Towns in the Principality. I have no time to enlarge, with fervent desires for the sacredness of the Society,

I am Dear Friend, y^rs truly

THO^s. CHARLES."[2]

This letter was read at the Bible Society Committee, presided over by Lord Teignmouth and Charles Elliott, Esq., on April 23.

The next letter bears no date, and there is no postmark to help us, because Mr. Charles almost invariably sent his letters to Chester by a friend or by the carrier. The date may be approximately fixed, however, by the fact that the Rev. Thomas Kelly, M.A.—the subject of it—was in London, preaching one of the sermons at the Anniversary of the London Missionary Society, on Wednesday evening, May 9, 1810. His appointment was at Moorfields Tabernacle, and his text Gal. iv. 18.[3]

[1] The Rev. Richard Blacow, B.A. of Trinity College, Cambridge, 1788, and M.A. 1814; incumbent of St. Mark's, Liverpool, and also of West Derby Parochial Chapel; criminally prosecuted for libe on Queen Caroline, in a sermon, Sept. 15, 1821, and fined £100 and six months' imprisonment in Marshalsea, to find security for good behaviour for five years, himself in £500, and two others in £100 each, Nov. 26; the Bishop forbade a collection in his aid; he died, after serving St. Mark's for over forty years, on Dec. 23, 1845, in Liverpool, aged 81 years. (*Grad. Cantab.*, *in loc.*; *Gent. Mag.*, 1821, ii. pp. 274, 559; 1846, i. p. 326; Picton's *Mems. of Liverpool*, i. pp. 373-74; ii. 277.)

[2] B. and F.B.S. Correspondence.

[3] See L.M.S. *Report*, 1810, pp. 22-40; *Evang. Mag.*, 1810, p. 247.

We take it that he was on his way to Ireland between that date and the end of the month. The address on the letter is "Mr. John Walker, Brazier, Chester," though Mr. Walker was then a bookseller.

"DEAR FRIEND—Mr. Kelly has been here last week on his return to Ireland, and preached at Llangollen, Corwen, and Bala. He prayed before his Sermon, and very carefully in our family night and morning. Preached well, and conversed very freely I c^d perceive nothing in him to hurt my mind in the smallest degree; but on the contrary I was much pleased with his humility, meekness, and savoury conversation. We conversed even about Sandemanianism, and he told me he was much pleased with what Mr. Fuller had lately published[1] on the subject. His views, as far as he expressed them, and mine exactly corresponded with regard to the state of the religious world here in this kingdom. His ser[mon] here was on the parable of the sower, and a very close practical discourse it was. What you have heard I fancy to be true of Walker[2] but not of Kelly. He and Walker have dropped all correspondence by his request, owing to Walker's peculiarities. I should have been very loath to introduce him among my Chester friends, had I y^e least Idea of his being erroneous in his principles. In justice to him and myself I thought proper to write this to you, to prevent the spread of any false rumour unfavourable to his Character. I am happy to inform you Mrs. Ch: is no worse, but I hope is gradually improving in health; tho' still far from well. She is in the hand of him who can make her whole. I beg kind regards to Mrs. W: and Mrs. Olney and the friends at Bath Gate. Y^rs

THO^s. CHARLES

[*May* (?) 1810]."

The explanation of Mr. Charles's references to Thomas Kelly, the hymn-writer's, prayers is that, being once so friendly with Dr. Walker, Dublin, many attributed to the former the latter's views, viz. that it was not consistent in a Christian to sing and pray in public services, because he could not conscientiously unite with a mixed multitude in these sacred exercises. Walker established a society called Separatists, which, though never large, exercised a very corroding influence all through the first quarter of the nineteenth century, in Ireland. They "pursued the leading evangelical clergy everywhere; poaching upon their

[1] *Strictures on Sandemanianism: in Twelve Letters to a Friend* (1810).

[2] See vol. ii. p. 419.

congregations, robbing them of their most devout adherents, and representing themselves as specially and exclusively spiritual, until at length, under the guidance of John Nelson Darby, they took final shape in the sect now called Plymouth Brethren."[1]

The next letter also concerns Chester, and it will be well to bear in mind that it was written on the Friday before the memorable Association at Bala (June 20 and 21), at which Mr. Charles made known his decision to resist the ordination movement no longer. The address is "Mr. S. Ralph,[2] Seighton, near Chester, ℣ favour of Mr. T. Foulks[, Machynlleth]."

"DEAR SIR—I was glad to hear from you and the Committee; and I should have been glad to have complied with the kind wishes of the Committee, had it been in my power; but it is clearly not the will of Providence I should at present. Tho' my dear Mrs. Ch: is upon the whole much better, but still she is far from being in a state for me to leave her for a day, nor is she able as yet to bear so long a journey as from here to Chester to accompany me there. My absence would to our apprehension have a very unfavourable effect upon her to retard her recovery. As soon as she is in a fit state to leave her or to accompany me thither it will give me great pleasure to visit my Chester friends. We purpose, at present, in the Month of July of going to the Sea coast and staying there some weeks, if she is able to go, and the sea air agrees with her. After our return, God willing, we shall visit Chester. But we can determine nothing certain in this very uncertain world. We see nothing before us. But all events are at his disposal whose view comprehends futurity as well as the present moment. I pray the Lord to be eminently among you in your Association. Please to give my very kind christian regards to all the brethren; particularly my dear friends James, Hay, and Spry. The Lord will reward them abundantly for their labours of love among you. I hope you will all remember me and my afflicted Partner in your prayers, and not forgetting praises in our behalf. The good Lord has been and continues to be very gracious to us. It has been a time of refreshment to us from the presence of the Lord. He spared not his Son, and how can we think he will spare any inferior blessing? The thought is unworthy of him, nor dare I entertain

[1] Crookshank's *History of Methodism in Ireland*, ii. p. 236.

[2] Simon Ralph was a very good specimen of the Christians which rural hamlets breed. He was a local preacher and one of the trustees of the Chester group of churches, and Secretary of the Committee of Management for many years. He died October 11, 1854, aged 78, and his wife, Ann, died on October 31 of the same year, aged 88.

it for a moment. Nothing can exceed our unworthiness, but his goodness; but his grace has much more abounded! I can say that the success of his kingdom lies near my heart, yes, nearer than any other object in the world, by far, therefore, I cannot but wish and pray that my dear brethren who labour in the word and doctrine, may be enabled always to abound in the work of the Lord, and y^t their faithful labours in the Lord, may be crowned with distinguishing success.

With kind regards to Mrs. R:

I am, Dear Sir, y^rs faithfully

THO^S. CHARLES.

BALA, *June* 15, 1810.

Mrs. Ch: desires to be affectionately remembered to Mrs R: and yourself."

The following letter seems to fit in here, by the nature of its contents. The Bible Society Committee had accepted Mr. Charles's suggestion to print Welsh *Summaries* of the Society's *Report*, in order to facilitate the establishing of Auxiliary Societies, and the first order was for 15,000, including those in Welsh and English. The letter was addressed to Mr. Tarn.

"DEAR FRIEND—I here send you a list of the Persons to whom I think the Summaries may be sent with propriety.

| | | | |
|---|---|---|---|
| 961. | Captain James Bowen | 100<br>300 | English<br>Welsh |
| 962. | Mr. Lewis, Gelli, Atty., near Lampeter, Cardiganshire | 200 | ,, |
| 963. | Mr. Davies, Aberystwyth, Banker | 200 | ,, |
| 964. | Mr. Ev. Evans, Ffos, near Llanwrtyd Wells. To be left at Mrs. Moses, Trecastle, Breckonshire | 200 | ,, |
| 957. | Mr. Dd. Thomas, Malster, near Crug Glas, Swansea | 100<br>200 | English<br>Welsh |
| 958. | Rev. Mr. Howells, Curate of Llangan, near Cowbridge, Glamorganshire | 100<br>100 | English<br>Welsh |
| 959. | Rev. Joshuah Davies, Goitre, near Abergavenny, Breckonshire[1] | 100<br>100 | English<br>Welsh |
| 965. | Mr. Davies, Shopkeeper, Llangevni, Anglesey | 800 | for the whole Island |
| 966. | Mr. Michael Roberts, Shopkeeper, Pwllheli, Carnarvonshire | 400 | These two for the whole County |
| 967. | Mr. John Roberts, Llanllyvni, to be left at Mr. John Roberts, Shopkeeper, Carnarvon | 400 | |
| 960. | Mrs. Jones, Ironmonger, Wrexham, Denbighshire | 100<br>100 | English<br>Welsh |
| 969. | Mr. Robert Ellis, Shopkeeper, Mold | 200<br>50 | Welsh<br>English |
| 968. | Mr. Peter Roberts, Llansannan | 200 | |
| 970. | Mr. Evan Pritchard, Shopkeeper, Llanrwst, Denbigh Shire | 200 | |

[1] Written so.

| | | | |
|---|---|---|---|
| 946. | Mr. Richard Lloyd, Llanidloes, Montgomery Shire, ☞ Shrewsbury Waggon | 300 | Welsh |
| | | 100 | English |
| 971. | Mr. Richard Newell, Hen Neuadd, near Llanvair, Montgomery Shire | 200 | Welsh |
| | | 100 | English |
| 972. | Mrs. Foulks, Machynlleth, Montgomery Shire . . | 300 | Welsh |
| | | 100 | English |
| 973. | Mr. Abraham Jones, Shopkeeper, Llanvyllin, Montgomery Shire | 200 | Welsh |
| | | 50 | English |
| 945. | Mr. David Charles, Carmarthen . . . . | 400 | Welsh |
| | | 100 | English |
| 944. | Mrs. Sarah Charles, Bala . . . . . | 800 | Welsh |
| 974. | Mr. Daniel Jones, No. 1 James Street, Liverpool . | 200 | Welsh |

Thus I have given you as proper a list as I could for their equal distribution thro' the Country. I have ordered 800 for myself, as I shall have to supply many in different parts besides our own County. If you think proper I can well dispose of a 1000. I have put down none of the Clergy in the Diocese of St. David's, as I suppose the Bishop will supply them: and I have not ordered many to the Counties in his Diocese, proportioned to the number of the inhabitants. If you think I have ordered too many you can send less to each according to your own Judgment. I hope the lost proof came safe to hand. It was detained a post or two owing to my being from home.

The English Tracts have not been sent to Mrs. Jones of Wrexham. They are to be put down to my account. I wish the Eclectic Review for this year might be inclosed, from Mr. Kent, in the parcell to me if not sent, or, if sent, in Mrs. Jones's Parcel. If you should happen to pass the Stationers Court I wish you would tell Messrs. W[illiams] and Smith that I would [like] the books ordered in May much."

[A portion of the letter seems to be missing and the following is attached to it by sealing-wax, at the bottom of the sheet.]

"Welsh Summaries.

| | | |
|---|---|---|
| Rev. D. Jones, Holywell, Flintshire, as soon as any Welsh are ready as an Association will meet in Sept[r.] [1] | 100 Summaries<br>30 English<br>10 Reports | 947 |
| Rev. James Mayler, Tanymynydd, near Fishguard, South Wales, by North's Carmarthen Waggon | 100 Welsh<br>40 English<br>20 Reports | 948 |
| Rev. Mr. Davies, Swansea . . . . . | 100 Welsh<br>30 English<br>10 Reports | 950 |
| Rev. Mr. Kemp, Swansea, in the same parcel [as Mr. Davies's] | 200 Welsh<br>50 English<br>5 Reports | 951 |

[1] The Flint and Denbigh Congregational Association was held at Moelfre, in the latter county, on September 19 and 20, 1810. (*Evang. Mag.*, 1810, p. 492.)

| | | |
|---|---|---|
| Rev. David Jones, Manor Owen, near Fishguard, S. Wales | 100 Welsh<br>50 English<br>10 Reports | 949 |

in same Package with those of Mr. Mayler, but separately packed."

The reference to "English Tracts" for Mrs. Jones, Wrexham, reminds us of a dateless note sent by Mr. Charles to Daniel Jones, who corrected the proofs of John Humphreys's Bible, and worked as a wire-drawer for the lady mentioned.

"I am very Sorry the books were not Sent to your orders: the hurry of the Ass^n. and my journey to Anglesey must be my excuse, together with the negligence of our boys. The English Tracts will be Sent directly from London to Mrs. Jones. She is requested to Send ¼ of a hundred of each to John Parry and the Same number to John Williams of Northop to be distributed in their English Schools, and she will have remaining 50 of each for her disposal. The 2nd. Vol: of Scott[1] is not come. You must put your heads to work and fix yourselves upon suitable points for our future meeting.[2] Some points that are plain and practical. Such as the guilt and corruption of man—the necessity of regeneration—of faith—the Sin and danger of unbelief, &c.

Y^rs faithfully

THO^s. CHARLES."[3]

The next letter (to Mr. Tarn) is one of the most interesting and informing of any written by Mr. Charles during this period; we have already quoted from it on the subject of ordination. It tells of the partnership between Mrs. Charles and her son, Thomas Rice, formed, it would seem, on December 11, 1808, and dissolved on May 11, 1810.

"MY DEAR FRIEND—There is no end of the trouble I give you. I have one favour more to ask of you, and that is, that you will have it inserted in the Gazette, that the Partnership between Sarah Charles and Son of Bala, Merionethshire, was dissolved on the Eleventh of May 1810, and please to purchase the Gazette in which it is inserted, pay all expense, and forward the Gazette to me when an opportunity offers. We think this necessary, as orders were issued in their joint Names for the last Eighteen months. I am really ashamed of giving you all this trouble, but I know of no one who would do it so well, therefore

[1] Scott's Bible, third edition, in 5 vols., was issued in 1810.
[2] The County Association at Wrexham.
[3] Letter kindly lent by O. Griffith, Esq., Chester.

you have the trouble of it. We mean to be at home by the 29th of this month, but if you should have occasion to write to me before then, please to direct to me, at Porthynlleyn, near Pwllheli, Carnarvon Shire.

My poor Dear partner still insists upon it, I do not press you enough to pay us a visit at Bala after our return. She says, 'perhaps I may never see them again, do press them to come; I shall be very glad to see them.' It is a certain truth, both with regard to me and herself that we shall be very glad to see you both, and Miss H[unter]. I shall expect a Letter to meet us on our return, at farthest, informing us of your plans. I am making efforts to form an auxiliary Bible Sy. at Bala, and have applied to our clergy to take the lead in the formation of one; but I fear, tho' they are very civil and confess it to be a good work, that they will not cho[o]se to co-operate with Methodists[1] and Dissenters. Our Diocesan is not joined to the Parent Sy. in London, which has an influence on their conduct. However, a Society will be formed whether they will or will not come forward; tho' it would be very desireable could we succeed with them as perhaps it might be the means, by associating a little with the different parties in the public meetings, of wearing off in some degree ye prejudice [which] strongly exists in ye Clergy in this County against all other Sects and parties of religious people. No means on my part shall be omitted. I have written Letters to some of them as polite and civil as I could pen them. Could I succeed our example might be followed by others, in this County. I cannot wipe off (nor do I wish it!) the deep stain that will cleave to me to my grave, of being a Methodist. It is under that despised character I must work or be idle.

I forgot to inform you of any particulars of importance which has taken place in the Methodist connection in Wales. I brought forward at the private meetings several propositions respecting the admittance of what is called the lay preachers, to administer the Sacraments in conju[n]ction with the Clergy which passed unanimously, to the great Satisfaction of the whole body. I never had so delicate a subject under my consideration as I had prejudices of an opposite nature to combat with. However, thro' the Lord's blessing upon my endeavours, I hope I have succeeded. To pass incensured by different parties I do

[1] This was written twelve months before the Methodist ordination, and yet we are told that a "schism" took place in 1811! How can two things not joined be cut asunder? Mr. Charles's personal regards for the Church of England cannot make one out of two bodies of Christians.

MRS. CHARLES' SHOP, and the "HOUSE next door," to which she removed on retiring.

MR. CHARLES' MONUMENT.

not expect; but I am happy y^t the body of Welsh Calvinistic Methodists seem to have been, by the means adopted, by all appearance more firmly compacted than ever; and by that means likely [to] be more extensively useful in promoting knowledge and reformation thro' the whole country. I shall talk it all over with you when we meet at Bala on my return from Carnarvon Shire, and you arrive here with the Ladies from London. My Dear Partner unites with me in affectionate regards to you all and a hearty invitation to Bala.

Y^rs faithfully

THO^s. CHARLES.

BALA, *July* 12, 1810.

I hope you have received the extracts of correspondence which I posted here for you on the 7^th Inst."[1]

Mr. Tarn left the insertion of a notice of the dissolution of partnership until his visit to Bala, and then returned to London with this formal notice duly signed:—

"Notice is hereby given, that the Partnership between Sarah Charles, Wife of the Reverend Thomas Charles, Clerk, and Thomas Rice Charles, of Bala, Merionethshire, North Wales, Shopkeepers, was on the 11^th of May last dissolved by mutual Consent. All Debts due and owing to or by the said late Partnership will be received and paid by the said Thomas Rice Charles: As witness their Hands the 21^st of August 1810,

SARAH CHARLES,
THO^s. CHARLES, Clerk,
THO^s. RICE CHARLES."[2]

Mr. and Mrs. Tarn visited Bala, and their return journey began, probably, on August 22 — the day after the notice was signed, because we find the following minute in the records of the B. and F.B. Society, under the date of September 3, 1810:—

"Read an Extract of a Letter from the Rev. T. Charles, dated Bala, August 28, 1810, addressed to the Assistant Sec., accompanied with several very important Documents respecting the Welsh Bibles, and assuring the Committee their edition had done incalculable good in that Country, where they would also gladly receive those of the Society for promoting Christian Knowledge, but not one had yet reached them."[3] He would not write to Mr. Tarn under a week after his visit.

[1] B. and F.B.S. Correspondence. [2] *The London Gazette*, 1810, p. 1947
[3] Minute Book of Committee, No. 3, pp. 218-19.

Mr. Charles had tried to secure copies of the S.P.C.K. Bible —that which was arranged for in 1805, but was not issued until the beginning of 1810, though the title-page bears the date of 1809. The preface is signed by the four Welsh Bishops and the Bishop of Hereford, in order to give the edition distinction. When we say that the following letters were written to Mr. Tarn, it will be seen how Mr. Charles set to work to try and secure a supply.

"DEAR SIR—Mr. Dawson has not been in Town these 10 days but is expected to-morrow; even his Partner in the Press, Mr. Bensley, never interferes in the Sale of them and the Warehouseman is not empowered for any thing but the usual Sales. The whole of the Plates are ready—but it was only begun to be printed at Christmas—nor has a single sheet on its own Paper been yet recd. in Town. I intend sending to Mrs. Grey to-morrow 1 Scott's Bible complete at the Trade Price and 1 of his Testament only for the young Midshipman. Enclosed is a Letter which you may think more proper to lay before the Committee than for me to answer in my way of Business.

Yrs most sincerely

L. B. SEELEY

FL. ST. *Feb.* 5. 1810."

Mr. Tarn received another note from Mr. Seeley on the same date.

"DEAR SIR—I forgot to say that the Oxford Editn. of the Welsh Bible is delivd. entire to the B[artlett] B[uildings] Socy. except one that is imperfect. I expect to see a Member of that Socy. to-day who I have no doubt will procure one for Mr. Charles. The enclosed is to be retd. when convenient.

Yrs most truly

L. B. SEELEY[1]

FLEET STREET, *Feb*: 5. 1810"

Mr. and Mrs. Charles visited Chester towards the end of September, and stayed with Mr. and Mrs. Walker, and with Mrs. Richards, and the following letter was addressed to the latter:—

"MY DEAR FRIEND—We have been on the wing tho' not a very rapid one, ever since we left our dear friends at Chester.

[1] He died at Thames Ditton, November 26, 1834, aged 68 years. (See Timperly's *History of Printing*, p. 935; and *Gent. Mag.*, 1835, i. p. 109.)

We wished to make the utmost of the fair weather and long days, for recruiting my dearest's health. We had a stormy day and bad roads the Monday we left you. It was dark and cold before we reached Llangollen that evening full of fear for consequences. But a kind providence prevented any material deterioration in the state of her health. We reached Bala in good time the following day. Our next excursion was to Dolgelley Ass$^{n.}$ and Machynlleth, which took up nearly a week of our time. Nov. 17$^{th}$ we crossed Berwin mountain to Montgomery Shire; but after spending the Sunday at Llanvyllin we were obliged to return on the monday, instead of proceeding farther as we intended when we set out. We had a fine day to recross the mountain: ever since we have been at home, where most probably we shall continue for the winter. This wet and wintry weather affects us all a little, much more [my] valetudinarian. Thus I have given you a short sketch of our insignificant history, insignificant to all but friends, among whom we have the great gratification of including our dear Mrs. R. Our united thanks tho late is sincere and cordial for your great kindness and hospitality to us during our late visit to Chester. We hope at some future period you will give us an opportunity to repay your kindness in the best manner we can at Bala. In the mean time we shall be very glad to hear from you and your dear little ones as often as you can. I hope little Thomas continues improving in health, and that Ann[1] looks as fresh as ever. Please to present our dear love to them both. May the good Lord by his blessing make them a great comfort to you. You and I have had painful experience that our comforts here, the most endearing, are very precarious. In a moment my dearest S[ally] was deprived for ever (as most probable from present aspects) of her health, and nearly of the use of her intellects. tho' thro' mercy not entirely. In few hours your dear partner was snatched from you and summoned to the invisible world. I hope we shall be enabled to sanctify the Lord in our hearts and be resigned in a holy and godly manner. It is well with us when the grievous are made possible to us, that in an increasing degree we may be made partakers of his holiness. As we sincerely regarded you very affectionately, we felt much for you at the time; but this is all we poor mortals can do for each other, and there is a friend that sticketh closer than a Brother, and who can succour those who are tempted. It is our highest wisdom to cleave to him with full purpose of heart! My dearest S. unites in very affectionate regards to all Abbey

[1] Afterwards mother of General Sir George Richards Grieves, G.C.B.

Green friends, Mr. W. and all the little ones, with, my dear friends

Yrs truly and affectionately

THOS. CHARLES.

[*Nov.* (?) 1810].

Please to accept of a hare which the carrier brings you this week. It was killed last week."[1]

Edward Morgan, of Syston, gives extracts from letters by Mr. Charles, under 1810, which will be read again with fresh interest, after the perusal of the chapters on the ordination movement. Morgan says that they were written "to a clerical friend who was under circumstances somewhat similar to" Mr. Charles's own in 1784. That friend was Morgan himself, and one of the letters to which Mr. Charles was replying is probably this one :—

"MY DEAR FRIEND—In great trouble and perplexity I take the Liberty of writing to you these few Lines. It seems now that I must either leave this Place, or, if I continue here, to quit the Church. I have not been doing Duty in the Church here since the latter end of last May, but I have been preaching, and catechising the Children some nights in the week in the school-room, and few hundreds attend; The Lord I believe has owned his word for the conversion of some of them. This Town contains fifteen Thousand Inhabitants, not many attend Mr. Browning's[2] Chapel, which is the only place where the Gospel is purely preached: some religious Friends and the poor people are desirous for me to remain among them, they are willing to build me a place of worship, but I can't find courage to leave the Church, and comply with their and my own wish, being fearful that my talents are not sufficient to gain popularity to such a place of worship. But the thoughts of leaving this place hurt me extremely; where can I have so many children so attached to me in one place as I have here? and where can I find people that are so destitute of the Gospel? These are questions that press me very much to continue here. A curacy which is about 10 miles distant is offered me, which I would have no objection to accept should the Clergy suffer me to live in this Town to go on with my meetings here, but as that Curacy is in another

[1] Walker MSS. [2] The Rev. Joseph Browning, converted at Spa Fields, trained at Trevecca, laboured at Newcastle, Macclesfield, &c.; he was one of the regular supplies at Spa Fields, Zion Chapel, and Bath, and for upwards of fifty years was one of the most valuable of Lady Huntingdon's ministers. He died on September 30, 1836, aged 81, at Wrington, near Bristol, where he spent the last years of his life. (*Evang. Reg.*, 1836, p. 410.)

Diocese, it is not likely the Clergy of this Town, who persecute me very much, will permit me to stay here. Will you be so kind, dear Mr. Charles, as to give me some opinion on the above, I have been on my knees often on this account. I hope Mrs. Charles is better, my kindest respects to her. Be so kind as to write to me by return of Post as I intend to go home for few weeks in the course of a fortnight.

Your's truly,

ED. MORGAN."

Mr. Charles's replies are only given in part.

"BALA, 1810.

In reply to your favour, I have but little to say. I feel for your perplexity. But I have no doubt, that if you look up simply to the Lord, he will graciously direct you in the way you should go. But it is not for me to determine. Providence, I am fully convinced, led me in the way in which I move; for I never thought of it. Unbiassed by prejudice, self-interest, the love of ease, or the honour which comes from men, lift up your eyes to the hills from whence our help cometh, and the Lord will guide you safely; and in his own good time, you will see the way clearly before you. I feel cautious in advising the servant of another. The Lord only knows what he has designed and fitted you for. Many formerly were ready to advise me: but the most forward were widest the mark. 'Gwell pwyll nag aur' (prudence is better than gold); and 'tan enw pwyll fe ddaw twyll' (but under the guise of prudence deception comes). These are very wise Welsh adages. I most sincerely pray that you may be directed."—In another letter to the same he says:—"You are much wanted in the establishment, if suffered to continue in it, and permitted to be *faithful*. On the other side, there is work enough for you out of the church, if called and gifted to proceed on the itinerant plan. As you are already in the church, I think rather you ought to continue in it, if not *forced* out of it. When I began to itinerate, it was because they would not employ me in the church here in this country. I intended removing to England as soon as circumstances admitted of it, without being in any degree deteriorated by a few excursions on the itinerant plan. I got, by degrees, so far into the work, that I could not conscientiously recede, and leave it. The leadings of providence towards me are no rule for others."—A third letter in the same year, supplies us with these observations:—

"I am glad you have it in your mind to do good, and to pro-

mote, by all means in your power, the eternal salvation of immortal souls, who are perishing all around us. The work of the ministry, and not emolument, is our honour, and ought principally to engage our attention. I might have been preferred in the church; it has been repeatedly offered me: but I really would rather to have spent the last twenty-three years of my life as I have done, wandering up and down our cold and barren country, than if I had been made an archbishop. What good I have done, I know not; but it is a satisfaction to have sincerely aimed at it, and to labour unrestrained by any consideration and embarrassment. It was no choice of mine; it was providence that led me to it. Others' line of usefulness may be very different: but in every line, and in every situation, it is required that we should be *faithful*, 'abounding always in the work of the Lord.' We are, at best, but very insufficient for so important a ministry: but sloth, inactivity, and carelessness in it, are very sinful; and to be deterred from the faithful discharge of it by the fear of man, or by the love of the world, will appear awfully against us the last day. I do not mention these awful considerations, as if they applied with any peculiar force to you, any more than to myself. But they are considerations which, more or less, perpetually occupy my mind. I am in as great danger as you are, of improper biases influencing my conduct. And were I not sensible of it daily, I should think myself already fallen. It is my only comfort, that God is able to keep me from falling, and to present me faultless before the throne of his glory. I hope you will kindly remember me in your prayers, whilst I trust I shall not be permitted to forget you."[1]

Mr. Charles mentions, in his letter of July 12, the unfriendly influence of Dr. Cleaver, St. Asaph, on the clergy with reference to the Bible Society. Dr. John Randolph, who became Bishop of Bangor, January 6, 1807, was more than unfriendly — he was distinctly hostile. On June 19, 1809, he was translated to the Bishopric of London, and his *régime* was an unpleasant contrast to that of his predecessor, Dr. Beilby Porteus, one of the first vice-presidents of the Bible Society. Dr. Randolph's attitude found expression in his refusal to become patron of an Auxiliary Bible Society at Colchester. Shortly afterwards a letter appeared from the press, published by Dr. Christopher Wordsworth,[2] and dated from Lambeth Palace, entitled *Reasons*

[1] *Memoir*, pp. 233-35.

[2] Born at Cockermouth, June 9, 1774, he was the youngest brother of Wm. W., poet-laureate; B.A. Trinity College, Cambridge, 1796; M.A. 1799, and

*for declining to become a Subscriber to the British and Foreign Bible Society*; and both Lord Teignmouth and the Rev. Wm. Dealtry, M.A., replied to it. The attack and the two replies were mere shilling pamphlets, or "Letters." Dr. Wordsworth, joined by two other pamphleteers, wrote a "Vindication" of his first letter, and Lord Teignmouth wrote a second and a longer letter (published at 3s. 6d.); then the Rev. Mr. Dealtry produced *A Vindication of the Bible Society* (7s.). Dr. Wordsworth and Mr. Dealtry were personal friends, having graduated bachelors and masters of arts at the same college and at the same time, and both were fellows of their college. Dealtry was examining chaplain to the Bishop of Bristol, chaplain to the Earl of Leven and Melville, and Professor of Mathematics at the East India College, Herts; to his many accomplishments he added the gift of a ready and a forcible pen. Since Dr. Wordsworth only issued his "Vindication" of his "Reason, &c.," in the summer of 1810, Mr. Dealtry could not have begun his *Vindication*, &c., until then; he dates it "*Hertford, October* 1, 1810," but includes a letter (dated "Fulham, Oct. 12, 1810") from the Rev. John Owen, M.A., in a "Postscript" of "*October* 20." Among the letters of the Bible Society may be found this one to Mr. Tarn:—

"HERTFORD, *Nov.* 20, 1810.

DEAR SIR—I am much obliged by your favor of this morning and by the Inclosure from Mr. Charles. I am sorry for the Welsh Errata; it is a pity that the proofs were not transmitted to Mr. Charles; but I trust that with the Advantages, which I now possess, the next Edition will be correct. It gives me great pleasure to find that my Attempt to Vindicate the B. Society meets so much with the Approbation of the Friends to that Institution. Long may it flourish!

I am conscious that a Vindication much more worthy of the Approbation of the public might be produced: but under all circumstances I did my best, and it is a high Gratification to me that you state this Attempt is likely to be useful.

I am, dear Sir, Yours most truly

W. DEALTRY."

Mr. Charles, it will be remembered, referred to this *Vindication* in his letter to David Charles, dated "Jan: 16, 1811."

fellow; domestic chaplain to the Archbishop of Canterbury; rector of several parishes in Norfolk, Kent, Essex, and Suffolk (1804-20); master of Trinity College, Camb., 1820-41; died in Essex, February 2, 1846, aged 71. (*Grad. Cantab., in loc*; Foster's *Index Eccles.*; Beeton's *Modern Men*, &c.)

"Have you seen *Dealtry's* defence of the Bible Society? you ought to see it, on account of y^r poor brother who is held forth therein to public view."[1] We shall see further references to this subject in later correspondence.

[1] See p. 274.

## LXI

## CIRCULATING SCHOOLS FOR THE HIGHLANDS

(1809–1811)

WE now pass on to matters dealing with Ireland and Scotland. In the case of Ireland we recur to two things touched upon after the account of Mr. Charles's visit to Ireland in 1807, the one bearing upon the printing of the Scriptures in the Irish tongue, and the other bearing upon the advisability of establishing Circulating Schools. Mr. Charles differed from his fellows on the deputation, and from some prominent Irishmen, with reference to the former, and from the Rev. Samuel Jones, of Kildimo, with reference to the latter. A very short time sufficed to prove that Mr. Charles's view was the right one in both cases. In the records of the Bible Society we find this entry: "The Committee having maturely considered the several matters contained in the Letters and Report which have now been read; and it appearing that the demand for the Scriptures in the Irish language would probably be extensive and that a considerable number might be sold,

RESOLVED UNANIMOUSLY, That it is expedient to print an Irish New Testament immediately, from the copy published by Bishop Bedell."[1] 2000 copies were ready early in 1811, and the Rev. John Owen says, "the experiment was found to answer, greatly beyond the hopes which had been formed of its success, . . . the result of it encouraged the Society to repeat the trial on a much larger scale, and with more ample means of ascertaining its real effect."[2]

In the 1809 *Report* (p. 7) of the Hibernian Society we find this paragraph: "The Committee, in addition to the above means of instruction, have at present under consideration a plan

[1] Minutes of Committee, commencing 1810, p. 81.
[2] *History of the Brit. and For. Bible Society*, i. p 459; see also ii. p. 55.

for establishing circulating schools in Ireland similar to those established in Wales, which have been remarkably successful in laying a foundation for the extensive Sunday schools in that principality. They have lately received a very important communication from the Rev. Mr. Charles, upon the subject."

A letter from the Rev. Samuel Jones to Mr. Tarn touches upon the schools and upon the question of the distribution of Bibles, and will help us to understand further extracts from reports.

"KILDIMO GLEBE, *April* 26, [18]10.

MY DEAR SIR—I should have written to you before this time but have been confined by a severe illness more than a month. The reason I did not draw upon the Bible Society for the Books they were so good as to Vote for our Schools is, that I had been supplied with Testaments and understood (which I since find to be a mistake) that the Society intended shortly to publish a large Bible with references, the small Bible sent over to this country is very little sought for, but if such a one as I allude to was published, I suppose 1000 of them would be sold in this neighbourhood in a month, the people will scarcely give any thing for the small Bibles, yet they offer any money for a large one, if they were as large as the large Testament they would be received much better. As my Connection with the Schools give me an opportunity of great circulation of Testaments and Bibles I should wish to have a clear view of the intention of the Society as to the payment and also the prices, as I do not know the Society's prices I fear to embark in so large a concern without *full* information upon the subject. My state with respect to the Schools is this, that I have a Bookseller in Dublin who receives whatever Books I order from England or elsewhere he sends them as I direct to the several parts of the Island taking the persons receipt for so many—the school-masters with whom I have most to do, sell these either in the Schools or to the neighbouring people and make me a return every half year and remit as soon as convenient the money received and inform me the number of Books in their hands. I could transmit to the persons granting me Books in England no more than had been put to my credit in Dublin, if your Society be satisfied with this arrangement I shall be happy in drawing upon them first knowing whether I can dispose of them, after paying carriage &c at the same rate [as] they are now distributed in Ireland. I hope this Letter may reach you before your Meeting in May. The State of my health has been such as to unfit me for business

until within these few days back but thanks be to God I am much recovered and hope in a few days to enter as usual upon the Business the Lord has called me to. Wishing you the Blessing of the Lord upon your approaching Meetings

I remain, My dear Sir, Yours truly

SAM^L^ JONES.

I can scarcely write."[1]

This letter gives us an idea of the great activity of Mr. Jones as an organiser of education; and an extract from the *Report* of the Hibernian Society for 1811 (p. 15) announces his conversion to the circulating schools system. "A plan has been proposed, by a worthy clergyman, for the establishing of Circulating Schools in various districts in Ireland, on a plan similar to that which has been found so extensively useful in North Wales. After mature consideration, the Committee have adopted this suggestion, and the execution of the plan has commenced."

In the *Report* for 1812 (p. 37), an extract from a letter by Mr. Jones to the Hibernian Society is printed, which contains some account of his work with the schoolmasters, and of their distribution.

"*October* 3, 1811.

It is right your Society should now have information respecting the proceedings of our seminary. Three of the young men educated here, for Schoolmasters by your Society, have been employed hitherto in the Circulating Schools, and are to give them up at the end of this month for the winter. Their usefulness exceeded my expectation. Next year I hope to increase their number. As your Committee did not desire any of the young men to be retained for any situation which they had in view, I sent W. P., a very valuable young man, to a school near C——, and heard lately from him that he was proceeding with great prospects of usefulness. There will be two more in a few months prepared to go out, and I have situations engaged for them, unless your Society sees fit to employ them elsewhere."

The same *Report* (p. 10) says: "It was stated in the last Annual Report (p. 15) that in order to provide a number of well-qualified, pious, and active Protestant teachers, the Society supported six young men, of approved character and talents, who were placed for that purpose under the tuition of a very respectable Clergyman of the Established Church in the South of Ireland. During the last summer, these young men were

[1] B. and F.B. Soc. Correspondence.

usefully employed in forming and conducting *Circulating Schools* in various parts, on a plan similar to that which has been found so extensively beneficial in North Wales; and their success, their worthy tutor observes, has exceeded his expectation."

The difficulties to be contended with in carrying on these schools in Ireland were greater than those in Wales, even in the time of Griffith Jones; but Mr. Charles's opinion of their utility and feasibility was amply confirmed, and the Hibernian Society failed to achieve the same proportion of success as he did because of the lack of a man, and of a sufficient application in the execution of the plan.

The splendid influence which Mr. Charles exerted on those who had at heart the highest welfare of Ireland, was similarly exerted on those who dreamed dreams of the moral and intellectual emancipation of the Highlands of Scotland. The Revs. John Brown, of Whitburn, and Ebenezer Brown, of Inverkeithing—the eldest and second son, respectively, of the renowned John Brown, of Haddington—had for many years interested themselves in the Highlands; and the former had induced the Associate Synod (in 1798) to appoint deputations to occasionally itinerate among the English-speaking people of the country. The results were so satisfactory that he tried (in 1801) to get the Synod to do something decisive and permanent "to supply those parts of the country with a pure dispensation of the Gospel." A printed circular was issued, signed by himself and his brother, Ebenezer, "proposing the organization of a constant systematic itineracy. . . . The proposal, though a highly rational one, does not seem to have met with sufficient encouragement, for it was never carried into effect."[1]

But the Gaelic population of the Highlands became of even greater concern to the brothers than the English-speaking population; of them John says, "The Grampian Mountains are daily in my view, and the situation of the hardy and interesting race which dwell beyond them, is seldom for a day absent from my mind. Within that stony enclosure, I often say to myself, reside thousands who never read a page of the book of life, who are perishing for lack of knowledge."[2] In the year 1799 John Brown procured a Gaelic translation of his father's excellent and well known Catechism, of which 3000 copies were printed, and distributed through the liberality of religious and benevolent friends. "At the period when the publication took place, there were exceedingly few religious books, elementary, or of any kind,

[1] *Memoir of the Rev. John Brown, Whitburn*, by David Smith, p. 81.
[2] *Ibid.* p. 80.

in the Gaelic language."[1] At that time, "numerous companies of Highlanders . . . on the approach of autumn, annually descended towards the more fertile districts of the south, prepared to give assistance in the labours of the coming harvest. Of these, a considerable proportion, taking their route along two of the principal roads, one leading through the upper moors of Lanarkshire, the other forming the chief northern approach to the capital [Edinburgh], attracted the notice of Mr. [Ebenezer] Brown and his brother, whose scenes of pastoral superintendence lay respectively upon the lines of national communication just mentioned."[2] It was about the year 1807 or 1808 their attention was most particularly directed to these harvesters and to the cattle drovers of the Highlands, and they purchased tracts, procured donations of Scriptures from the Bible Society, and distributed them along with their father's Catechism. When the Highland harvesters, drovers, and shearers came to know of their gifts, they went, sometimes in crowds, to ask for them. It was discovered, however, that of the large number who sought the books, only a small proportion were able to read them.[3]

Mr. Charles's letters in the *Evangelical Magazine*—the Supplement of 1808 (pp. 571-72) and the numbers for April (pp. 173-75) and May (pp. 217-18) 1809, had, as we have seen, attracted the attention of a very large number of Christian workers of all denominations; and, among others, the brothers Brown were arrested by them. Ebenezer, after consultation with John, wrote to Mr. Charles suggesting a translation of their father's Catechism into Welsh, for the use of the Welsh Schools. "I observe," says David Smith, "in looking over a correspondence carried on between Mr. Brown's brother, the Rev. Ebenezer Brown, Inverkeithing, and the Rev. Mr. Charles of Bala, that the first germ of the idea of teaching the Highlanders to read the Scriptures in their own language, was in a letter from Mr. Charles, dated August 26, 1809, in answer to a joint letter from the two brothers, proffering their father's Catechism for his use, and communicating information respecting the state of the Highlands, and their efforts in behalf of them. The idea, when suggested by Mr. Charles, from his own successful experience in Wales, was not allowed to sleep."[4]

Even with the kind and self-sacrificing assistance of Miss Rachel Brown, Mount Hope, Bridge of Allan, granddaughter of

[1] *Memoir of the Rev. John Brown*, p. 85.
[2] *Sermons and Memoir of the Rev. Ebenezer Brown*, pp. xlix. and l.
[3] *Ibid.*, and *Memoir of the Rev. John Brown*, pp. 86 and 87.
[4] *Memoir of the Rev. John Brown*, p. 88.

the divine of Whitburn, we have had no success in our search for Mr. Charles's letters to the Rev. Ebenezer Brown; but the second of Mr. Brown's letters to Mr. Charles is before us as we write, and we insert it here, before proceeding any further with our story.

"INVERKEITHING, *Sept*r. 19th. 1809.

MY DEAR SIR—Your kind letter came to hand. My Brother John was gone home to Whitburn before it reached me but I transmitted to him its contents. I rejoice to hear that you have published a Catechism yourself and entirely agree with you that considering its extensive Sale and I hope Usefulness the translation of our Father's Catechism into Welsh would be improper. Had Br. John and I been acquainted with this circumstance we would never have made a Proposal of that kind. I would be singularly obliged to you for a Copy of your Catechism in English—if sent to Edinh. by any Conveyance you please and directed to me to the Care of Messrs. Brown and Chambers, Booksellers, South-bridge, Edinh., it will reach me. Never mind the Expence of Carriage. The *Elementary* Books and the *Dictionary* I hope will do much Good. What you write concerning the Means which you have used to promote knowledge, the discouragements which you have met with, and the Success which now appears to crown your Labors will I expect (through the Blessing of Heaven) stir us up to be more active than ever. Go on my Dear Sir. What is it that we should not do for the Honour of our Gracious Lord and for the Salvation of perishing Sinners. Tis a Heaven on Earth to be able to say 'Thanks be to God who causeth us always to triumph in Christ and who maketh manifest the Savour of his knowledge by us in every Place.'

As to what you mention of the melancholy State of the Scotch Highlands, I have been myself impressed with this for some time past. Upon receiving your Letter this matter hath taken a still greater hold of my Mind. I have enquired at a pious Clergyman in the North about their case, he writes me 'that in the greatest part of the Highlands the Old and the Young are in danger of perishing for lack of knowledge—that in many Places there are no Parochial Schools and that the Society's[1] fund does not at present admit of increasing the Number of Schools on this Establishment. At the same time he adds that he can bear Testimony to the Zeal and fidelity of

[1] The Scottish "Society for Propagating Christian Knowledge," established in 1710.

the Secretary of the Society, to the Piety and Usefulness of the Teachers, &c.' A thought occurred to me that were you, dear Sir, to write a SHORT account of the Situation of the People in Wales, of the Methods which had been used for their information and of the Success which had attended these Means, and to conclude with an earnest Request that something similar might be done for the people in the Highlands—Were you to do this I say, and then to send a Copy of it to Dr. Campbell, Min^r. in Edin^h. and Secretary of the Society for promoting Religious Knowledge, &c. and a 2^d. Copy of it to the Rev^d. Mr. Hughes, at Battersea, Secretary to the Bible Society, I hope the consequences would be good.

Just as I was finishing [the] last Sentence a Gentleman from Edinburgh called upon me—a Native of the Highlands and a warm and active Friend to the Good Cause. As he never was in my House before, I could not but remark the Providence of God in the incident and endeavoured to improve it. By him I was informed that as many of the schoolmasters Salaries were very *small* the Society had lately increased them. The effect of this was that while the pious Teachers were more comfortable in their circumstances their Number was diminished. What a pity this last! He told me also that the Society had made a Regulation that only the *Interest* of the Money in their Funds was to be employed in the support of Teachers and that they could do no more with THIS than they actually did. He added that he judged that the best mode for doing something more effectually among *his* Countrymen would be for a Number of pious Persons in England and in this part of Scotland to form themselves into a Society, and to raise a Fund for planting and supporting pious Teachers where the *Society for promoting Christian knowledge* h[ath] none. If this Scheme meet with your Approbation, you could [give] a Hint of it to some of your good Friends in London, &c. You might write about it also to the Rev^d. Mr. Peddie at Edin^h. (without mentioning my Name). I doubt they have no Elementary Books in the Gallic Language and that the People have little desire of Learning. Yet *means must* be used. We know who says, 'I am found of them that sought me not.' May the Great and Kind Master be with you alway.

Yours sincerely

EBENEZER BROWN.

*Sept^r.* 20^th 1809 } INVERKEITHING.

P.S.—Though I pay Postage, do not pay Postage of Letters

to me—a Lady with whom I am acquainted is so kind as to furnish me with a LITTLE Fund for good purposes."

Mr. Brown so far favoured the idea of his Edinburgh visitor that he wrote for advice to the Rev. Angus Macintosh of Tain, Ross-shire, and this is an extract of the reply:—

"TAIN, 14th *February*, 1810.

MY DEAR SIR—The . . . prevented me from acknowledging your much esteemed letter of the 26th December last, as soon as I wished. Whether you shall ultimately succeed in sending additional means of instruction to the poor Highlanders or not, your benevolent intentions and exertions shall receive the divine approbation. I have consulted some of the most judicious of my pious acquaintances, among the northern clergy, upon the subject of your letter; and, while they highly approve of your Christian zeal, and deep concern for perishing sinners, they see difficulties in the way of a *new society*, formed for sending schoolmasters for the sole purpose of *teaching Gaelic* in the Highlands. . . . But I do not prescribe for you. I sincerely wish that you may be directed and enabled to do something for the good of the Highlands. May the Lord abundantly prosper your labours among your own congregation, and honour you as the instrument of doing good to many others. I remain, my Dear Sir, yours faithfully and affectionately

ANGUS MACINTOSH."[1]

As in Ireland, so in Scotland, the people who might have been expected to be deeply alive to a grave defect professed some knowledge of it, but could see no remedy for it, because they thought the existing agencies did all that could be done. Fortunately, the actual achievements of Mr. Charles were too strong an argument to be resisted, and the Browns were not men ready to yield to temporary discouragements. John Brown drew public attention to the necessitous state of the Highlands and to the new proposal "by notices in the Magazines, and other means. Mr. Charles also pressed the subject upon the attention of Mr. Robert Steven[2] of London. For a while, however, it seemed as if the good design would never be realised. But Mr. Brown was

[1] *Memoir of Ebenezer Brown*, p. li.

[2] A member of the first Committee of the Bible Society, of the Committee of the R.T.S. (1804-17), and of that of the London Hibernian Society; he loved Ireland, and did immense work on its behalf; he subscribed ten guineas on the founding of the Gaelic School Society, and became a life member. He died at Upper Thames Street, London, May 7, 1827, aged 64 (*Gent. Mag.*, 1827, i. p. 475), or, in his seventy-third year (R.T.S., *Jubilee Memorial*, pp. 60, 61).

not of a temper of mind to be easily disheartened by the want of immediate success. He would often cheer on his brother to persevering exertion, notwithstanding the discouragements which obstructed their progress, by reminding him of a remark of Mr. Charles's, that when they had made sure of the goodness of the end, they ought never to desist from using the means. He always felt persuaded that, in due time, they would reap if they fainted not."[1]

There happened at this time one of those coincidences which are not rare in the providence of God, which proved an unfailing incentive to the perseverance of the brothers Brown. In August and September 1808 the Rev. Christopher Anderson—a Baptist minister in Edinburgh—made a preaching tour through Ireland, accompanied by his friend Mr. Barclay, and collected for the Baptist Missionary Society in Dublin. After returning home, his missionary zeal sought an outlet within the borders of his own country. His engagement on behalf of missions took him to London in May 1809, and a conversation with Dr. Peddie, Edinburgh, and Mr. Burnett of Kemnay, led to a discussion on the object and principles of the Bible Society, and Mr. Anderson made up his mind to get a thorough acquaintance with the plan of its operations. Mr. Charles and he may have met at that annual meeting of the Society, but we have no evidence of their becoming acquainted with each other. After returning to Edinburgh, Mr. Anderson formulated a plan for an Auxiliary Bible Society in Edinburgh, laid the matter before Dr. Peddie, and the two set to work to realise the project; they abundantly succeeded, and rejoiced the hearts of the London Committee, in July 1809.

In the summer of 1810, Mr. Anderson and Mr. Burnett, of Kemnay, went for a tour through the North of Scotland. In his Journal Mr. Anderson says: "July 23d, 1810.—Leave Edinburgh to-morrow for the north of Scotland. To preach the Gospel of the grace of God is my *first object*; at the same time to make the Edinburgh Bible Society and the Baptist Mission more extensively known; and, D.V., to excite an interest with regard to both. The *Highlands* of this country demand serious attention, and some inquiry should be made. This also I shall keep in view."[2] Through the generosity of Mr. Burnett (or John Burnett, Esq.), who paid two-thirds of the cost of a chaise, an immense amount of ground was covered, and much work done. Mr. Anderson was impressed, from personal observa-

[1] *Memoir of the Rev. John Brown*, pp. 88, 89.
[2] *Life and Letters of Christopher Anderson*, pp. 106-7.

tion, and the "reports of Mr. Dugald Sinclair, the intelligent itinerant of the West Highlands, confirmed the impression," that little good could be done for the Highlands until the people were enabled to read the vernacular. At this point his heart became set upon the same object as the brothers Brown, and Mr. Anderson's biographer shall relate how they came to join hands.

"'Ever since I have been out last,' he writes to Mr. Fuller in November 1810, 'my heart bleeds for the Highlands and the Islands of Scotland. We have the prospect of something being done for them soon.' Thus quick to feel, he was not slow to act: He remembered how the difficulties which seemed to rise before the formation of a Bible Society [at Edinburgh] had given way before an ingenuous statement of facts, an appeal to Christian principle, and an offer to take the responsibility and drudgery of the initiative till an abler man could be found willing to carry it out. But resolving, as in the former case, to form a definite plan of action before saying anything to any one about it, he wrote to Mr. Charles of Bala, the pious philanthropist of North Wales, who, among other good works, had been actively promoting the cause of education in the Principality by means of what he called *circulating day schools*, requesting a sketch of his plan, and his mode of introducing it; rightly judging, that in districts like the Highlands, where the population is so sparse, these schools would be the most suitable, which, shifting from place to place, only became stationary when the people, having become sensible of the advantages of education, determined that they should be so. Mr. Charles at once responded to his desire, and in some letters of great length and excellence, gave him a full account of the Welsh Schools, and the mode he had found most effectual in establishing and managing them. He learned that Mr. Charles had already been corresponding on the kindred subject of cheap tracts and Bibles for the poor Highlanders, with Mr. Ebenezer Brown of Inverkeithing, who willingly furnished him with the letters. Having therefore drawn up his plan of what he thought would best meet the destitution, he called on a number of pious and benevolent gentlemen who were likely to take an interest in the welfare of the Highlands, and stated what he thought was desirable. He found them cordial, and was recommended to call a meeting by circular of those supposed to be friendly to the design, in the Edinburgh Exchange Coffee-house. The circular was thus expressed:—

'Several gentlemen propose to meet to-morrow at one o'clock in the Royal Exchange Coffee-house, to talk over the present

state of the Highlands, and the importance of some measures being taken in order to instruct the population in the Gaelic language. Your company, at that hour, will, I believe, be very acceptable to the various gentlemen, as well as to your obedient servant,

CHRISTOPHER ANDERSON.'

The meeting was held, and the Society formed, in November 1810."[1] So far Mr. Anderson's biographer.

The biographer, in the last sentence, is rather too previous, however, because a circular letter was drawn up, and dated "*Edinburgh*, 10th *Dec.* 1810," calling a meeting for "*Wednesday the 19th of December, at one o'clock afternoon, in the Royal Exchange Coffee-house*," with the view of forming a Society. "A numerous and respectable Meeting of gentlemen, residing in Edinburgh and its vicinity, assembled" on that date, "to consider the present condition of our Countrymen in the Highlands and Islands of Scotland, with respect to the means of education." "The Rev. Dr. David Johnston was chosen Preses," and "after considerable deliberations, a Committee of twenty-four was appointed to draw up a Report on this important subject, and the Meeting adjourned to the 16th January 1811."[2]

The following circular letter was sent out to as many as possible of the ministers of the Highlands, and it deserves a very careful perusal, particularly in view of the criticism offered on the work of the Rev. Griffith Jones, Llanddowror, whose labours are said to have prevented the work of establishing a complete system of Parochial Schools.[3]

"EDINBURGH, 27th *December*, 1810.

SIR—The late publication of the Bible, in Gaelic, in a portable form, and at a very moderate price, and which those who cannot afford to purchase, may procure for nothing, has led many to inquire, if the natives of the Highlands and Islands are very generally capable of making use of it.

They know, that, by law, parochial schools are, or should be, established in every parish; and they are well acquainted with the long and beneficial services of the Society for Propagating Christian Knowledge in the Highlands and Islands, with whose useful undertakings they have no wish to interfere. At the same time, information, as particular and satisfactory as some desire, relating to the state of the Highlands, has not hitherto been obtained. A numerous and respectable meeting of inhabitants

[1] *Life and Letters of Christopher Anderson*, pp. 126-27. [2] *The First Report of the Gaelic Schools Society*, pp. 6, 7. [3] See vol. i. p. 560.

of Edinburgh, was held here on the 19th instant, to consider this subject. Every one present seemed desirous of combining their efforts towards enabling the whole inhabitants of the Highlands and Islands to read the Scriptures in the language they understand; but it appeared desirable, before attempting this, to acquire as perfect a knowledge, as possible, of the present attainments. After considerable deliberation, it was unanimously agreed, to appoint a Committee of twenty-four, who should set on foot an inquiry respecting the following points:—

1st. *What proportion of the inhabitants of every Highland parish can read the English language, and are capable of receiving religious instruction in that language?*

2dly. *What numbers understand, and are capable of reading Gaelic alone?*

3dly. *What numbers are unable to read either English or Gaelic?*

We take the liberty of transmitting these queries to you, Sir, and we entreat you to favour us with explicit and particular replies to each, and to subjoin such remarks as you may judge of importance on the subject.

As the information we receive should be digested and arranged, previous to its being laid before a General Meeting on the 16th of next month, as early an answer as possible will be obliging. But if you do not find it practicable to write so soon, we request to hear from you with your first convenience.

I am, Sir, Your most obedient servant

DAVID JOHNSTON, *Preses.*

Signed in name, and by appointment of the Committee.

P.S.—*Please direct your answer to the Rev. Dr. Johnston, of North Leith, Royal Exchange Coffee House, Edinburgh.*"[1]

The Highlands in 1810 were far and away more favoured than any one can pretend Wales to have been either during the first years of the Rev. Griffith Jones's labours, or during those of Mr. Charles's, and yet we read these paragraphs in the circular letter of the Edinburgh friends, dated "10th Dec. 1810":—

"SIR—Scotland has been long distinguished by possessing means of education for all ranks in society; and it has been very generally celebrated and boasted of as having improved them.

It is nevertheless a certain fact, that very great numbers of

[1] Copied from the original circular, in the crypt of the B. and F.B.S. See also *First Report*, p. 33.

our Countrymen in the Highlands and Islands, cannot read any language whatever, and do not enjoy the means of instruction. Many, also, whose native language is Gaelic, and who have been taught to read and recite English fluently, do not understand the meaning of the words which they read or repeat, and thus derive little or no advantage from being instructed in a language which they never speak.

The Parish Schools established by the wise and beneficial provision of law, and those supported by the Society for Propagating Christian Knowledge, for nearly a century past, great as the effects produced by them must have been, are wholly inadequate to the necessities of large districts of country, where many thousands are perishing for lack of knowledge."[1]

This very strong case is made out in favour of a new society, though the Scottish S.P.C.K.—to be distinguished from the London one—had 290 schools under their management, with 16,000 children.[2] This state of affairs was due almost entirely to the same cause as had made the Welsh system of education ineffective before the Rev. Griffith Jones revolutionised the whole business. We now proceed to Mr. Charles's great letter to Mr. Anderson:—

"[BALA, *January* 4th. 1811.]

[DEAR SIR]—The important intelligence which your letter brought me of the benevolent intention of charitable persons in the north, of forming a society in Edinburgh, for the design of encouraging schools in the Highlands and the Islands of Scotland, to teach the poor inhabitants to read their native Gaelic tongue, appears to me highly laudable, and gives me very great gratification. In compliance with your request, I shall here attempt to give you a comprehensive and succinct account of similar institutions with us in this principality, their nature, and the success of them.

The Rev. Griffith Jones, about A.D. 1730, made the first attempt of any importance, on an extensive scale, to erect schools for the instruction of our poor people to read their native language. Before that time, the whole country was in a most deplorable state with regard to the acquisition of religious knowledge. After the decease of this very pious and laborious minister, A.D. 1761, the schools were continued on the same plan by a pious lady of fortune, an intimate friend of Mr. Jones, and a constant attendant on his ministry—her name was Mrs. Bevan. In her will, that lady, who lived several years after Mr.

[1] Gaelic Schools Society, *First Report*, p. 5. [2] *Ibid.* p. 6.

Jones, left *ten thousand pounds*, the interest of which was to be applied, for ever, towards perpetuating those schools. Her executrix, a niece of hers, disputed the validity of the will, so far as it applied to this money. It was thrown into Chancery, where it continued for thirty years before a decree was obtained. About two years past, a decree was granted in favour of this charity; and the interest of the ten thousand pounds, with the accumulation of it by interest all the years it was in Chancery, is to be applied, under certain specific regulations and restrictions, to the support of the circulating charity schools throughout the whole principality! This was a consummation to be devoutly wished indeed! And the more so, as we had all despaired of ever seeing the money applied to the proper object. There are now forty schools erected in different parts of the country, and the number is continually increasing. In the course of a few years after the cessation of these, on the demise of Mrs. Bevan, the country gradually reverted into the same state of stupor and ignorance in which Mr. Jones found it when he first thought of those institutions. Besides, though Mr. Jones's schools increased to the amazing number of *two hundred and twenty* before he died, yet there were many districts in this mountainous country never visited by his schools, or but once, and that for a very short time. In one of these districts it pleased the will of Providence to place me. Soon after I assumed the care of the parish, I attempted to instruct the rising generation, by catechising them every Sunday afternoon; but their not being able to read I found to be a great obstacle to the progress of my work. This induced me to inquire into the state of the country in this point of view. I soon found the poor people to be in general in the same state of ignorance. Two or three of the children of the wealthiest were sent to the next town to learn English, and this was all; the generality were left totally destitute of any instruction. As Mr. Jones's schools had ceased to circulate, no relief could be obtained from that quarter. A thought occurred to my anxious mind, for so it really was, that, by the charitable assistance of some friends, I might be able to obtain means of employing a teacher, and to remove him from one place to another, to instruct the poor ignorant people. When I had succeeded in obtaining pecuniary aid, the great difficulty of obtaining a proper person to teach occurred. This difficulty was removed by instructing a poor man myself, and employing him at first near me, that this school might be, in a manner under my constant inspection. The next difficulty was, to obtain proper elementary books. In this point Mr Jones's

schools were very deficient, as the books used in his schools were little better than the English battledoors, and very ill calculated to forward the children in their learning. This obstruction also was gradually surmounted. I composed three elementary books, besides two catechisms, which are now used in all our schools, and very essentially assist the progress of the children. My teachers, as my funds increased, multiplied gradually from one to twenty; but of late the number is decreased, as the necessity of the week-day schools is *superceded* by the increase of Sunday schools, and my attention is drawn to the extension of them as wide as possible. The *circulating day schools* have been the principal means of erecting Sunday schools; for, without the former, the state of the country was such, that we could not obtain teachers to carry on the latter; besides, Sunday schools were set up in every place where the day schools had been. My mode of conducting the schools has been as follows:—My greatest care has been in the appointment of proper teachers. They are all poor persons, as my wages are but small; besides, a poor person can assimilate himself to the habits and mode of living among the poor, as it is his own way of living. It is requisite that he should be a person of moderate abilities, but, above all, that he be truly pious, moral, decent, humble, and engaging in his whole deportment; not captious, not disputatious, not conceited, no idle saunterer, no tattler, nor given to the indulgence of any idle habits. My care has been abundantly repaid; for my teachers in general are as anxious as myself in the success of the work, and the eternal welfare of those they are employed to instruct in their most important concerns. In introducing the school into a place, I pay a previous visit there, after conversing a little with some of the principal inhabitants on the subject; I convene the inhabitants together, after having sent a previous message to them, intimating my intention of visiting them, and specifying the time of my coming. When convened together, I publicly address them on the vast importance of having their children taught to read the word of God, and afterwards I inform them of my intention of sending a teacher to assist in instructing their children, and also grown-up people who cannot read, who will attend him on Sundays, and so many nights in the week as they please. I conclude by exhorting the parents to send their children to the school. I converse familiarly afterwards with the parents, and promise to assist them with books, if they should be too poor to buy any. I take *kind notices* of the children also; and thus, in general, we are kind friends ever after the first interview. The teacher is

to take no entrance money—is charged not to encroach upon them, and intrude himself upon them, unless particularly invited into their houses; and then he is charged to have family-prayers night and morning, wherever he goes to reside for a night; to introduce conversations respecting his own work, and not indulge himself with them in vain idle talk; that in him they may see how a Christian lives, and how they *ought* to live. His time is entirely at my command, and to be devoted wholly to the work; he is engaged in the evening as well as through the day, and that *every* day. Before the school is removed, I go there twice, if possible, and examine the children publicly; these public examinations and catechisings I have found most profitable to the parents and grown-up people: I have often seen them exceedingly affected by the intelligent and proper responses of the children. Before I leave them, I exhort them earnestly to support the Sunday school that had been begun among them, to prevent the children from forgetting what they have learned, to further their progress in learning, now they have happily begun; and this they generally comply with.

At first, the strong prejudice which universally prevailed against teaching them to read Welsh *first*, and the idea assumed, that they could not learn English so well, if *previously* instructed in the Welsh language; this, I say, proved a great stumbling-block in the way of parents to send their children to the Welsh schools, together with another conceit they had, that if they could read English, they would soon learn of themselves to read Welsh; but now these idle and groundless conceits are universally scouted. This change has been produced, not so much by disputing, as by the evident salutary effects of the schools, the great delight with which the children attended them, and the great progress they made in the acquisition of knowledge. The school continues usually at one time in the same place six or nine months, which depends on local circumstances, the number of children, and the progress which the children make. In some districts they learn with much greater rapidity than in others; the causes of this are various, which I cannot enumerate here. This has been my mode of proceeding, subject to some local variations, for above twenty-three years; and I have had the only satisfaction I could wish—that of seeing the work, by the Lord's blessing, prospering far beyond my most sanguine expectations. The beginning was small, but the little brook became an overflowing river, which has spread widely over the whole country in Sunday schools, the wholesome effects of these previous institutions fertilizing the barren soil wherever it flows.

As to the *expediency* of teaching young people, in the *first* place, to read the language they generally speak and best understand, if imparting religious knowledge is our primary object, as it most certainly *ought* to be in instructing *immortal* beings, it needs no proof, for it is self-evident. However, I beg your attention to the following particulars, making no apology for the great length of this letter, as you desired me to be particular.

1. The time necessary to teach them to read the Bible in their *vernacular* language is so short, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years' time, during which long period they are concerned only about dry terms, without receiving one idea for their improvement.

2. Welsh words convey ideas to their infant minds as soon as they can read them, which is not the case when they are taught to read a language they do not understand.

3. When they can read Welsh, scriptural terms become intelligible and familiar to them, so as to enable them to understand the discourse delivered in the language (the language in general preached through the Principality); which, of course, must prove more profitable than if they could not read at all, or read only the English language.

4. Previous instruction in their native tongue helps them to learn English *much sooner*, instead of proving in any degree an inconveniency. This I have had repeated proofs of, and can confidently vouch for the truth of it. I took this method of instructing my own children, with the view of convincing the country of the fallacy of the general notion which prevailed to the contrary; and I have persuaded others to follow my plan, which, without one exception, has proved the truth of what I conceived to be really the case.

5. Having acquired new ideas by reading a language they understand, excitement is naturally produced to seek for knowledge; and as our ancient language is very deficient in the means of instruction, there being few useful books printed in it, a desire to learn English, yea, and other languages also, is excited, for the sake of increasing their stock of ideas, and adding to their fund of knowledge. I can vouch for the truth of it, that there are *twenty* to *one* who can read English to what could when the Welsh was entirely neglected. The knowledge of the English is become necessary, from the treasures contained

in it. English books are now generally called for; there are now a hundred books, I am sure, for every one that was in the country when I removed from England, and first became a resident in these parts. English schools are everywhere called for, and I have been obliged to send young men to English schools, to be trained up for English teachers, that I might be able, in some degree, to answer the general demand for them. In short, the whole country is in a manner emerging from a state of great ignorance and ferocious barbarity to civilization and piety, and that principally by means of the Welsh schools. Bibles without end are called for, and read diligently, learned out by heart, and searched into with unwearied assiduity and care. Instead of vain amusements, dancing, card-playing, interludes, quarrelling, and barbarous and most cruel fightings, we have now prayer-meetings, our congregations are crowded, and public catechising is become pleasant, familiar, and profitable. One great means of this blessed change has been the Welsh schools.

6. By teaching the Welsh *first* we prove to them that we are principally concerned about their souls, and thereby naturally impress their minds with the vast importance of acquiring the knowledge of divine truths, in which the way of salvation, our duty to God and man, is revealed; whereas that most important point is totally out of sight by teaching them English; for the acquisition of the English is connected *only* with their temporal concerns, and which they may never want, for they may, as the majority do, die in infancy. In my opinion, in the education of children, it is of the utmost importance, in the first place, to impress their minds with a sense that they are candidates for another world, and that the things pertaining to their eternal felicity *there*, are of infinitely greater importance to them, than the little concerns which belong to our short existence. The neglect of this is, I apprehend, a very great defect in the education of children.

What I have put down here is, I apprehend, *equally applicable to the Irish and the Highlanders* as to the Welsh. Praying for your success, I am, yours respectfully,

[THOS. CHARLES]."[1]

A day or two after receiving this letter from Mr. Charles, Mr. Anderson had occasion to write to Mr. Tarn; this extract from that communication is pertinent to the subject in hand:—

[1] Anderson's *Native Irish* (1846), pp. 164-69; *First Annual Report* (of Gaelic Schools), pp. 58-62; Morgan's *Memoir*, pp. 360-69; and *Evang. Mag.*, 1816, pp. 354-56, 445-46.

"EDINBURGH, *Saturday*, 12 *Jany.* 1811.

MY DEAR SIR . . . I know you to be interested in our poor Highlanders. I trust the time to favour them is at last arrived. For some time I have been a good deal occupied in relation to their condition, &c. This circular[1] on which I write is a copy of what has been sent to every Minister in the Highlands and Islands. The state of this people becomes ever increasingly interesting, and *painful* beyond all previous conceptions. This afternoon I received the account of one parish from the Clergyman to whom I had written a long letter last month; an account sufficient to make every Christian sigh deeply. It, as well as others, will come before the Public. I might extract many sentences if I had time; as a specimen, he says, 'In a tract of 10 or 12 miles, well peopled, there may not be a *single individual* found capable of reading the S.S. [Scriptures] in Gaelic or English, and these perhaps from 14 to 25 miles from the Parish Church!'[2] Every thing seems to promise success and I trust the Lord will bless us, and be merciful to us in making us useful to them. Having been appointed convener to the Committee on this business I wrote to Mr. Charles and have been favoured with a most interesting account of all that has been done in Wales since 1731. The letter will be of essential service to us. . . . With much esteem,

I am, My dear Sir, Yours very cordially

CHRIST^R. ANDERSON."[3]

The Society was actually formed on the day previous to that on which Mr. Anderson wrote the above; and in order to emphasise the parallel between Wales (as described in Mr. Charles's letter) and the Highlands and Islands, we quote a few of the resolutions passed on January 11, 1811.

"I. That this Meeting is of opinion, that the labours of 'The Society in Scotland for Propogating Christian Knowledge,' for a century past, have been highly beneficial, as a means of promoting civilization and Christian knowledge in the Highlands and Islands.

II. That although the said Society maintains two hundred and ninety Schools, at which sixteen thousand young people are taught, it is a melancholy fact that many parts of the Highlands and Islands continue in a state of great ignorance, and that only a small proportion of the inhabitants can read in any language.

[1] That of "27th December, 1810," see pp. 361-62. [2] From the letter of the Rev. Dr. Thomas Ross, Lochbroom, Ross-shire, dated January 7, 1811. (See *First Annual Report*, pp. 34, 35.) [3] B. and F.B.S. Correspondence.

III. That the inhabitants of the more highly favoured parts of this country are bound, both by considerations of patriotism and of religion, to exert themselves for ameliorating the temporal and spiritual condition of these highly interesting, but hitherto neglected parts of their native country.

IV. That the most expeditious, cheapest, and most effectual method of promoting the instruction of the inhabitants of the Highlands and Islands, is the erection of Circulating Schools, for the express purpose of instructing them in the Gaelic language.

V. That this Meeting do now erect itself into a Society for this purpose, to be denominated '*The Society for the Support of Gaelic Schools*,' and that the only object of the Society shall be to teach the inhabitants to read the Holy Scriptures in their native language."[1]

Writing to Mr. Anderson, in reply to a letter acquainting him of the initial success of the promoters, Mr. Charles says:—

"BALA, *Jan.* 23, 1811.

I hasten to congratulate you and your friends on the success of your exertions in forming a society for the encouragement and support of charity schools in the highlands, to teach the poor neglected people there to read the word of God in their native tongue. Though so great a work cannot be accomplished in a day, in a year, or in twenty years; yet it is a cause of inspeakable joy, that they are no longer neglected, and that matters are concerted and in a train for their instruction. Perhaps the progress of the work, through the Lord's concurring aid and blessing, may be more rapid than we are aware of. If their attention is excited, and the principal inhabitants feel interested in the success of the work, more will be done by their own exertions among themselves, than by the teachers. I lately visited a district between our mountains, in which a good woman, a widow, and her two children, a girl of twelve years of age, and a boy of eighteen, have been the chief instruments of teaching all the inhabitants to read well, and to understand the first principles of Christianity; and that only by Sunday and night schools. About a week past I visited her; (she lives on her small farm) when she convened all the inhabitants together at her house: and they repeated several chapters to me with great propriety and intelligence; and I catechised them as long as time permitted, and preached to them afterwards. She herself and her children stood up

[1] *First Annual Report*, pp. 7, 8.

at the head of all, repeating the chapters and the catechism. My gratification, you may suppose, was of no ordinary kind on the occasion."[1]

"Mr. Charles himself," says the Rev. David Smith, "though he had seen so much under his own eye in Wales, was pleasingly surprised at the successful turn which things had taken with respect to the Highlands. Writing to his correspondent Mr. Brown of Inverkeithing, immediately after the formation of the Gaelic Society, he says: 'Little did I conceive, when I wrote to you respecting the state of the Highlanders, what the issue of our correspondence would be. I am extremely happy that the work is begun, not doubting but, by the blessing of the Lord on the day of small things, we may confidently expect great things in the Lord's good time.'"

In order to assist Mr. Anderson, and the other members of the Committee of the Gaelic Society, Mr. Charles sent to Edinburgh a complete set of the Rev. Griffith Jones's *Welch Piety*. This letter will be the better understood by our saying that it was addressed, "Mr. Jos^h. Tarn, N^o. 12 Spa Fields, London. To the care of Mr. David Ellis, N^o. 30 Cloth Fair."

"My Dear Friend—I am desired to forward the enclosed parcel to you to be sent as directed by the first opportunity which you may have of sending any parcel to that Quarter. Mr. Anderson has written to me lately respecting the Society which has been lately established to set up and support Charity Schools in the Highlands of Scotland to teach the natives to read their Gaelic Language, the only Language which thousands of them can understand. The Books which I herewith send him give full account of the circulating Charity Schools which were last Century set up in the Principality, and were there attended with the greatest blessing. Their rise and progress is fully stated by the principal agent in the charitable concern. The Rev^d. Griffith Jones of Llanddowror, S. Wales. I have suggested to Mr. Anderson that the perusal of these vol[umes] might give them some profitable hints and animate them to proceed with vigour in their infant concern. He has expressed a wish to see them and directed me to forward them to you. It is the only copy I ever saw of the whole compleat bound up together, I wish, therefore, I may have them safely return[ed] by the same way they are now forwarded.

[1] *Memoir*, pp. 369-70. The family referred to lived somewhere in Montgomeryshire. See Mr. Charles's letter of January 22, 1811, to Mrs. Foulkes, p. 385.

Mrs. Charles is in a middling way and unites [with] me in affectionate regards to Mrs. Tarn, yourself, and all under y^r roof.

Y^rs faithfully

THO^s. CHARLES.

BALA, *Feb:* 6, 1811.

I am daily receiving money for the B: S^y. or wo^d have sent them up before now. The poor people contribute their mites cheerfully: but not many rich &c. with us perceive any preponderating importance in it. However constant efforts gradually prevail in general; and this is the method I mean to pursue, the Lord helping me. The erection of the Charitable Schools in the Highlands will add to the comfort of my dying pillow."

Mr. Anderson made good use of *Welch Piety*—the first Report of the Society contains no less than five pages of extracts from it, in small print. Writing to Mr. Tarn he says:—

"EDINB^R. 25^th *Dec^r.* 1811.

MY DEAR SIR—I have been much engaged of late with y^e Gaelic Society business in addition to my other duties, which has prevented me from taking earlier notice of your favours. . . .

The first Annual Meeting of the Society for the Support of Gaelic Schools was held on the 29^th November—and a Report with Appendix, &c., is now in the Press. I trust it will interest the Public not a little—and that we shall have the delightful task of attempting to remove an evil of enormous magnitude—of fulfilling a duty long and shamefully neglected, and that the next generation will not be left to lament over all the miseries of a mental wild, in a Country where nature has been but sparing of her mercies. An account of what has been done in Wales is contained in the Appendix, containing particulars of a work with which very few either in England or Scotland have been acquainted—and as this will be circulated both in our Highlands and Islands, and also in Wales, I trust it may do good to both countries. At least it enables a venerable man who was rich in good works—full of faith and of the Holy Ghost, to rise as it were from his grave, and speak to us of that, which with regard to his own personal exertions, will bear comparison w^th even the great exertions of the present day. . . .

Most sincerely yours

CHRIST^R. ANDERSON."[1]

[1] B. and F.B.S. Correspondence.

This chapter gives us a still wider view of the immense activity of Mr. Charles at this time than we had in the chapters on the ordination. With his literary labours, the superintendence of his Charity Schools, the planting, supporting, and resuscitating of Sunday Schools, preaching tours, pastoral work at home, Bible Society collections, and the organising of Auxiliary Societies for that institution, throwing in hosts of trivial and personal matters which worry the obscurest of public men, and capping the whole with that energy-sapping watchfulness over his paralytic "partner" —is it not miraculous that he escaped a complete collapse?

Of the three men through whom Mr. Charles drove home this education lesson of Wales to the heart of Scotsmen, a few biographical facts may be useful.

The Rev. John Brown was the eldest son of the famous John Brown, of Haddington, and was born July 24, 1754. He entered on his secular course at the University when about fourteen years of age, and in 1772 entered the Associate Divinity Hall, of which his father was theological tutor. Receiving his license to preach from the Associate Presbytery of Edinburgh on May 21, 1776, he was appointed to preach in several places as a probationer; then there came a call to a newly formed church at Whitburn, and while waiting for the time of settling there, he spent six months in London, as temporary assistant to the Rev. Archibald Hall, Well Street. He was set apart to his pastoral oversight on May 22, 1777, in his twenty-third year. He married, in 1779, Miss Isabella Cranston, of Kelso, and by her had six children, the eldest and youngest of whom died in infancy; the eldest living son of the marriage became widely known as the "Reverend John Brown, D.D., Edinburgh"—father of that delightful literary physician, John Brown, M.D., author of *Rab and his Friends*. Isabella Cranston died June 8, 1795; after two years of widowhood Mr. Brown married Agnes, eldest daughter of the Rev. Wm. Fletcher, Bridge of Teath, and she survived him. His ministry at Whitburn was a distinguished one, and continued unbroken until about 1828, when a fall from his horse so severely injured him that he was unable to preach for some time. In 1831 a colleague was secured, and he died on February 10, 1832, in the seventy-eighth year of his age, and the fifty-fifth year of his ministry. He published no less than sixteen works, some of them passing through several editions; in sympathy he was heart and soul with the Bible Society and the London Missionary Society, and did splendid work for both, and for many other good movements.

Ebenezer Brown was the second son of John Brown, of

Haddington, and was born in May 1758. He was a lad of great spirits, but the death of his mother, when he was twelve years of age, made him very sober and meditative. He received his education just as his brother received his, and began to preach in 1779, giving clear indications at the outset that he was destined for the ministry of the Gospel. The Secession Church of Inverkeithing gave him a call, and he was ordained on May 24, 1780, thus becoming pastor of one of the old folds of Ralph Erskine. Soon after settling in this historic parish, Mr. Brown instituted an evening service, which soon attracted a large congregation; and from the collections taken at that service he defrayed the expense of educating thirty children of parents in indigent circumstances. Two calls—the one to Stirling and the other to Glasgow (1800)—failed to move him from his first charge, and his apostolic ministry and philanthropic life continued at Inverkeithing. In the winter of 1834-5 he was attacked by a disorder incident to old age—feebleness of circulation; during 1835 supplies preached in his pulpit, and a colleague was ordained in December of that year. He had married Erskina, daughter of Mr. John Gray, Edinburgh, and the union continued until January 1822, when Mrs. Gray passed to the majority; he followed her in March 1836, in the seventy-eighth year of his age, and the fifty-sixth of his ministry. It does not often happen that two brothers enter the ministry, live the same number of years, be pastors of but one church each for nearly the same number of years, and both in active service for half a century, *plus* half a decade!

The author of *Rab and his Friends* has some good stories about this relative of his in the first volume of *Horæ Subsecivæ* —"Letter to John Cairns, D.D."—one of which relates how Lord Brougham and Thomas Denman, about the time of the trial of Queen Caroline, failed to see him before the service, even with the plea of their great names, and how they were so moved at the service by his fiery eloquence, and spoke of him as "the greatest natural orator they had ever heard." We refrain from quoting this, or any of the other stories, in order to send the curious to them in the setting given them by the master-hand of Dr. John Brown himself.

Christopher Anderson was the son of William Anderson, ironmonger in Edinburgh, and was born February 19, 1782. Being of delicate health, he was put out to nurse in a country cottage, and sent to school to Lasswade. He was apprenticed to an ironmonger (John Muir, Royal Exchange) in 1796, but left that business in 1800 for an Insurance Office, of which his

REV. EBENEZER BROWN, INVERKEITHING

REV. JOHN BROWN, WHITBURN

maternal grandfather was part proprietor and manager. He was baptized by immersion in March 1801, and engaged in Christian work; his heart was soon set upon the career of a missionary, and on April 30, 1803, he resigned his post at the Insurance Office; but, being bound by his original agreement, he continued there until July 1804, when he joined Robert Haldane's students at Edinburgh. During the winter of 1804-5 he studied at Edinburgh University; in May he left for England, to be instructed at Olney, under Mr. Sutcliff, who trained the Baptist Mission students; he became convinced that considerations of health made missionary life a dream to him, and he accepted an invitation to Bristol, whither he went in November, as a student at the Baptist College and *locum tenens* (as it were) of Broadmead. In June 1806 Bristol was left behind, and his face was turned towards Edinburgh, where he opened the old Richmond Court Chapel, formerly occupied by Mr. M'Lean—the Scottish correspondent of the Rev. J. R. Jones, Ramoth, Merionethshire. He was ordained on January 21, 1808, and in ten years the chapel had become too small, so that a larger one was bought and occupied in 1818.

Of his itineracies in Ireland (1809) and in the Highlands (1810), something has already been said. It will now be seen that he was but a comparatively young man, and a very young minister, when his correspondence with Mr. Charles began, and by that time he was engrossed with the interests of the Baptist Missionary Society, the Bible Society, as well as other philanthropic schemes. Later correspondence in our pages will bring him before us as an active worker for the uplifting of Ireland. In 1816 he married Esther, eldest daughter of James Athill, Chief Justice of the Isle of Antigua; she became the mother of five children, on the death of the youngest of whom her health began to give way; consumption set in, and she died on October 3, 1824; Providence had swept all traces of his married life from his home by 1828—except as much as remained in his heart.

After the death of the Rev. Andrew Fuller (1815) a section of the Kettering Church invited Mr. Anderson to succeed him, but he made no reply to the invitation, since the Rev. John Hall (Fuller's assistant) was still there. An effort to carry out Fuller's desire that he should succeed him as the Secretary of the Baptist Missionary Society did not succeed; and Mr. Anderson continued his labours on behalf of that and other Societies as before, retiring from the secretaryship of the Gaelic School Society in 1821, owing to domestic troubles. He

died on February 18, 1851, one day short of seventy-nine years of age. His *Domestic Constitution* (1830) drew the attention of Frenchmen of literary fame; his *Native Irish* passed through three editions in his lifetime (1828, 1830, and 1846); his laborious work, *Annals of the English Bible*, was published between 1837 and 1845. His "Life and Letters" was published by his nephew, Hugh Anderson, in 1854.

## LXII

## AUXILIARY BIBLE SOCIETIES AND THE SCHOOLS

(1811)

THIS chapter picks up the crumbs—big ones, perhaps—of the life and activities of our subject during 1811.

The first letter we would present, if it were dated, must follow an extract from another, so that the date which the former lacks might be approximately fixed by the help of the extract. Mr. Charles's message to Mr. Tarn contains a reference to a visit by John Elias to London, and Mr. Elias writes to David Ellis, London, arranging for that visit. The original of the extract is in Welsh.

"LLANFECHELL, *Nov.* 7th, 1810.

KIND BROTHER—I have just returned from South Wales. I have seen a letter which has come to Llanfechell from you, while I was from home. I promised at the Carnarvon Assn. that I would come to London about Christmas if they could secure no one else to come to you. I requested Michl. Roberts to write to you saying so, inasmuch as I was proceeding to South Wales from there. When I came back to the Dolgelley Assn. I was given to understand that no one else had promised to come to you. so I intend making an effort to come, if you can wait until after Christmas—it is very difficult for me to come sooner, because I have been so long from home, and am tired after the long excursion; my family also, and the friends in this country are rather unwilling for me to leave the country before that time. Our Assn. is to be at Llanrwst December 27 and 28. The brethren and myself would be glad to wait for that, I can therefore be in London the first week of January 1811. . . ."

It was John Elias's intention, thus, to be in London by Sunday, January 6, 1811; and Mr. Charles, very probably, met him at Llanrwst Association. This is the letter to Mr. Tarn:—

"DEAR FRIEND—I have sent Mr. Seeley's account to him ℣ Jn. Elias as accurate as I can make it. In future he must send an invoice with the books sent, which will prevent many inconveniences. I believe I made a mistake in my last Letter to you; I think I said I paid Mrs. Foulks's subscriptions to the Bible Sy. for 2 years to *you*, but in looking more carefully over the accounts I find it was her subscription to the Missionary Sy. that was paid you. Mrs. C. has attempted to look over the different accounts of the B: Sy. with a view of transcribing the whole, but she is not as yet equal to ye task. She is very desirous of doing it, but I would much rather she did not, unless it is absolutely requisite. If you would be so kind as to specify any particular name and the year you wod wish to have the particulars respecting the payment of, I will do all in my power to satisfy you. Not supposing there would be any occasion to retrospect the whole account, she has put to some only, *Paid*; not mentioning to whom and what way; but I suppose it must be to Mr. Smith, to whom we generally remitted money received for the Bible Society. But in general all the particulars are entered, to whom, and by what [means].

There is more stir than heretofore in different parts of our Country abt forming auxiliary Societies. The Clergy in general keep aloof. I apprehend the Bp. of Bangor,[1] or his son in Law, Mr. Cotton,[2] a very worthy young Gentleman, who wishes to do good, could be gained over to interest themselves publicly in favour of the Bible Sy., I think it would mightily influence others the same way. I mention *them* in preference to the Bp. of St. Asaph as more likely to be prevailed upon, as far as I have learnt their characters. Mr. Cotton is by *all* very handsomely spoken of. I most earnestly wish some way might be thought of to succeed with them, not only for the sake of improving the funds of the Society, but I hope also it might have a beneficial

[1] Dr. Wm. Henry Majendie, son of Canon J. J. M., D.D., instructor of Queen Charlotte, himself tutor to Prince William Henry (William IV.); B.A. of Christ's College, Cambridge, 1776; M.A. 1785; D.D. 1791; made Bishop of Chester, June 14, 1800, and translated to Bangor, October 3, 1809; died July 9, 1830, aged 75. (*Gent. Mag.*, 1830, ii. pp. 273-74.)

[2] The Rev. John Henry Cotton, son of Dean Geo. Cotton, D.D., Chester, born February 10, 1780, at Dorfold Hall, Cheshire; B.A. of Trinity College, Cambridge, 1802; curate of Stoke, Salop (1803), of Thornton, Cheshire (1806); vicar of Derwen (1810); junior vicar of Bangor (1810); married Mary Anne, daughter of Bishop Majendie, in 1810; she died October 8, 1823, aged 35; married Mary L. Fisher, Bath, in 1826, but she died January 27, 1828, aged 28; became rector of Llanllechyd March 23, 1821; made Dean of Bangor March 31, 1838; died May 28, 1862, aged 82 years. He became Chairman of the Bangor Auxiliary Bible Society, as Mr. Charles anticipated. (Hughes's *Life and Speeches of J. H. Cotton*, 1874.)

influence on the public mind, and give a turn to their attention to the interest of religion in general, more than at present. I lately addressed the inhabitants of Llanvyllin on the subject, not supereminently excelling in religion or moral qualities, and they have very unexpectedly distinguished themselves by great zeal and liberality in donations and subscriptions. Their zeal and liberality have been inserted and commended in some of our Provincial Newspapers, which I hope will excite the attention of others to the same important object. Mrs. C. always unites me in love to you all

[Yrs affectionately

THOS. CHARLES.]

John Vaughan, Trevana, 1807-8-9. I pd. Mr. Smith in a Draft on Chester Bank.
John Jones, Penparke. I paid Mr. Smith when in London.
Jn. Williams, Northop. I pd. Mr. Smith for 1809—1807 was pd. with others in a Draft from the Chester Bank.
Hugh Jones, Llanidloes, 1807 pd. Mr. Tarn—1808 and 1809 I pd. Mr. S.
Jn. Williams, Dolyddelen, 1808-9—I pd. Mr. Tarn.
Mrs. Foulks pd. herself 1807—1808-9 pd. Smith.
Rev. S: Lloyd, Bala, 1807-8-9 pd. Smith."[1]

Mr. Tarn's inquiries about the subscriptions and donations sent up by Mr. and Mrs. Charles were not due to any laxity on their part, but owing to complaints received from different parts of the country on account of discrepancies in the *Reports* as compared with the sums paid by subscribers. Mr. Thomas Smith collected for other Societies, and similar complaints had to be seriously considered by their Committees also; he certainly had a loose method of doing his work at this time.

The visit of Mr. and Mrs Charles to Chester in the autumn of 1810 is referred to in a long, dateless letter to Mr. Charles, from Liverpool, by Thomas Edwards,[2] a Calvinistic Methodist preacher and an anchor-smith. We insert the letter at length, more for the sake of the good man who wrote it than for the sake of the contents as a whole:—

[1] B. and F.B.S. Correspondence.

[2] Born in Llaneilian yn Rhos, Denbighshire, in 1756; became a blacksmith, and removed to Liverpool about 1785 or 1786; began to preach in 1789; he preached a great deal among the English of Cheshire and Lancashire, and was quite popular, though not exceptionally gifted; he died May 26, 1825, aged 69, and was buried in St. James's churchyard. (Jones's *Cofiant*, &c.; *y Parchn. Thomas Hughes and Thomas Edwards*, pp. 12-15.)

"My Very Worthy Friend and Br.—Inclos'd you will find two Notes Inclos'd, 2£ each which you will Please to give me Credit for. I do not know how I Stand Indepted in Mrs. Charles's Books, as the Small Bills that came with the Parcels are mislaid. In your next Inform me how we Stand, We were Very Sorry that you Came so near as Chester without Visiting you[r] Friends a[t] L[iver]pool. Perhaps you think we have Enough of Clergy now a Days, Supose that was the Case, we the two Thos.s[1] would be Very Sorry that any Plan Should take Place to Prevent you from Coming to Liverpool, we hope that you will give us a Vizit at our Bible Society, we shall give you a Timely notice when it will Commence, The Friends at St. John, Warrington, are Very anxious to see you. Our Friend Hay Seems to be in Better Spirrits than usual (But not married yet, and I am afraid further from it still, what will be the Issue at Last, I can not tell) he keeps up a good Congregation. But there is but a Very Little addition to his Society still, I was there in Society Friday night before Crismass Day, and I found them Very dead and dull, and a Very little Increase in their Number Since I Saw them Last June, Seeing the Congregation so Large the Sabbath following and So few in Society, I thought of Some word that you Hinted to me the Last Time I saw you, 'You Said that we Wanted Some Plan to come nearer to the People than Publick Preaching, to have a Closer Engagement with them,' I ask[ed] Mr. Hay and few of the Elders, as I was to Stop the Monday Following, would they Permitt me to Puplish a General Society monday night, and invite all that were in any distress Concerning their Souls, and a future State, and in Some measure Seriously Inclined, to Leave their Sins, and to Become the Followers of our Lord Jesus Christ, that Such characters were welcome to attend, Accordingly so I did, Invite the above Description to attend, We got a good number Perhaps from a Dozn. to Fiffteen. After Singing and Praying I told them that I was Very happy to see so many atending, And I told them that I hop'd That they were the characters Described in the Invitation. I ask.d Mr. Hay to come about and Point out the Strangers and to our Joy we found many of them in Great Distress and under deep sence of their Lost State, Enquiring for spiritual Instruction, and we were all highly Satisfied with the meeting—to be sure there were many among them that did not know what they Came there [for], But was it any Harm for them to hear the Experience of Others, and The Few Spiritual Instructions that was given unto them [?]. Being

[1] Thomas Edwards and Thomas Hughes.

so highly Satisfied with the meeting, as I was Engaged to come thro' Warington home and Spend another Sabbath with them we agreed to call another meeting of the Same Kind and Least I Should be to[o] Tedious to you, So we did—we found more the Last Meeting, seeking the way to Sion and their faces thitherward. upon this we agreed the Whole Society together to call a General Society once every month, and I am in great hopes that the Lord will Bless it. I did not mean to receive these Fresh Commers to the Society untill they were satisfied in them. Is there not Something of this Plan Included In the word, *Compell them to come in*, how well Pleas'd the Angels were with abraham and Lot for their urgency, Christ himselph with the two Disciples going to Emaus, Paul and Silas with Lydia, Oh! how I am vex'd to See and hear the English Preachers Delivering an Eloquent discourse so dry, and unaffective Just as if they had given them their word *before hand* not to be *afraid*, that they would do them no harm, there are now adays a middle Class of People Between the rude mass, and the Vizible Church, that we Ought to Use Every means To Foster Convixions on their Consciences, and Others because of their Unworthiness they dare not Come forward, they want a Loving Compelation they want a Helping hand they Should be Treated as Smoaking flax and a B[ruise]d r[ee]d.

As I have this Sheet of Paper to Send to Bala I might as well Fill it hoping to have a full Sheet In return, There is another thing that apear'd to my mind while on my Journey at Chester from the Second of Luke. I Saw Something in the Angel's message to the Shepherds that might be of a Very great use to Preachers and as [I] Think is Very much wanted now a days, 'the Angel of the Lord came upon them and the Glory of the Lord Shone round about them and they were *sore afraid*.' the Heavenly apearance of this awfull Preacher and his Face like a Ligh[t]ning, and his Garments white as snow, and the great *Light from Heaven* the Glory of the Lord shining round about them, answer'd instead of the Threatenings, and the Curse of the Law, so that his Auditory was brought Low Enough. Before they ever heard a word of the Gospel, the[y] were *Sore afraid Ofni yn ddirfawr a wnaethant*, they were on the Brink of Despair their guilty Consciences were awakened, they were ready to be Swallowed up with [too] much *fear*. Then the Angel cried out Fear not, the[y] expected nothing but Evil Tidings, every moment, the Preacher Cries out I Bring you *good Tidings*, of Great Joy. In their own apre[he]ntions they were now *Lost* Sinners! Lost! Lost. He goes on 'To Day is Born

unto *you* a *Saviour*,' which is able to Save to the Uttermost, *Christ the Lord*, *To-day*, a Brother Born for *adversity*. Here is *Gospel Indeed*—But alass how it is with us we cry, Fear not to them that never fear'd. We Proclaim *Good Tidings* to them, that were never affraid of Evil Tidings We Publish a *Saviour* to them that never were Lost in their own Aprension and Judgment, My Dear Br. tell me is not this grieving the Holy Ghost, Is not there a Danger of giving Holy things unto Dogs, and thro[w]ing Pearls before swine, in this mode of Preaching [?]. Oh! for Light from heaven! there is no other light nor Learning that will Prepare Sinners to receive the Gospel, how does Paul Exclaim *Light from Heaven* Shone around about me, I was so Great an Enemy as any under the Sun. O! *King* at noon Day *Light from Heaven* Shone round about me and may it be so in heart with all ministers, amen and amen.

One thing more I want your advise is this. Last Summer as I was going thro' Warington I Turn'd unto a Stationer shop and I hapen'd to Purchase one Volume of Mr. Rowlands Sermons in English Publish'd at Hull Some Years ago on a Good Paper and a good Type But I know that you and others that heard him, look upon his work in an English Dress, as the Old Jews Look'd upon the Second Temple when they compar'd it with the First Temple, Yet I read much of thease Sermons my Selph, I also Lent them to Some Friends in L—poo[l] W—r—ton and Chester, *they* Admire them, and all as read them would wish to have another Edition of them, Mr. Hay thinks if you was to Publish them with a Short Account of the Author's Life, the Eficacy and the Power the word had upon his hearers, that would be a great adition to them, give this a thought and Let me hear from You. I am short of the Geiriadur I want the 3d Part of the Second Book, to finish the FF and the Third Book goes no further than NODD you know how much I want to finish the Book.

I could wish to know how your Dear Valetudinarian goes on will she be able to See L—pool with you this Spring or Summer. I want to know how my Dear Friend Mrs. Maria Charles and her Family does, I heard the (*sic*) that she is in the Society and I rejoice. May the Blessing of Abraham be upon you all, amen.

Please to give my Best respect to Mr. Jno. Evans. I hope my adress will not be a Burthen to you.

Your Unworthy Br.

THOS. EDWARDS.

[*January?* 1811]."

What reply Mr. Charles made to the suggestion of republishing the sermons of Daniel Rowland in English we know not; it is certain that he never acted on the hint, and Mr. Edwards mentions only one of the reasons which Mr. Charles might have given.

Mrs. Jones, ironmonger, Wrexham, was the recipient of a letter at this time which shows Mr. Charles's enthusiasm for the Bible Society; it is only preserved in part, but the part contains the pith of scores of letters written by him at this time, advocating auxiliaries:—

"BALA, *Jan.* 15, 1811.

I have sent you three reports of the Bible Society; and more may be had if wanted. I have directed two to the reverend gentlemen whose names are upon them. I hope when they read the contents, they will feel a strong impulse on their minds to exert all their influence to form an Auxiliary Society at W[rexha]m. It is a most noble and important Institution. It has in view to promote the eternal felicity of all the inhabitants of the globe till the end of time, by the most unexceptionable and the most effectual means, that is, by the dissemination of Bibles among them.

It is a most melancholy and distressing truth, that two out of three, if not four out of five, of all the inhabitants of the globe, never had the Bible in their native tongues, and must therefore be totally ignorant of its divine contents. Here at last, near the close of all, there is an Institution formed that grasps the mighty object of supplying them *all* with the divine oracles. The energy of its exertions is already felt almost over the whole circumference of the globe. The furthest parts of the eastern and western worlds are already put in motion by its exertions: and every poor Briton in his hut feels the beneficial effects of it by the daily perusal of the Bible with which he has been supplied by it.

It would give me very high gratification to hear that an auxiliary Society is to be established at W[rexha]m, for the promotion of the same noble design, with Sir W[atki]n at the head as the President of it. Leave no stone unturned. Speak to Mr. L[ewi]s[1] and Mr. B[row]n,[2] and all you can think of, about it. Not only pecuniary aids to the funds of the Society

[1] The Rev. Jenkin Lewis, see vol. ii. p. 35. [2] The Rev. Wm. Browne, elected assistant minister of Chester Street Chapel (Congregational), Wrexham, in 1783, and sole pastor in 1787; married Sarah, eldest daughter of Thomas Evans, skinner, of Wrexham, April 27, 1787; had one son and three daughters; he died May 5, 1820, aged 58; and Mrs. Browne died January 9, 1829. (See Palmer's *Hist. of the Older Nonconformity of Wrexham*, pp. 83-88.)

in London, will be a desirable object as the fruits of its formation; but the greatest benefit may also accrue to the public in a religious point of view, by having the attention drawn from meaner things, and concerns of a temporary nature, to those which are divine, sublime and of a religious nature. The mind is debased by meaner and less important objects.

The mind of man is immortal, is made for eternity; and it feels itself ennobled and highly gratified by being occupied on the sublime and most important concerns of the Gospel. It feels supreme pleasure whilst viewing and grasping objects vast and eternal. Let none deprive themselves and others of the honour and high gratification of aiding such a noble institution. It appears to me to be the brightest jewel and the greatest glory pertaining to the nation where it is formed. It is exerting its mighty influence all over the world. I hope a letter from you will bring me good tidings."[1]

The next letter is also to one of Mr. Charles's sister friends, and is addressed, "Mrs. Foulks, Machynlleth."

"My Dear Friend—Having an opportunity of sending a line to you, I am glad to inform you y^t my dear invalide is no worse but rather better daily, tho' still in the chains of her strong enemy; her various complaints are all here, tho' not very painful nor distressing. There is one who is Stronger than they, who supports her and does weaken their strength also in some degree. We are concerned to hear of the indisposition of dear Mary; we hope she is now perfectly recovered; and when you have an opportunity, we beg a line from you confirming our sanguine hope in her behalf, and giving us good tidings of yourself and all the family. We feel much interested in the welfare and prosperity of you all; but alas, it is but very little we can do to further each other's felicity; it is a comfort to wish it, and to pray for it. There is something noble and divine, that exalts the mind and chears the heart, in the command to love our neighbour as ourselves, and to love God with all our heart: there is nothing but love in the divine Law, and when we are perfected in love we shall be perfectly happy. It must descend from heaven into our hearts, or it never will be kindled there. How divine. How divine, how free, and how precious is that promise, 'Jehovah, thy God, will circumcise their heart, to love Jehovah, thy God, with all thine heart, &c.' Here the glorious Gospel comes in to our relief, in the most suitable and effectual manner. When it is convenient to you to send them, and the

[1] *Essays and Letters*, pp. 309-11.

weather is warm, we shall be glad to see *any* or *all* of your lovely daughters. We don't wonder you are unwilling to part with them; but perhaps a short absence, will not only oblige your friends, and comfort them, but create also in you a fresh relish for each other's company, on their return. You know I do not deal in news. Mr. Lloyd of Chester[1] has been here since Friday and sets off this morn: for Festiniog. The family at Plas yn dre[2] are all well, I believe. I am just returned from Montgomery Shire, where I have been two days, most highly gratified with my dear children everywhere. They meet me with chearful countenances, to greet me with Chapters without end, and stand up courageously before all the country to answer me any thing I may think proper to ask them. This is my heaven on earth! My Dear partner unites me in affectionate regards to you all.

Yrs faithfully

THOS. CHARLES.

BALA, *Jan*: 22, 1811."

Every little scrap of evidence on the state of his health at this time is important, so we insert here a proof of his fitness to travel from home on a short preaching tour—cold weather notwithstanding—which links together his successive excursions away from Bala. We quote it as sent to Daniel Jones, Wrexham.

"Y CYVAILL CAREDIG — Cyhoeddwch vi val yn gweloch yn oreu dydd Llun. Yr ydwyv yn bwriadu bod yn Llangollen nos Sadwrn, a dyvod oddi yno i'r Rhos dydd Sabboth erbyn naw o'r gloch. Coviwch vi yn garedig at Mrs. Jones. Llwydded yr Arglwydd eich ymdrechiadau yn mhob daioni

Ydwyf eich gwael gyvaill

THOS. CHARLES.

BALA *Chwev*. 6, 1811.

A allav vi vod yn Nghaergwrle am 9—Llai am un—Isycoed am 6? Gwnewch val y gweloch yn oreu."[3]

Edward Morgan, afterwards of Syston, wrote for advice upon points which trouble the majority of young preachers truly in

[1] Hugh Lloyd, chemist—Mrs. Foulks's brother. [2] Simon Lloyd's family.

[3] "Kind friend—Announce me as you think best for Monday. I intend being at Llangollen on Saturday night, and to come from there to Rhos on Sunday by nine o'clock. Remember me kindly to Mrs. Jones. May the Lord prosper your efforts in every good thing. I am your poor friend, THOMAS CHARLES. | BALA, *Feby*. 6, 1811. | Can I be at Caergwrle at 9—Llai at one—Isycoed at 6? Do as you think best."

love with their work. Morgan, styling himself "A Young Clergyman," gives this extract from the reply he received from Mr. Charles :—

"BALA, *Feb.* 27, 1811.

You must be the best judge whether you had better preach *extempore* or not, as you find liberty and ease in the work. If you cannot deliver your thoughts distinctly clearly, accurately, and fluently, I think you had better read, at least use notes. As to writing your sermons, however you may deliver them, I think there can be no demur about that: and always write every sermon, or whatever else you may write, with all the care and attention you can possibly command. A habit of writing slovenly and carelessly is a very lazy and a very bad one. It would be in every way useful to you to use yourself to accurate composition. It will increase your stock of ideas, and beget a habit of close and accurate mode of thinking and of arranging your ideas.

I do not remember the title of the publication of Baxter, from which Davies copied. But one was a sermon or a tract on Matthew xxii. 5, on making light of the gospel; and the other on the good part, Luke x. 42. As you have Davies's Sermons, you will see long quotations marked as such by inverted commas. He has taken Baxter's ideas in others very generally, which are not thus marked. Very few sermons of his are original as to matter. The dress is his own, and that not a very happy one often. He wants simplicity. I think Walker of Truro's 'Christian,' and 'Lectures,' would be serviceable and furnish you with very many evangelical and practical ideas, and point out to you a close and practical mode of preaching.

As to your purchasing the works of the fathers you name, I should apprehend you had better defer it for the present, as they will prove expensive in your removals. When you are settled, if you happen to meet with them cheap, they can do no harm in your study, and may occasionally be consulted. Some of the old German and Dutch divines I judge preferable; such as,—Jerome Zanchius, Musculus, Vitringa, Venema, Witsius, Cocceius, &c. I think Turretin's works would be very useful to you. It is an excellent body of divinity. Learn Hebrew by all means, and make yourself well acquainted with modern Biblical critics; such as Lowth, Blayney, Newcome on the Prophets, Campbell and Macknight on the New Testament, and others of a similar nature. I take in now Boothroyd's

Biblia Hebraica, and approve of it. It contains a selection of various readings and different translations, with English critical notes. Such studies surely ought above all things to be pursued as tend to make the holy writings clear and familiar to those who are to elucidate them to others."[1]

Some one has thought well to preserve this letter of sympathy, which is found (copied) among the family papers:—

"DEAR FRIEND—We were all here much concerned to hear of your great loss in the death of your amiable Partner, and we most feelingly sympathize with you on the mournful occasion. I trust the good Lord will in mercy support your mind and grant you holy submission to the unerring will. Divine supports are the only effectual ones, and those are never granted without submission and acquiescence, and the Lord graciously commands us, 'To call upon him in the day of trouble,' with a promise annexed to the command, 'that he will deliver us,' and the mournful event in your family proves how uncertain all our comforts are in this world of disappointment. None but God himself can prove to us an unfailing source of comfort at all seasons. He is God and not man, the unchangeable God—the immortal God—the All-sufficient God—He is everything we can want in time and in eternity. Cleave to him, my afflicted friend, with full purpose of heart. He takes nothing away from us, but he can abundantly supply its place in a thousand ways. Consider what he did: he spared not his own son, to promote our good; and shall we think any thing too dear to give up at his call? A sanctified frame of mind God calls upon us for, under all the dispensations of his providence. It is not less our duty and privilege, than it was Job's to say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' I am happy to inform you that my dear Partner is, upon the whole, in an improving state, as to her health. She feels much for you, and sends very affectionate regards to you. Another summer I hope, by the Lord's blessing, will reinstate her in her former health; but I dare not promise myself great things lest I should meet with an unexpected disappointment. She is in the Lord's hand and she can be in no better, and there I endeavour to leave her and all my concerns daily. It is well we have a God to go to with all our little concerns; without that resource they would prove too many for us. But in committing our way to him and trusting in him, we may

[1] *Essays and Letters*, pp. 384-86.

go on our way rejoicing in all the vicissitudes of this eventful world. With sympathy and affection

I am, Y^r faithful friend,

THO^s. CHARLES.

BALA, *March* 8, 1811.

My son and family send affectionate regards to you."

How much Mr. Charles was wrapped up in the affairs of the Bible Society at this time, this letter to Mr. Tarn most clearly informs us:—

"DEAR FRIEND—I have enclosed a Draft of £200 from the Chester Bank, for the British and Foreign Bible Society. I shall send you the accounts soon, and settle with you when I come up, God willing, in May—you know, I suppose, there is a meeting to be held at Liverpool, on Monday March 25 for the purpose of forming auxiliary Bible Society. I have been requested to attend. I am told the three Secretaries are applied to; and I sincerely hope they will be able to attend. I have no doubt but many districts and Towns in Wales will gradually follow the example of Llangollen. The poor people there, for so they generally are, were influenced by the accounts they read in my Welsh Mag: of the progress and great utility of the operations of the Society, and the state of the heathen nations in different parts of the globe, to make among themselves monthly Subscriptions last year in aid of it. About Christmas I was called upon to form them into a regular Society; which I did, as you have seen by a copy of the Rules I sent you lately. I had a very delightful meeting with them. Every effort was made to prevail with some people of opulence and consequence in the world to take the lead in the business; but in vain. Perhaps at some future period they may unite with us. There are many on my list of new Subscribers this year, whom I little expected to do us that favour. It seems as if the Lord, who can influence all hearts, would have all to unite in promoting the blessed work, in furnishing the inhabitants of the world at large, with the divine oracles. It is a most noble undertaking; and with the divine aid it will prosper. It expands and warms the heart of every body that hears of it; and brings them to think and believe that there is a concern of infinitely more importance to be promoted in the world, than amassing riches and enjoying the pomps and pleasures of it. It will be highly gratifying to a reflecting mind to see the Liverpool Merchants assisting to send Bibles to the wretched shores of Africa, instead of

fitting out horrid vessels to captivate the miserable inhabitants. Our prayers are answered, and the Lord is about making bare his strong arm and to work mightily among the nations! So be it! Amen. When you have received this, please to acknowledge the receipt of it ℘ return of Post, or send it to Liverpool to me ℘ one of the Gentlemen who may be coming there. I have lately made some efforts to stir up the inhabitants of Wrexham and its vicinity to form a Society in that place; I hope the account of Liverpool, will have a good effect to promote that end, there, and at Chester also.

Dear Friend, y^rs faithfully

THO^s. CHARLES.

BALA, *March* 15, 1811."[1]

What Mr. Charles says of the influence of his "Welsh Mag:" (*Trysorfa*, &c.) can be well believed. He kept the country well informed of the doings of the various pious Societies in which he was interested, and sought to impress upon his readers that such as worked for the objects of those Societies were co-workers with the noblest men of other nationalities, and with God Himself.—

With reference to Llangollen he says, in the *Drysorfa* for August 1810: "I am pleased to inform my fellow-countrymen, that small societies in aid of the London Society have been established at Llangollen, Machynlleth, and Towyn; and attempts are being made at Bala, and other places in Wales, to establish similar societies, and for the same purposes. I am grieved that the clergy and the best men of our country are, so far, very lifeless and effortless in the support and advocacy of the success of their honourable task. I hope they will soon have the honour of excelling therein. The several religious sects of our country are rather far removed from each other; they ought to unite in this task, after the plan of the English, where they can meet together and join hands, in spite of their several opinions about other matters. . . . You ministers of the gospel of every denomination, there is a particular call on you to faithful endeavours in urging on the circulation of the scriptures. The success of your labours virtually depends upon a special knowledge of this book, on the part of your hearers—[the book] from which you profess to take your principles and exhortations. There are Bibles in plenty to be had now for a small price . . . there are hundreds, if not thousands, of homes in Wales without a single Bible; and many more

[1] B. and F.B.S. Correspondence.

thousands entirely ignorant of anything it contains." Then he gives the name and address of Mr. Seeley, from whom Bibles were to be had for three and six, and Testaments for one shilling.

In the number of *Trysorfa* for March 1811, Mr. Charles gives an account of the instituting of the Auxiliary Society proper at Llangollen, on January 7, 1811, and states, among other things, that Llangollen had had the privilege of leading all Wales in this matter.

The day after writing the letter last quoted, Mr. Charles wrote another to Mr. Tarn, in which we find a reference to the orthography controversy of 1805, and more news about the progress of the interests of the Bible Society.

"DEAR FRIEND—Since the inclosed papers [were written up] we have received more, and we are receiving from different parts every day—I will settle the whole when I come to Town in May, unless it makes any difference to you. Mr. Roberts, Dymeirchion's, name you will find among the inclosed list. He has sent me a very humble, apologetical Letter, asking my pardon &c at the same time says he intends replying. I have heard a very unfavourable account of the state of his mind. I wrote to him as kind and as conciliatory as I could. You have here in Two Franks two lists of Names. One as we received them at different times; the other arranged and prepared for printing, which we thought you could not properly do—at the same time I thought it would have a better effect, if done. The names at the end belonging to Bala, came in after the first was written. You will write them with the first in y^e list in the Report. I only speak of the great cause publicly in different parts, and leave the people themselves to collect or bring in their subscriptions at their leasure (*sic*) as it operates on their minds in conversing together. I have received a few respectable names this morning from Wrexham; and I am informed there is one or two small Societies, similar to Llangollen, about to be formed in the vicinity; my desire was to get an auxiliary Society, on a large plan to be formed at Wrexham itself; but hitherto I have not been able to prevail on any one to take the lead. If Sir Watkin, or Sir Foster Cynliff could be prevailed upon to take any active part, the whole vicinity would at once unite in the cause. This I must leave to the Gentlemen of the Committee. Sir Watkin is kind and respectful towards me; but any thing from me of that nature would immediately be suspected of Sectarianism. The Draft for £200 from the

Chester Bank, you will have y^e goodness to acknowledge when you receive it. My Dear Partner desires to be remembered very affectionately to dear Mrs. T: and yourself

I am, truly y^rs

THO^s. CHARLES.

BALA, *March* 16, 1811."[1]

Having dealt at some length with the contents of Mr. Roberts, Tremeirchion's, reply to Mr. Dealtry's *Vindication*, we need concern ourselves here with no more than his references to Mr. Charles.

"Before I request your attention to any observation, I would express my feelings of extreme concern for the circumstances which introduced me to the notice of the British and Foreign Bible Society. With heart and soul would I labor and co-operate, with every friend of the human race, in promoting the circulation of the Holy Scriptures. Whilst I view Christendom burning with seraphic zeal in carrying on this work of god-like benevolence, I cannot but hope and pray, that some genuine particle of the same sacred zeal may ever animate my own bosom, as a principle of action. You can, therefore, easily judge with what feelings of tenderness and regard for the cause of the Society, would I now offer that explanation of my former statements, which your publication calls from me. In stating my objections to the orthography which the Rev. T. Charles, the Conductor of the Cambridge edition of the Welsh Bible, wished to adopt, nothing can be farther from my wishes than to lessen his claims to the gratitude of his country for his Biblical services, and to withhold honor to [from] whom honor is due, for any zeal and exertions in the common cause of Christianity. . . . It is now about eight years since a printing-press has been established at Bala, under the direction of Mr. Charles, and Mr. W. O. Pugh's orthography has been, about the same time, partially adopted by him, and it now characterises the publications which issue from that source. Whilst I persist in declaring war against this orthography, it is my earnest desire that it may be conducted in the spirit which our religion enjoins, and without prejudice to the interest of peace and charity. I submit my objections and reasonings to the examination of the public, and wish them to be tried by their merits."

"Now whilst I repeat my coincidence of opinion with our national authorities relative to the orthography in question, I cannot help, at the same time, expressing my deepest regret, if

[1] B. and F.B.S. Correspondence.

there has been anything reprehensible in the language and mode of my opposition to its intended adoption in a Biblical edition; or if its prevention could have been effected in a manner more conciliatory and expressive of the respect due to the character which Mr. Charles supports as a Christian. Much indeed would I deprecate the guilt of embarrassing any individual or Societies in their honest endeavours to supply immortal beings with the records of divine revelation."[1]

Whatever rumour Mr. Charles had heard about Mr. Roberts's state as regards mental health, the apology is sane enough, and it has that excellent virtue of being as public as the circulation of the pamphlet could make it. Mr. Roberts's capital mistake was in (1) lodging a complaint against a fellow-minister without giving him any intimation of his intentions, and (2) in lodging that complaint with a Society which had nothing whatever to do with the matter. We repeat what we have said elsewhere; he did the Bible Society and Wales a favour by keeping Dr. W. O. Pughe's system of orthography out of the Scriptures, but the way he went about his business was distinctly underhanded. Had he been satisfied with attaining his professed object, most of the bitter attacks with which the Bible Society had to contend, when still in its infancy and in need of every possible encouragement, might have been avoided.

The institution of the Liverpool Auxiliary Bible Society took place on March 25, and Mr. Charles was there by invitation (as he tells Mr. Tarn, on March 15), as also were the three Secretaries from London. He gives an account of the meeting in the *Drysorfa* for March 1811, in which he states that the Mayor was in the chair, and describes the proceedings as "memorable." From there he wrote to the Rev. Edward Morgan.

"LIVERPOOL, *March* 25, 1811.

There is a very great stir here about the Bible Society; and a very full meeting is expected. If you should be at the Manchester meeting, you may introduce yourself to Mr. Owen: but his time is so much taken up with the business he is engaged in, I fear he will have hardly any time to speak to you. The whole weight of the concerns of the different meetings rests altogether upon him; so that every moment of his time is taken up. We all of us preached here three times each, yesterday, to very crowded audiences. I preached twice in English, and once in Welsh. Mr. Owen preached in the churches to the Mayor and corporation; and Mr. Hughes in different dissenting chapels.

[1] *WELSH BIBLES: A Letter to the Rev. William Dealtry, M.A.*, pp. 3-5, 17.

To-day we are all big with expectation, waiting the hour of meeting. It will be well, if in all this bustle, we do not lose sight of the Lord. We are but poor worms at best; and without his concurring help and blessing our labour profiteth nothing.

. . . I had written so far at Liverpool with a view of posting it there, but in my great hurry I forgot it. The meeting at Liverpool was glorious; and in the issue, I hope, will prove very beneficial to that profligate place, as well as afford ample support to the parent Institution in London."[1]

The following was sent to Mr. Tarn, with a list of subscribers from Rhosllanerchrhugog—near Wrexham, as Mr. Charles had to describe it then. Though the list is dated "March 25, 1811," and therefore written in Liverpool, the note itself must have been written after his return home. In fact, the Bala postmark is on the outer sheet:—

"There are considerable Sums collected at Wrexham besides and they were very busy collecting when I came through from Liverpool. I had a meeting with a few concerning plans for forming an auxiliary Society there. We had a very glorious meeting at Liverpool indeed! I hope the books will be kept open as long as possible, that the collections and Subscriptions may be inserted in *this* year's Report.

T. C.

Since writing a little in this I have received above £150 more. I cannot possibly transcribe the names to send by this Post as it is just setting out. I will write again ℔ Monday's Post. All the names *must* be inserted in this years Report. I will send the Money as soon as I can obtain a Bill to the Sum.

T. C."[2]

Mr. Charles's action in forming a full-fledged Auxiliary from the humble beginnings at Llangollen had made the Rev. John Owen, M.A., as a clergyman, rather apprehensive lest Mr. Charles should proceed in the same way with other places, and form Societies without the aid and co-operation of the clergy—a proceeding absolutely at variance with the plan and policy of the parent Society, and with the intentions of Mr. Charles. He thus replies to Mr. Owen's friendly caution in a letter to Mr. Tarn:—

"BALA *April* 10, 1811.

MY DEAR FRIEND—This morning I rec^d. your's of the 8^th

[1] *Essays and Letters*, pp. 386-87. [2] B. and F.B.S. Correspondence.

inst. I am much obliged to Mr. O: for his kind caution but however I have been guided hitherto by the same principle in all my proceedings, excepting Llangollen only. I have refused compliance with their repeated solicitations to form them into a Society for the last 12 months, and I advised them to get the Clergy and the Gentlemen of the neighbourhood to take the lead. This they did, but without success. At last I thought they seemed hurted and discouraged by my refusal to comply with their requests; I did it reluctantly and without the full approbation of my own judgment. I hope, however, it will be attended with no ill effect to the interest of the Society. I have deferred forming a Society at Bala and several other places for the same reason which Mr. Owen hints at. At Wrexham (a town *in Wales*, if you please) they are determined to form a Society, and a few gentlemen met me there on my way to Liverpool, to converse with me on the subject. The determination was to postpone the formation of it, and to apply to the Dean of St. Asaph, Shipley, who is also vicar of the Parish, and Sir Foster Cynliff, a respectable Gentleman near the Town, to take the lead in the business. We coincide entirely with Mr. O: and the gentlemen of the Committee and shall proceed accordingly. If the two Bishops, Bangor and St. Asaph, can be prevailed upon to take an active part, all the clergy will follow; without that, I fear there is but little prospect of success. In the mean time, the poor people willingly come forward and are *very glad* to contribute their mites to assist the glorious cause, and I cannot but receive them with thankfulness. [The poor children in the Sunday Schools feel so thankful for their Bibles, with which they are plentifully and cheaply supplied by the care and liberality of the Society, that they feel a peculiar pleasure in contributing the little they used to spend on vanity and folly, towards the funds of the Institution they are so much indebted to. It is their free will offering without any solicitation on my part].[1] Never apologize for any hint or caution you may think necessary to give me; I shall always receive it with deference and thankfulness. I shall ever feel the interest of the noble institution near my heart, and shall be glad to be directed to pursue the best means and the most likely to promote it. As I hope to be with you soon I shall add no more at present.

Mrs. Ch: is very much obliged to you and Mrs. T. for your kind invitation to Town along with me, but considering y^e^

[1] The brackets are those of the hand which made an extract from the letter for the *Report* of 1811; but the printed quotation begins a sentence earlier (7th *Report*, p. 120).

matter in all its bearing, we judge it most proper to defer it. She cannot well bear so long a journey, and she has a companion whom she is fond of, and will continue with her all the time of my absence. Mrs. Ch: unites me in affectionate regards to Mrs. T: and yourself.

I am y^rs faithfully

THO^s. CHARLES."[1]

The friend and companion in Mr. Charles's mind when he wrote to Mr. Tarn was Miss Mary Foulks, Machynlleth. Mrs. Thomas Pugh came to Mary's assistance, one would presume, by a later arrangement. Both remained while he was in London and while he attended the Cheshire Association, and his mind was at ease, because he knew that Mrs. Charles was not only cared for, but quite pleased with her companions. This is a letter which our subject wrote to Mary's mother before setting out on his journey:—

"MY DEAR FRIEND—I am very much obliged to you for your kind compliance with our earnest request for prolonging the stay of our dear young friend with us. I have repeatedly offered her a horse to visit her Machynlleth friends for a few days before my setting off for London, and to return by then; but she declined it—not from want of affection for them, but thro' her attention to my Dear Sickly partner. Her continuance with us a little longer is a favour which I most highly esteem, as Mrs. Ch: has taken to her, and by that means I have more liberty to go about my work. They talked once of accompanying me to Llanvyllin; but the weather is now too wet and cold y^t I believe it most advisable for them to decline it. If I can render you any Service in London, you will have the goodness to write to me, and I shall be very glad to execute your orders, in the best manner I am able. To buy *books* I am a capital hand; but I am sorry to say, my ignorance is great in other things; however, I will do my best for you. Pray for me, my dear Friend. I feel I need help from above in every thing. Surely goodness and mercy have followed me hitherto; and God is still the same; therefore I may hope that the same goodness and mercy will follow me to the end of my days. I ever was most unworthy—never deserved any thing: but mercy hath followed me. I would still trust in the Lord, for in the Lord Jehovah is everlasting strength, and everlasting kindness! Mrs. Ch: unites me in very affectionate regards to you and your amiable young family. May you all experience those

[1] B. and F.B.S. Correspondence.

dispensations that have a tendency to make you meet to be partakers of the inheritance of the saints in light.

Yrs very faithfully

THOS. CHARLES.

BALA, *April* 19, 1811."

On April 27 Mr. Charles was busy sending out invitations to the lay preachers who were to be set apart; on May 5 he was preaching at Spa Fields; then followed a series of annual meetings of the several Societies in London. After Sunday, May 26, he returned to attend the Cheshire Association. On June 19 and 20, the "ordination" Association took place at Bala; and in spite of his alleged broken health, owing to some alleged worrying by certain (again alleged) desperate lay preachers, he managed to set on foot a type of schools, known as "Adult Schools." We find the account of his good work in this line in extracts from a letter of his to Thomas Pole, Esq., M.D., dated January 4, 1814, and printed in that gentleman's *History of the Origin and Progress of Adult Schools.*

"It is proved that the first school exclusively for the instruction of adults, was opened in North Wales, by the benevolent efforts of Thomas Charles, A.B., Episcopal Minister of Bala, Merionethshire; this commenced 'in the Summer of 1811.' He observes, 'We had no particular school for their instruction exclusively till then, though many attended the Sunday Schools with the children in different parts of the country previous to that time. What induced me first to think of establishing such an Institution, was an aversion I found in the adults to associate with the children in those schools.' This truly philanthropic man, by way of experiment, established one exclusively for adults; and he says 'the first attempt succeeded wonderfully, and far beyond my most sanguine expectation, and still continues in a prosperous state. The report of the success of this school soon spread over the country, and, in many places, the illiterate adults began to *call for* instruction. In one county, after a public address had been delivered to them on that subject, the adult poor, even the aged, flocked to the Sunday Schools in crowds; and the shopkeepers could not immediately supply them with an adequate number of spectacles. Our schools, in general, are kept in our chapels; in some districts, where there are no chapels, farmers, in the summer time, lend their barns. The adults and children are sometimes in the same room, but placed in different parts of it. When their attention is gained and fixed, they soon learn; their age makes no great

difference, if they are able, by the help of glasses, to see the letters. As the adults have no time to lose, we endeavour (before they can read) to instruct them without delay in the first principles of Christianity. We select a small portion of Scripture, comprising in plain terms the leading doctrines, and repeat them to the learners till they can retain them in their memories; and which they are to repeat the next time we meet."

"It is impossible for me, at present, to ascertain the number of adults in the schools: in many districts they all attend; and the beneficial effects of them are everywhere observed."

A man who could thus devise new objects for his care, and new channels for the flow of his energies, was hardly the man to complain about sleepless nights on account of schisms and the coercion of lay preachers. He watched for the signs of Heaven, and moved on. Listen to his advice to Edward Morgan at this time:—

"1811.

Let not trials drive you, nor imaginary prospects entice you; but follow Providence, and then you will walk safely. I fear we have mistaken notions about liveliness in religion. True liveliness is unwearied activity in spreading the knowledge of divine truths among ignorant and perishing sinners. I find it much easier to draw tears from their eyes than to stir them up from their sloth to vigorous activity and assiduity in the cause of religion.

I am sorry to hear of your dejection of mind. Look up, look up, all is well *there*. Come as a sinner, and you will find all in your favour,—all, the door open, and every face smiling upon you. But if you attempt to come as a saint, and you are dubious whether you are so or not, you will come as an imposter and a hypocrite; and you will be detested—There can be no doubt that you are a sinner. Well, then, come in your real character, and you will be welcome. Every thing in the councils of heaven favours a *returning sinner* — election, particular redemption, vocation, justification, &c. — all, all are in his favour, and give him every encouragement he can want and God can give. But imposters are abhorred. And such is every one who assumes a character which he is not sure belongs to him."[1]

There are here no signs of dejection, despondency, insomnia, nor any such thing. The extract is throbbing with life, good spirits, inspiration, and a glorious looking forward to triumphs yet to be appointed.

[1] *Essays and Letters*, pp. 387-88.

## LXIII

## "IN JOURNEYINGS OFTEN"

(1811)

In a letter to Mr. Tarn Mr. Charles refers to a fever with which he was afflicted when in London in May. What fever it was we have no idea; but it cannot have been of a serious nature, though it clung to him for some weeks after leaving there, because he was able to discharge all his duties, some of which were onerous.

"My dear Friends—My history since I left you is not worth relating. However, you and your dear family will not be sorry that I am now well, tho' it was after some weeks I got rid of the fever with which I was afflicted in London. Mrs. C: also is improving in her health. We are just returned from an excursion into Carnarvon Shire for the sake of the sea air, and she appears much better for it. In about nine days we mean to set out for South Wales, with the view of travelling there for three weeks from chapel to chapel, and see if the vine flourish, and wheather the tender grape appear and the pomegranates bud forth. She is much better and more comfortable with me than if I left [her] at home alone. I think you had better send 50 Reports of the B: Sy. to the Rev. Mr. Richards, Carnarvon, and 50 to Michael Roberts, Shopkeeper, Pwllheli, Carnarvonshire, and a 100 to me, than send all to me; as it will save expense and trouble. They want as many at least each of them (inclose some of the summary in Welsh to both) and 100 will not be too many for me. They are inquired for with considerable interest. Mr. Frey has travelled thro' several counties with considerable acceptance and success, and is expected here to-night.

Mrs. Ch: is pretty confident that she has paid the Insurance

but twice, *i.e.*, the first and the last; and therefore we are indebted to you for one, which you will debit us for; and when you settle with Mr. Pellat[1] we will remit. I am very much obliged to you for all the trouble you take about our little concerns, and think [it] very unreasonable I should trouble you so much. I hope you will have the goodness to excuse it. I forgot, in my hurry when I left Town, to give some points for your Sunday School; perhaps they may answer the purpose as well now from the country, as a sure proof that I do not forget my dear young friends in the Town who gratified me so highly when there. The Ladies will have the goodness of transcribing the following for them. By what names is the righteousness of Christ called in Scripture? By what names is faith described in Scripture? By what means is sin described in Scripture? By what names is the saving work of the Spirit described in Scripture? What is the nature of true love to God, and what are the effects of it? What are the nature and effects of true love to our neighbour? What is the nature of true repentance, and what are the fruits of it? These few are sufficient for the present, I suppose. Nothing can benefit them more than to be constantly employed in thus searching the Scriptures. They will present my loving remembrance to them all, and I pray the Lord to bless them. Mrs. Ch: unites me in very affectionate [remembrance] to Mrs. T: and yourself, and give my very kind love to the young Ladies and your son. May the good Lord take them under his care, and bring them safe to glory. Your servant maid is one of the flock also, and therefore I must not forget her. I hope you all pray for us: we do not forget you.

I am, dear Friend, Y^rs truly,

THO^s. CHARLES.

BALA, *July* 22, 1811."[2]

If Mr. Charles started from Bala on Wednesday, July 31, as he intended, he left himself and Mrs. Charles just six days to enable them to be at Llandilo in time for him to attend the private meeting with the lay preachers to be set apart—the meeting held on Tuesday, before the Association of August 7 and 8. He and Mrs. Charles had covered their journey—including Pembrokeshire—and had returned as far as Machynlleth by August 25, where he wrote the following letter to Mr. Simon Ralph, of Saighton:—

[1] T. Pellatt, Esq., Fenchurch Street, Secretary of the Female Penitentiary, and other institutions.

[2] B. and F.B.S. Correspondence.

"DEAR FRIEND—Your Letter was sent to meet me at Machynlleth on my return from South Wales. As it is not practicable for me to supply Boughton, &c. Sundays Sept^r. 1^st and eighth, I have prevailed upon the Rev^d. Mr. Lloyd of Bala to supply my lack of service on those Sundays. You may therefore expect him at Chester on Saturday before the first Sunday in Sep^r. and to continue with you the whole of the following week over the following Sunday Sep^r. 8^th. As I could not think of any other way of obtaining a supply for Boughton I wrote to Mr. Butcher in general terms for him to send some one of their preachers down. I am not without thinking of another method of obtaining future Supplies, which perhaps by degrees may gradually ripen and be brought to ans^r. a good purport; but at present we must comply with circumstances and do the best we can. I beg my very kind Christian respects to all my friends the Gentlemen of the Committee. Mrs. Ch: unites me in kind and affectionate regards to Mrs. R: and yourself.

Y^rs truly,

THO^s. CHARLES.

MACHYNLLETH, *Aug^st.* 25, 1811."

By August 30 the venerable pair were home again at Bala, and the inevitable cause of the Bible Society was once more on the brain of our subject. He writes to Mr. Tarn:—

"DEAR FRIEND—As the Committee recognised the principle of the proposition I laid before them in May last of appointing depots of Bibles in different Towns in Wales and that suitable agents be found throughout the Country, who would become responsible for the payment for Bibles and Testaments to sell to their poor neighbours, they paying twice a year for all they had had. After consulting friends in different parts of the country and applying to the parties, I recommend the following Gentlemen and tradesmen to the Committee for that purpose.

Mr. Hugh Jones, Tanner, Llanidloes.
[Mr.] Abraham Jones, Shopk^r., Llanvyllin.
Mrs. Foulks, Shopk^r., Machynlleth.
Mr. Owen Jones, Gelli, near Llanvair.
} Montgomeryshire.

Mr. John Parry, Bookseller, Chester,—A religious character, who has been requested to take that trouble upon him without any profit.

[Mr.] Tho^s. Evans, Shopk^r., Denbigh.
Mr. Michael Roberts, Pwllheli.
Mr. Rich^d. Owen, Shopk^r., Carnarvon.
} Carnarvonshire.

Mr. Richard Davies, Shopkr., Llangevni. } Anglesey.
Mr. Edward Jones, Shopkr., Llanerchymedd. }
Mr. Harries, Shopkr. Water Street, Carmarthen.
David Davies, Esq., Banker, Aberystwyth, Cardiganshire.

Brecknock Shire, and Glamorgan Shire, and Monmouth Shire I must defer until I make further inquiries.

I should be much obliged to you for laying the above names before the Gentlemen of the Committee. I beg leave also of suggesting the propriety of using proper means of maturing and forming an auxiliary Bible Society at Wrexham. There were above a hundred pounds Subscribed last spring towards the support of the Bible Society. This is retained in the hands of a Gentleman in that neighbourhood until such a Society be formed, without being remitted to London. The Dean of St. Asaph, Dr. Shipley,[1] has been applied to, to take a leading and active part in the formation of such an Institution. He is vicar of Wrexham. He demurs, tho' he does not actually refuse to act in it. Application from your committee, I apprehend, would have more force and perhaps produce the desired effect.

I am, Dear Friend, yrs truly and affectionately,

THOS. CHARLES.

BALA, *Augst.* 30, 1811."[2]

We have not been able to find any evidence that an Auxiliary was established at Wrexham, as the good people there desired, until October 16, 1813; an Auxiliary for the county of Denbigh was formed at Ruthin on August 27, 1813, of which Sir Watkin Williams Wynn, Bart., M.P., became first President.[3] Wrexham became then a kind of centre for a Branch Society of the County Auxiliary.

Mr. Tarn wrote on the foregoing letter, "In a subsequent letter Mr. C. mentions in reply to an enquiry that he thinks 20 Bibles and 40 Tests will be sufficient to each at the first." The letter thus referred to runs:—

"DEAR FRIEND—Your's of the 7th Inst: I have recd. and I reply to your question, by saying, That 20 Bibles and 40 Tests I should think advisable to send in the first instance. In future they will order as they find the call for them. My Reports are nearly all gone; I think you ought to send Abraham Jones,

[1] Very Rev. Wm. Davies Shipley, son of Bishop Shipley, became Dean of St. Asaph in 1774, vicar of Wrexham 1771. He died at Bodryddan, in his eighty-first year, May 7, 1826. (*Gent. Mag.*, 1826, i. p. 645; and Foster's *Alumni.*)

[2] B. and F.B.S. Correspondence.

[3] *English Presbyterian Magazine* (Denbigh), May, June, and July 1904.

Shopkr. Llanvyllin, Montgomery Shire 50 as a supply for that County. I have none to spare for them; and that will not surprise you when I inform you that I have already Supplied, and that with a sparing hand, Wrexham, Llangollen, Bala, Dolgelley, Barmouth, Tywyn, Aberdovey, and Machynlleth. I suppose Mr. Walker will have a supply for Chester. I am continually applied to for some of the Oxford Bibles. It would serve our poor people and highly oblige me if any of the Gentlemen of your Committee would have the goodness to supply me with a hundred of them. They may be *confident* I do not mean to gain by them, only the pleasure it gives me to serve our poor people in their most important concerns. If obtained, they must not be directed to me, else they will not be suffered to go out of the warehouse, I have been told. Let them be directed, if safe, to my Son Thomas Rice Charles, Bala; or, if better, to Mrs. Jones, Ironmonger, Wrexham.

It gives both Mrs. Ch: and myself great pleasure to hear that you, Mrs. T: and your family are all well. I thank you for your kind enquiries after our health: we have no reason to complain, but great calls for thankfulness. Mrs. Ch: is not worse, and I am enabled to pursue my work as usual. Our schools upon the whole flourish, and the Bible is as much, if not more, in request than ever.

Yrs truly and affectionately,

THOS. CHARLES.

BALA, *Sepr.* 12, 1811."[1]

There is nothing in this letter calling for comment, so we proceed to another letter addressed to "Mr. Josph. Tarn, Brain Row, No 12 Spa Fields, London," and endorsed by him "Sept. 20, 1811."

"MY DEAR FRIEND—As John Elias is coming to London and you will have an opportunity of consulting with him, I think it needless to make observations on all the names marked in the Report, which you sent me. You had better look them all over with him, and insert his corrections in the list. Some are dead, and the place of the abode of many are spelt wrong, and put in the wrong county, and without correctness in both of these points you could not address a Letter to them, if business required it. He will explain every thing to you and correct all the errata so far as regards Wales; for he is as well acquainted with the country as I am, especially with Anglesey where he lives. He will be at David Ellis the first week in Jany. I will

[1] B. and F.B.S. Correspondence.

here present you with a few observations on the following names, which more particularly belong to my province.

Mr. Thomas, Atty, Llanfyllin, Carnarvon Shire, I suppose to be the same with Mr. Thomas, Llanfyllin, Montgomery Shire, as there is no Llanfyllin in Carnarvon Shire. I received and have paid for Mr. Thomas.

The Lady at Wrexham has given me but one Guinea, I will enquire whether she means to continue.

Thos. Colley, Esqr., Cefn Gwifed's, subscription is I believe one guinea and not two. He at first paid me, but now he remits himself. I have no doubt but he will duly remit.

Mrs. Davies, Deiniol, paid a guinea once, but whether she meant it as a donation or Subscription, I do not know: I will enquire when I see her in next Spring if I live.

Gab: Davies, Bala, means to remit himself. Mrs. and Miss Edwards of Plas yn Nantglyn, and Mrs. Edwards, Porth-din-Lleyn will remit by me in due time, I dare say. I have not received [theirs]. And so will Mr. and Mrs. Ellis, Mold, in their usual way.

Mrs. Foulks, Machynlleth, has remitted by me regularly, excepting 1807, when she had an opportunity of remitting herself after paying me, and I returned her the guinea. Two years of her Subscription we paid you. We have an account of the payment of every year, but one, for her.

Hugh Jones and William Jones of Llanidloes we have an account of their regular payment to me, and as regular remittance to Mr. Smith. Jn. Jones, Penparke, also has paid in the same manner.

Benj: Jones, Llanidloes, I will inquire. Mrs. Jones, Wrexham, I believe has paid every year. I received and paid for her two years at once.

Robt. Jones, Tai draw, I suppose will pay me.

Simon Lloyd, Bala, has paid by me every year, and I have received for this year.

Mrs. Lloyd, Llangwm (now Mrs. Roberts) *will* pay to me, but has not.

Hugh Owen's, Atty (not Esqr.) was a donation, but now he has given me 10/6 to be annually continued.

Ev: Richard, Llanrwst, has paid me £2 : 2 : 0 out of £4 : 4 : 0. I don't suppose he meant to pay the arrears in full, but will continue.

Howell Pugh and Thos. Pugh I have received.

Henry Richard, Dyffryn, I suppose to be the same with Henry Robert, Hendrecoed, who has paid regularly by me.

Rev. Rowland Williams,[1] Bangor School, is now rector of Halkin, Flintshire near Holywell. Your collector may write to him if he thinks proper, but I cannot apply.

Jn. Williams, Northop, has paid *all*, some by me, tho' not every year. He had a printed Letter, and I wrote to Mr. Smith on the occasion.

John Williams, Dolyddelen, has paid regularly by me. He had a printed Letter.

Rev^d. Mr. Williams, Caerhun, I have not received of. I suppose will continue.

These are all the remarks I think necessary at present. Mrs. Ch: means to have the whole account of money received and paid in consideration of the Bible Society particularly and fairly transcribed as soon as she is able to attend to so complex an account—which I expect will be very soon. She cannot herself be satisfied without it; for thus it will be perceived to whom and which way she paid all. I have examined all the names marked as I find an account of remittances made as far as they concern us, and the money passing thro' our hands: but I do not state particulars here, as she wishes to transcribe the whole account. If Mr. Smith had given you the list I sent him, last Spring, it would have saved a great deal of trouble. I think printed Letters should not be sent to but very few, and those of the rich. It will hurt the cause much, if the poorer sort, who subscribe their guinea out of their poverty, should have any idea that there is any uncertainty in the account. The printed Letters have done more injury than otherwise; but perhaps they were necessary and will help to adjust the accounts.

I am, My dear Friend, Y^rs faithfully,

TH. CHARLES.

[*Sept.* 17 (?), 1811.]

Mrs. C: who is no worse, unites in kind regards to you all. If you should meet with the Gazette[2] we shall be glad to have [it], but I do not know if [it] be necessary, if it can be proved, if called upon, without it. Perhaps a document proving it may be obtained at any time. Our youngest son is with an Apothecary and Surg^n.[3] in this Town. The calling he chose himself. I do not forget Seeley."[4]

[1] He and Mr. Charles were at one time on very good terms. The orthography controversy, involving, as it did, his Bishop (Dr. Cleaver), may have resulted in a coolness between them. Mr. Williams was a favourite with the Bishop. [2] The copy with the notice of the dissolution of partnership between Mrs. Charles and her son. [3] His name was "Thomas Jones."

[4] B. and F.B.S. Correspondence.

Mr. Charles had the good news, at last, that Samuel Mills, Esq., Finsbury Place, Treasurer of the London Hibernian Society, had offered to apply for copies of the S.P.C.K. Welsh Bible (of 1809) for him, and his letter of acknowledgment is endorsed by Mr. Tarn "7 o'Clock Oc. 8, 1811 N^t."

"DEAR FRIEND—I have just received your parcel for which I am very much obliged. The intelligence contained in the foreign Letters is very highly gratifying. Surely the Lord is about doing great things on the earth. I have sent the papers according to the best of my Judgment. The contents of them will be soon known throughout the different counties. I am very much obliged to Mr. Mills for his kind offer to apply for Bibles. I have no doubt but I can find one of the Clergy that will write to him for me. A great many are looking up to me to supply them with them; which I have promised to do. Morris Evans, Vedwarian (in this neighbourhood), points out a mistake in the Report; he paid me two pounds, but you have put down opposite his name but one pound. The two pounds were a donation, and he means to be an annual Subscriber of one p^d. It is right in our book, which was copied and sent to you, and we paid you accordingly. Be so kind as to send me a Letter signifying that it, the sum of £2, is entered in the Bible [Society] account, that I may shew it him.* Two years are put after the name of Henry Jones, Nantymynach, and Cap. Jn. Jones, Tywyn, which ought not to have been put. Henry Jones has paid his 10/6 annually.† Rich^d. Jones, Esq^r. Lodge [Bala], expected to see his name; but he did not pay me, and I fancy he p^d. no body else. He says, if he has not he will pay 2 guineas for next year. His son, Richard Jones, Esq^r., Wine Merchant, No. 9 Garlic Hill, London, has desired me to put his name down as an annual Subscriber of one guinea. Your collector Mr. Wagner had perhaps better call upon him when he collects annually in London. Mr. Jones's office is not in Garlic Hill, nor can I tell you where it is; he is in partnership with a Mr. La Trevre. I hope this year we shall be able to make good collections for you. There appears to be more cause than ever.

I am sorry I have made no remittance to defray the expences attending the opposition of Lord Sidmouth's Bill; I am waiting for two small sums which I know are collected, to be sent me, that I may remit all together. The sum to be remitted by me will be above £100.

* So in Mr. Wagner's list No. 38 in both instances. [J. Tarn.]

† Nothing p^d. since 4^th year. [In red ink by Mr. Tarn.]

We are concerned to hear poor dear Mrs. T:'s health is but indifferent. She has repeatedly experienced the Lord's kindness towards her, respecting her bodily health as well as the spiritual concerns of her soul. He is still the same, and worthy of her most unshaken confidence in his care and kindness towards her still. His arm is not shortened, nor his kindness in any degree abated. She may well rejoice in all his dispensations towards her. We hope to hear in your next she is better.

We are much obliged to you for all your care and trouble about our Insurance business. We live now in the next house to that we lived in before, and it is stone all round the outside, and between it and the other; and upon the whole is safer than the other. When we know our debt we shall remit to you. I beg very kind regards to Miss Hunter, your daughter, &c. Our children have gone over their points most nobly and to very great satisfaction. They never acquitted themselves so well as this year; and I have no doubt respecting my young friends at Spa Fields. I have been astonished at the progress which our children make in the acquisition of the knowledge of divine things in different parts of the country. Mrs. C. unites me in affectionate regards to you all, who am,

Dear Friend, Truly y^rs,

THO^s. CHARLES.

BALA, *Oct^r.* 1, 1811."[1]

The "Lord Sidmouth's Bill" referred to in this letter, was that which the noble Viscount brought into the House of Lords for the purpose of modifying the Toleration Act (of 1st William and Mary), and the "Act for the further relief of Protestant Dissenting Preachers and Schoolmasters" (19 Geo. III., cap. 44). His Lordship introduced the subject by moving, on June 1, 1809, "for a return of the number of licenses which had of late years been granted to Dissenters, observing that many persons took out these licenses in order to exempt themselves from the Militia; also of the number of Meeting houses erected."[2] The matter was on that occasion adjourned.

In the *Shrewsbury Chronicle* for February 9, 1810, we find this paragraph: "*Protestant Dissenters.*—It is said that Lord Sidmouth intends, in the present session of Parliament to bring forward the measure which his Lordship proposed in the last for regulating the granting of licenses to Protestant dissenting preachers. The principal regulations we understand are that 'persons claiming licenses to preach, should state, if not the

[1] B. and F.B.S. Correspondence.

[2] *Gent. Mag.*, 1809, ii. p. 860.

grounds of their dissent, the denomination, at least, of dissenters to which they profess to belong; that they should be recommended by the religious society of which they are members; that they should be attached to a known and distinct place of worship; and that they should not be at liberty to officiate habitually elsewhere without fresh license.' His Lordship also proposes an augmentation of the number of Churches and Chapels of ease to accommodate the increased population."

In the House of Lords, June 19, 1810, "Viscount Sidmouth, remarking upon the want of a sufficient number of places of worship of the Established Church, and the consequent increase of Dissenting Meetings, moved an Address to his Majesty for a Return of the Places of worship. Agreed to."[1] The period for which the returns were to be made was that from 1760 to 1808; and the totals, when presented, were as follows:—

| | Places | Preachers |
|---|---|---|
| Number of Places registered in the Bishops' Courts . . . . . | 10,154 | |
| Number of Places registered at the Quarter Sessions . . . . . | 2,007 | |
| Number of Preachers at ditto . . . | | 3,672 |
| Total . . . | 12,161 | 3,672[2] |

The remark of the Editor of the *Evangelical Magazine*, when quoting these figures, is very much to the point here, and is one which a serious thought would lead one to repeat, changing some of the tenses: "We confess that the number of preachers falls far below our expectation, and seems not to afford any ground of alarm, even to those who are the most jealous on account of the supposed increase of Methodist and Dissenting Teachers."

Put into a nutshell, Lord Sidmouth's intentions were to put an end to the great instrument of Methodism—Itineracy. Dissenters were everywhere alarmed at the proposal of the Viscount, and set to work with might and main in order to thwart his purpose. The Wesleyans held a great meeting at City Road Chapel, on May 11, 1811; the Presbyterians, Independents, and Baptists acted in concert, as they had been accustomed to for a hundred years (in the vicinity of London), when the religious liberties of Dissenters were concerned; and they met at the London Tavern, Bishopsgate Street, on May 15; the "Deputies appointed for supporting the Civil Rights of

[1] *Gent. Mag.*, 1810, ii. p. 268. [2] See *Evang. Mag.*, 1810, p. 212.

Protestant Dissenters," deliberated at the King's Head Tavern, in the Poultry, on the same day (the 15th); and the ministers of the three denominations acting in concert met at Dr. Williams's Library, Red Cross Street, on May 16. A series of strong resolutions were passed at each of these meetings, and petitions were sent to every part of the country, where practicable. When Lord Sidmouth brought in his Bill for second reading, on Tuesday, May 21, he was met by between six and seven hundred petitions, with over 100,000 signatures of male citizens; the Wesleyans alone obtained 250 of the petitions. The House was amazed, and even the Archbishop of Canterbury thought that "the flood of Petitions which had come down upon that house, ought to convince their Lordships of the necessity of stopping short for the present." Lord Erskine, who presented 250 of the petitions, said that only "a small part of the Petitions had yet arrived; and if longer time had been allowed, ten times the present number would have been presented."

The debate served the good purpose usually served by such attacks on religious liberties—it stiffened the friends of Dissenters in high places, and it gave their enemies an opportunity of being educated on some points against their own desires, under circumstances which made it impossible for them to refuse to listen. For instance, Lord Holland "maintained that every man had a right to preach as well as print what he conceived was for the good of his fellow-creatures; and that if he should injure the tranquility of his country, he was liable to punishment, in the same manner as every man was entitled, without a license, to carry arms, though it did not follow that he was entitled to employ them to the injury of another. . . . He agreed with Locke, that the Toleration Act was not a complete measure, but was the foot-step merely. There were two parts of the Toleration Act,—the first part was a boon, and the second part was merely an admission of what the Dissenters were entitled to." The second reading was negatived without a division, and the obnoxious Bill thrown out.[1]

The expense to which the fiasco had put the Dissenters was very great; but the people contributed freely, and a very large number of the members of the Established Church gave liberally to the opposition campaign fund, so strongly did they believe in the principle of religious liberty. It was most natural for the Welsh Methodists, so entirely dependent on the itineracy, to feel anxious, and to willingly pay towards the cost of opposing and

[1] See *Evang. Mag.*, 1811, pp. 237-48; and *Gent. Mag.*, 1811, i. p. 652. The quotations are mainly from the *Evang. Mag.*

defeating the menacing Bill. It was also natural for Mr. Charles to lead in advocating a collection. Other denominations took the matter up most heartily, and other men among the Welsh Methodists were as strenuous as Mr. Charles, if less successful.

It would be a mystery how Mr. Charles got money for all the movements he advocated, but for our knowledge of his charm of personality. Here is a paragraph which went the round of the provincial newspapers at that very time, and which shows how great his influence must have been: "The Rev. Mr. Charles, whose benevolence is well known, has transmitted upwards of £200 collected in the different congregations of Welsh Methodists, to the Committee in London, towards alleviating the distresses of his countrymen prisoners of war in France."[1] In the very limited space at an editor's disposal for general news, in the newspaper of that time, this paragraph was considered good copy.

It was on October 21 the Bible Society Committee considered "the names and addresses of thirteen respectable persons who had consented to purchase the Welsh Scriptures and retail them at the Society's prices (adding only the carriage) to their poor neighbours in different parts of Wales." The suggestions of Mr. Charles were adopted in the exact terms proposed by him.

This little note takes us once more into the atmosphere of the schools:—

"HIRNANT *Nov.* 29th 1811.

REV. SIR—I beg leave to return my sincere thanks to you for the Books you sent me. Being little acquainted with the mode of proceeding with the Sunday School, I was very glad to see the plan of the Sunday School Society in London, and to know what Books you have for beginners, &c. If you have them to sell please to send me by the Bearer of this Letter the following Books, viz. 18 copies of the 15 short sermons.—6 copies of the 3 Dialogues by Vivian.—4 of the Books you have for beginners called Egwyddoreg Gymraeg.—and 4 of the Peny Books wherein is the Church Catechism.—The condition of this part of the country is truly lamentable—the aspect is doleful—it loudly calls out for exertion.

I have the honor to be, Dear Sir, your most obedient servt.,

JOHN OWEN."[2]

[1] The *Shrewsbury Chronicle*, Friday, September 6, 1811; *The Cambrian*, September 7, 1811, and others.

[2] Son of Owen Owen, Cilirwysg, in the parish of Llanfihangel Ystrad, Cardiganshire; educated at Ystrad Meurig; ordained deacon at St. Asaph,

In Mr. Charles's next letter—written to "Mrs. Foulks, Machynlleth"—we see a small cloud overhanging his home.

"BALA, *Decbr.* 2, 1811.

MY DEAR FRIEND—I am sorry to inform you that my dear partner is rather worse than she has been for some time. Last Wednesday Night in the Society she had an attack of her old complaint, and she has been very poorly ever since and not able to go out at all, and has been *very low*, tho' able to get up every day. This evening she is a little better, tho' I am not without my fears as the winter advances. We can do but little for her but commit her to the Lord, whose she is, and will be for ever. Her mind is in some degree stayed upon the Lord, who is precious to her as the God of her salvation. Tho' I am able to commit her to the Lord, yet I am very lothe to part with her, who has afforded me so much comfort for [the] eight and twenty years we have lived together. But sooner or later we must part for a time, tho' not without hope of meeting again in a better world. This is a blessed hope indeed! and without this we should be very miserable indeed. I have not the least doubt of the safety of her state—I have had such satisfactory and repeated proofs of her sincerity and piety towards God. The Saviour is precious to her, tho' seldome thro' her whole life without her doubts and anxious fears. She is now in bed and knows nothing of my writing, or else she would join me in kindest love to you and your dear family. Pray for her, and believe me ever yours truly and affectionately,

THOS. CHARLES."

To the same friend Mr. Charles wrote the next letter—in better spirits this time.

"MY DEAR FRIEND—I am happy to inform you that my dear partner's health is much improved since my last. The night air I believe injured her weak frame, and I have persuaded her to leave off going to Chapel in the night. Indeed she has not been there night nor day since she had the fit there—as the weather here has been very damp. She is able to read a little now and then in the Bible and in Caryl on Job. You would think her very courageous, were you to see her with a tremendous[ly] large folio, such as Caryl is, before her; but that is the sight she presents us with often. However, she can

July 28, 1811, and priest July 19, 1812. (See pp. 301-2). After two years at Hirnant, he went to St. Martin's, Leicester, and was instituted to Thrussington, Leicestershire, in 1845, where he was buried, July 31, 1867.

as soon lay a folio by, as a duodecimo when she is tired. She finds profit in Caryl. What terms shall I use sufficiently to express my gratitude to your lovely young ladies for the nice shirts they have sent me? I am sure I shall wear them with greater pleasure because they are their handy work. If I should ever want more, which is not likely at my time of life, I shall be very loathe to change my seamstresses. I cannot wish them a greater blessing than 'To be brought unto the king in raiment of needle work,' as the Psalmist beautifully expresses it. Ps. 45. 14. Then shall the king of glory greatly desire their unfading beauty. There is no beauty or loveliness like holiness; it is real — godlike — undefiled — unfading — and eternal. It is to be like God—it is to be like Christ; and as it is the work of the Holy Spirit it must be curious and delightful. I cannot bear to think of their not being holy: for in that case they must be very ugly and hateful—and that in the sight of *God*. We ought never to deem anything handsome and beautiful that *he* does not think so. A fine dress—a handsome house —a large estate, &c., HE does not value *them* much; but 'a meek and quiet Spirit is in the sight of God of great price'; tho' in rags and on the dunghill. No one shall see him without holiness; but 'blessed are the pure in heart for *they* shall see God.' God so loves himself that he can never love any man without his own Image on him. He is well pleased with his Son, because he is the express Image of his Person; and he loves all those who are conformed to the image of his Son. May God grant that we may be so much in love with holiness, as not to be able to live without it! To be 'partakers of his holiness,' is an expression of the Apostle, that has often delighted me. It is well worth to bear chastisement to obtain that. My eyes tell me I must leave off tho' the subject is so delightful. If they want to see more of my thoughts on the subject, let them read *sancteiddrwydd* in the Geiriadur. My dear invalide, who is asleep, unites me in very kind love to you all,—the hen and chickens.

Y^rs truly and affectionately

THO^s. CHARLES.

BALA, *eleven o'clock Thursday night,*
*Dcb^r.* 16, 1811

My leg is *quite* well. I cannot come to Montgomery Shire, as I must if the weather permits, go to the Denbigh Ass^n."

Two important letters dealing with the Welsh Sunday Schools must find a place here. Though the first was, in all proba-

bility, written in September, after his tour, with Mrs. Charles, through parts of South Wales, in August; and the second was written in October, immediately after the Carnarvon Association; yet they may be taken as his report up to the end of 1811.

"BALA[, *September* 1811].

DEAR SIR—It will be satisfactory to you, I have no doubt, and to the Committee of the Sunday School Society, to be informed of the state of our Sunday Schools in Wales in general. I wish I could give you a very particular and full account, verified by my own inspection of them; but I have not been able to visit them this summer *throughout* the whole country; but so far as I have been able to visit them personally, and as far as my information from others extends, I have the pleasure of informing you that in general, they are in a flourishing state; yes, in many parts more so than ever they were, both as to the number of children who attend them, and the progress they make in the knowledge of Divine things. Generally in the North Counties, this is true of them every where. I have been lately through several Counties in South Wales; it was most delightful for me to observe the progress made since I was there about two years ago. In some districts, the grown up young people of both sexes, as well as the children, were constantly and pleasingly employed in acquiring greater knowledge of the Bible and Divine things; and the majority of them, to my great surprise, had made a public profession of religion, and bore very exemplary characters. In a few of these places I witnessed the most delightful sight I ever saw in their public examinations. In other places they only wanted a little encouragement to go on with fresh vigour. I think donations of books from your Committee to the teachers would have very great effect in reanimating the teachers, and refreshing the work among the children. I encouraged several gentlemen to apply to you for books; and I hope you have heard of some of them before now. I hope the Committee will not deem this as taking too much liberty with them, and making too free with their liberality. Here in North Wales, also, donations of books will be very acceptable. We do not suffer any to want books; by private contributions, and public collections, we do all we can for the poor; but still donations from the Committee would be very acceptable, and revive the work wonderfully, as they have done in former years. I do not know of any other way in which the charitable designs of the Committee could be accomplished better. We shall be thankful for the least donation,

whilst no quantity would be too many. In Monmouthshire, Glamorganshire, Brecknockshire, and especially Radnorshire, the Sunday Schools want a little stirring up. In Radnorshire and Monmouthshire, religion is at a very low ebb, and I do not conceive of any means more likely to revive it than setting up Sunday Schools in several parishes. I beg to be remembered very kindly to the gentlemen of the Committee,

I am, dear Sir, yours very truly and affectionately,

[THOS. CHARLES]."

The next letter was written to Mr. Thomas Smith, Little Moorfields, and—as hinted—about the third week in October.

"MY DEAR OLD FRIEND—I think it my duty to communicate to you every favourable tidings respecting the Sunday Schools in our Country, which comes within my knowledge, as I am sensible of the high gratification it affords you and the gentlemen of the Committee to hear of their success every where. I am just returned from a fortnight's tour through Carnarvonshire; every where the children met me by the hundreds, to be catechised, which I did thrice every day, travelling at the sáme time from 15 to 25 miles. I was most highly delighted with the proficiency which the children and young people had made in reading and catechetical instruction throughout the whole Country; and a great number, I am happy to inform you, are under very serious impressions. From the age of 5 to 25 or 30, they generally attend Schools; and many old people, grey headed in ignorance, are stirred up by the young to seek for knowledge in the Bible in their old age. They are emerging out of ignorance *en masse*. I find public catechising a very powerful means to keep the School lively and vigorous; there is a tendency to decline in human nature, corrupted and averse from Divine employments, and catechising publicly is the engine I play with mostly, to counteract that tendency. From some parts of Denbighshire I hear very favourable tidings; and in one district in this County, there is a very great revival by means of the School there; all the young people attend with undescribable eagerness, and of course their proficiency is rapid and very pleasing.

It may be satisfactory to the Committee of the Sunday School Society, to inform them that not a single cause was brought to be tried at the present Spring Assizes in Merionethshire, Carnarvonshire, nor Anglesea; and this remarkable and unusual circumstance is attributed by many to the general attention to the Bible, excited by means of the Sunday Schools,

which universally and successfully prevail through[out] these Counties. For my own part, I have no doubt of it; and that the Sunday Schools have had a very great effect in ameliorating the manners of the bulk of the country people here, in point of moral improvement; no doubt can remain in the mind of those who have proper opportunity of judging.

Knowledge of Divine truth is much increased, and is still increasing, but we hope to see greater things the succeeding year, if we live. I think it my duty to mention these things to you, for the encouragement of the gentlemen of the Committee, and that they may assuredly know that their labours in the Lord are not in vain.

The books which you were so kind as to send have been generally received, and have proved very great stimulants; and revived the Schools wherever they are received. We are exceedingly obliged to the Committee for their liberality; and I trust the Lord will enable them to persevere abounding in the work of the Lord. It is a great comfort to find their exertions crowned with evident and abundant success. With kind respect to Mrs. S.

I am, my dear Friend, Truly and affectionately yours
[THOS. CHARLES]."[1]

What Mr. Charles believed to be the fruit of the study of the Bible in Wales was only the pious hope and expectation of thoughtful and responsible men in England, at this time. What a contrast to his letter this paragraph makes:—

"*Suffolk Assizes*, Bury St. Edmunds, March 19[, 1812]. Mr. Justice Heath opened the Assizes this day. There were 41 prisoners on the crown side. The Judge, in his address to the grand jury, lamented, in strong terms, that the calendar contained so many enormous offences,—even more than the whole circuit. He however congratulated the county on being among the first which gave countenance to the Bible Society; and observed, that by the inculcation of religion among the lower orders of the poor, offences would be less frequent, and of less magnitude. (*Times.*)"[2]

[1] Sunday School Society—*Plan*, 1812, pp. 64-5, 75-7.
[2] *Evang. Mag.*, 1812, p. 319.

## LXIV

## HONOUR AND ITS REWARDS

(1812)

It is pleasant, on passing over to a new year, to find that the first letter we have to produce is one in Mrs. Charles's own handwriting. That in itself is a guarantee of a lighter atmosphere than we breathed in the latter part of the previous letter. The contents explain that it was written to Mr. Tarn, and that Mr. Charles's failure to visit Montgomeryshire at the end of the year only meant the postponement of his annual excursion.

"BALA, *Jany.* 31, 1812.

DEAR SIR—I recd. Yr Letter to Mr. C. in his absence. His is Gone thro Part of Montgomeryshire, &c., &c. not to return before the 10th of Febry.

He gave out Publicly in our Chappel last Sunday that He wd be Glad to receive for the Bible Society in feby. to Send up in *March.* I wish it was Possible to delay Printing till you hear from Him. I shall in the mean time do all in my power to get our People to forward the Business as much as Possible.

He was last week at *Llangollen* a little Town which you may recollect between Bala and oswestry where they had formed a little Bible Society.

You'll have the acct. on the other side of all that has been received hitherto; but you'll have it again wrote out when Mr. Charles returns for I fear I cannot properly name the Places, nor know what is subscriptions and what donations. It will be more Satisfactory again. With kind Love to Mrs. Tarn and Y'self,

I am yr unworthy Friend,

SARAH CHARLES."[1]

[1] B. and F.B.S. Correspondence.

There is one fact in the life of Mr. Charles which will strike as strange those who have been accustomed to think of him as a mere saint, cut off from all mundane things; yet few things better prove his saintliness than the fact that he was capable of gratitude, and of keenly appreciating genuine enterprise. In the year 1800, William Alexander Madocks, Esq., M.P., son of John Madocks, Esq., Fron Iw, near Denbigh, completed an embankment, recovering from the sea 1900 acres at and near Tremadoc. In 1807 he obtained a grant from the Crown, vesting in him and his heirs the whole of the sands from Pont Aber Glaslyn to the point of Gest; and by September 1810, an embankment stretching across Traeth Mawr, at Portmadoc—a mile in length—was within 100 yards of meeting at a point equidistant from either shore. Great difficulty was experienced in closing up this final chasm, but an old sailor came to the rescue, and suggested floating some old hulks into the breach, scuttling them, and filling them with stones. This was done, and the embankment was finished soon after—its completion being celebrated by the opening of a new church, at Tremadoc, September 16 and 17, 1811.[1] On Sunday, February 15, 1812, however, a great wind blew and a high tide beat upon the embankment, so that a portion was swept away.

About the end of the eighteenth and the beginning of the nineteenth century, Mr. Madocks developed his property, and built Tremadoc. A great number of people were brought from different parts to work in his factories, many of whom were Methodists. Returning home from an Association at Pwllheli, in the autumn of 1806, Mr. Charles arranged to preach at Tremadoc, and this was the first attempt at holding a Methodist service in the new village. After a time, the faithful ones there thought it expedient to prepare for a chapel, and Mr. Madocks most readily granted an almost interminable lease, at the nominal rent of two peas, on a plot of land still occupied. When the chapel was opened, in 1810,[2] Mr. Charles was the "prominent preacher" on the occasion, and Mr. Madocks was present at the first (morning) service; it was conducted in English, the service of the Church of England being read by Mr. Charles, while Mr. John Roberts, Llangwm, acted as clerk. The story goes, and may be perfectly true, that the celebrated Twm o'r Nant and Mr. Charles were guests of Mr. Madocks, at Tan yr Allt, on that occasion.[3] Though as different as Nature could make them,

[1] *Salopian Journal*, October 2, 1811. [2] Bennett Williams's (Beuno Gwilym's) *Y Methodistiaid Calfinaidd yn Nosbarth Tremadog*, p. 39.

[3] If so, the chapel must have been opened early in 1810, because Thomas Edwards died, at Denbigh, on April 3, 1810, aged 71.

and all three men of mark, there can be no doubt of the reciprocity of the friendship of the triad; but we have been unable to persuade the keeper of the evidence to lend us his aid in producing it here.

This remnant of a note from Mr. Madocks to our subject, endorsed with his address, has been preserved among his papers; the remainder has been destroyed by some crazy hand. It looks as if it had been written at the beginning of their acquaintance. "Mr. Madocks presents his Compliments to Mr. Charles—encloses him the Book, and note from Mr. Slingsby—Mr. M. will be happy to see Mr. Charles at Tan yr Allt, whenever [he comes that way.]"

In whatever way their friendship began, the saint and the speculator were great admirers of each other; and when the embankment gave way Mr. Charles wrote the following letter to "Mr. John Williams, Tan yr Allt, Tremadoc," agent to Mr. Madocks:—

"DEAR SIR—I was much concerned to hear of the disaster which happened to your embankment. As I have always felt much interested in so very important a work, the success of which not only the adventurous undertaker, but the whole country is materially concerned in, I entertain sanguine hopes you will be able to repair the breach. Willing to contribute a little assistance towards y^e accomplishment of so desirable an object, I have sent over two men for a week, as a small token of my respect and gratitude to Mr. Maddocs and yourself, and my best wishes for the permanent success of the important undertaking. I am very happy to find all my neighbours willing liberally to give assistance on the occasion, so much so, that when I began to enquire I found all hands already engaged. With best respects to Mr. Maddocs and yourself, and ardent wishes for the prosperity of your work,

I am, Dear Sir, y^r most ob^t. and H^ble. Serv^t.,

THO^s. CHARLES.

BALA, *Feb*: 25, 1812."[1]

A belated account of the damage done appeared in the Bangor Press—belated, we think, for a special reason.

"We have heard it rumoured from several quarters, that the late high tides had made a partial breach in Mr. Madocks's embankment, but which we did not consider necessary to notice; we read in the Chester Chronicle, a paragraph representing it

[1] From the autograph collection of the late Sir Charles Reed, by the courtesy of Eliot Reed, Esq., Drapers Gardens, London.

in a more serious light than it really is, we therefore consider it now our duty to state, that a breach was certainly made—a breach, which united the friendship, honour, and liberality of rich and poor; immediately as it was known, the tenantry of the neighbourhood with alacrity, and generosity, stepped forward to assist by men and teams to close the breach night and day; as the news reached the men of fortune, for 40 miles round and upwards, their tenantry, servants, and horses, all steered one course like the compass to the point to give their assistance; and we are happy in announcing to the liberal public and country at large, that their voluntary exertions so highly and justly complimentary to Mr. Madocks will render this embankment more firm than it otherwise ever could have been—we hope to be favoured with the list of those names, who have thus nobly aided the exertions of an individual, that posterity may appreciate duly their merits and patriotism."[1]

The very tone of this paragraph suggests something hidden, and a "Public Notice of sequestration against William Alexander Madocks,[2] 9 April, 1812,"[3] explains its tone and belatedness.

In addition to sending a word of encouragement to the agent of the Tremadoc estate, Mr. Charles wrote a short note in support of a plea for help from a small community in Montgomeryshire, which he had lately visited, and dispatched both to the proper quarters.

"To the Committee of the Sunday School Society.

Llanidloes, Montgomeryshire.

Gentlemen—There are in the parish of Llangerig, in the County of Montgomeryshire, (a very hilly country) five Sunday Schools kept gratis with great success; most part of them are very poor, yet very anxious to be taught, and most of them had been destitute of the means of knowledge, had it not been for these Sabbatical Seminaries. They are in great necessity of books. They that have Bibles and Testaments have learned several chapters, which they can repeat out. They have learned portions of the late Rev. Mr. Griffith Jones's Exposition on the Church Catechism, and Mr. Charles's Evangelical Catechism,

[1] *North Wales Gazette*, April 2, 1812.

[2] Mr. Madocks was born in London; matriculated at Christ Church, Oxford, March 1, 1790, aged 16; B.A. 1793; fellow of All Souls College, 1794-1818; M.A. 1799; married on Thursday, April 2, 1818, Eliza Ann Gwynne, widow of Roderick Gwynne, Esq., Breckland, Breconshire, and second daughter and co-heiress of Samuel Hughes, Esq., Tregunter. He died in Paris, about September 1828, aged 54. (Foster's *Alumni* (cave!); *Carmarthen Journal*, April 10, 1818, and October 3, 1828.)

[3] *North Wales Gazette*, April 30, 1812.

&c. Serious impressions are to be seen on many, which have effected a thorough change in their morals; much more might be said, but we conclude in subscribing ourselves,

Your very humble Servants,

THE SCHOOLMASTERS, &c.

P.S.—Recommendation of the above Application.

GENTLEMEN—The account here given of Llangerig Sunday School is correct, and they are such as you would wish to assist liberally with books; as the work is very prosperous throughout the whole of that extensive and mountainous parish, and the inhabitants are very poor. I would have supplied them with books from those entrusted by the Committee to be disposed of by me, had they not been disposed of previous to my knowledge of the great success of the Llangerig Schools, and their great want of books thereby. I am very happy in being able to give you a favourable account of the Sunday Schools in this country in general,

I am, with great respect, Your faithful humble Servant,

THOMAS CHARLES."[1]

He now set out for the Aberystwyth Association, and from there to the Pembrokeshire Association, at Haverfordwest, taking, among other places, Llangeitho (with its unpleasant episode of a frustrated communion service) and Blaen Annerch on the way. Once at home, the journey and its experience over, he began to write to his London friends; and this is an extract from his account of the journey to one of them, "*dated March*, 1812":—

"The prospect in South Wales, in a religious point of view, is most delightful. In some parts was truly presented to us a faithful representation of the day of Pentecost; there was a mighty rushing wind that bore down all before it. Into one Society, above 140 were received in the space of about two months. All the young people in a *large* district, were under religious impressions. The Association at Aberystwyth and Haverfordwest were very pleasing and profitable. The congregation at the former, amounted to about 20,000 persons; and great order and solemnity prevailed during the whole of the meetings. I have seen something similar in former days; but nothing like it for years past. Preaching was as easy as opening the lips, and divine influences on preachers and hearers, were felt mightily. Without being in the work, and partakers of the

[1] Sunday School Society—*Plan*, 1812, pp. 66, 67.

influences, no one can form any conception of it. For my own part, whilst I have any memory, I shall never forget it! It is the more delightful to me, as I view it, in a great measure, as the happy fruit of our Sunday Schools. I pray the Lord it may spread wider and wider, till it cover the land! More has been done in a few weeks since the work began, than was done before in many years painful labour, although perhaps it is the produce of those years of faithful labour.

The Lord hath done great things for us, whereof we are glad! Our mouths are filled with laughter! Excuse my warmth in writing on the subject,—when I think of it my whole soul is kindled in a flame."[1]

It will surprise many, who have hitherto thought that the "innovation of the ordination" cast a blight upon the Connexion for years afterwards, that our subject was not only able to write with such enthusiasm about the progress of the cause, but that he had such wonderful things to be enthusiastic about. The testimony of the extract is confirmed by another letter—a complete one—sent to the Secretary of the Sunday School Society.

"BALA[, *April* 1812].

DEAR SIR—I returned last week from a month's tour through parts of South Wales. The Schools appeared prosperous in most parts, where I have been, and hundreds of them were brought for public examination in different parts.

In one large district, including four or five parishes, there appeared a very general and powerful awakening among the children and young people, who have for a few years past attended the Schools. Hundreds of them appeared of a week-day for public examination in four different places, their whole soul seemed to be heartily in the work; their appearance was solemn and serious, and the impressions on their minds were deep and powerful. Above 140 have joined Society in *one* parish in the space of two months, and their examinations were very pleasing and profitable. The awakenings extend to nearly all the young people; and I have not for many years passed witnessed so glorious and delightful a scene. I shall never forget my late visit among them. The Lord most evidently worked powerfully on their well-informed minds. I could not ask them a question on the fundamental articles of Christianity, without obtaining a very proper answer, confirmed by a passage of Scripture. I deemed what I then saw of the work of the Lord among

[1] *Evang. Mag.*, 1812, p. 250.

them, an ample reward for all my labours these twenty six years past in the instruction of our poor people. I write this not from any motive of ostentation, but for the satisfaction of the Committee, and that the Lord by many may be praised for his wonderful works to the children of men. Not unto us! Not unto us! but to thy name, be the praise!

I can very profitably dispose of many more books, if the Committee choose to entrust me with them. I unite with our poor but willing people, in many thanks for past esteemed favours. I trust the success of the work among us will encourage the Committee to grant us further assistance. With gratitude and respect to the Gentlemen of the Committee,

I am, Dear Sir, yours truly and affectionately

[THOS. CHARLES]."

On purely chronological grounds the next letter ought to be presented before the foregoing one; it is better, however, to give their contents the order they now assume. This was written to Mr. Tarn on matters connected with another of his brain-haunting subjects—the Bible Society work in North Wales.

"DEAR FRIEND—I think it proper to inclose Mr. Voss[1] of Swansea's Letter, to be laid before the Committee of the Bible Society; and their answer will be my direction how to proceed in the business mentioned in it. I shall be very happy to be the instrument of good to any Sinner, of whatever nation he is. Mr. Voss is a Stranger to me, but there appears no reason to doubt the truth of his statement. I am to be at Oswestry April 20 and 21. If the Committee should think proper to send French Test: to meet me then and there,[2] I shall distribute them with pleasure. They may be directed to me at the Rev. Mr. Whitridge,[3] in that Town. He is a good man, and would be glad, I am sure, to assist in doing good.

I have to request the favour of you to insert in this year's report the names and collections which came too late for insertion in last year's Report. I observed omitted,

| | |
|---|---|
| Jane Jones, Trerhywaedog, . . | 0 : 10 : 0[1] |
| Collection at Pentrefelin, Wrexham, . | 5 : 2 : 0[2] |

[1] His full name was "Mr. John Voss." [2] For French prisoners of war at Oswestry. [3] The Rev. John Whitridge, pastor of the Congregational Church, Oswestry, from March 25, 1792, until his death, October 11, 1826, aged 66. (*Evang. Mag.*, 1826, p. 528; and *Hist. of Congregationalism in Shropshire*, edited by Elliot, p. 42.)

([1] To be inserted in the Addenda to Welsh list. [J. T.]
[2] Inserted June 20 in Mr. Wagner's MS. list. [J. T.])

The last sum was included in the £39 : 9 which I paid you when we settled together in May.

Also Mrs. Edwards, Porth yn Lleyn, Caernarvon Shire £1 : 1 which I rec^d. since my return from London, and have sent up this year. I have more money to send, which shall be sent as soon as I shall receive a few small sums which are on the road but have not reached me. I hope the Bibles have been sent to Llangollen. A man from there was here yesterday, who told me they are much wanted and anxiously look'd for every week. I fear I must be deprived of the gratification of attending the annual meeting in May, which for many reasons is a mortification to me. With affectionate regards to Mrs. T: and all your family,

I am, Y^rs truly and affectionately,

THO^s. CHARLES.

BALA, *March* 31, 1812.

I am but just returned from a long excursion into S: Wales."[1]

The letter referred to in the following Minute we have been unable to recover; we quote from Minute-book, No. 5 (B. and F.B.S.), p. 240: "Read a Letter from the Rev. Thomas Charles, dated Bala April 7^th, 1812, inclosing a Bill for £200, which, together with one recently received from him makes the sum of £381 : 16 : 0 for Subscriptions, Donations, and Collections. Mr. Charles recommends that a short Annual Account of the proceedings of the Society be printed in Welsh, as many Annual Contributors are unacquainted with English, and their zeal for the important cause of this Society continues unabated. Mr. C. observes that in Compliance with the request of this Committee they had abstained from forming small Societies lest they sh^d preoccupy the ground of much larger ones, but as no such ones are formed the delay is injurious; and the people complain that they are thereby deprived of the advantage of having a portion of Bibles for their money as those have who are connected with the Auxiliary Societies.

Resolved that the thanks of this Committee be presented to the Rev. Tho^s. Charles for his unremitted attention; and that he be requested to communicate to the Contributors the grateful acknowledgements of the Committee. That Mr. Tarn encourage him to proceed with Auxiliary Societies embracing, as far as practicable, persons of every Christian Denomination."

[1] B. and F.B.S. Correspondence.

To the importunate "Mr. S. Ralph | Saighton | near Chester" Mr. Charles writes:—

"DEAR FRIEND—I should be much obliged to you for informing me, how long Robt. Morris can supply Boughton. Perhaps, he can stay with you over the month of Mai; keep him as long as you can. Mr. Evans' return to Chester was strongly opposed by the whole body in the Association, unless I could send somebody in exchange, to supply the English in Pembroke Shire, who are *really very* destitute of the means of grace. I will endeavour to be with you, as usual, on Trinity Sunday. You will get as many as you can to meet at that time. I have no body in view, excepting Mr. Hay. I am to be at Llangollen next Sunday, and at Oswestry Monday and Tuesday. I shall be glad of a line in answer to this to be left at Mr. Edwards, Chamber Wen, Llangollen, or at Mr. Whittridge, Oswestry. Mrs. C: unites in christian regards to Mrs. R: and yourself, with

Yrs truly

THOS. CHARLES.

BALA, *April* 16, 1812.

Our assn. is to be June 16 and 17."

These little notes enable us to follow our subject from place to place, and without the fatigue from which even he must have at times suffered. The next note, sent to Mr. Tarn, shows that the Oswestry journey was accomplished, and that he was back at Bala, wishing that he could have started off to the London May Meetings; but he had to send his greetings instead.

"DEAR FRIEND—I received yesterday a collection made to the Bible Society £4 : 6 : 3 at Cerig y Druidion, Denbigh Shire, at the Calvinistic Methodist Chapel there. I send you this information that it may be printed in this year's Report, if possible. Perhaps I may obtain a little more; therefore, I shall wait a few weeks, that I may remit all together. As I mean to have a Bible Assocn. formed here in the course of this year, I shall hope our remittances will be more regular in future. Our poor people experience the comforts of the Scriptures, and therefore they voluntarily collect among themselves to assist the funds consecrated to supply others with them, who are so unfortunate as to be destitute of them. A joyful meeting to you all!

Yrs faithfully,

THOS. CHARLES.

BALA, *May* 2, 1812.

I think a collection of the principal speeches made at different Auxiliary Bible Societies and published, would sell well, and also promote the interest of the Parent Society.

Since writing the above I have £36 : 12 : 3 from the Association at Rhosllanerchrugog, Denbigh Shire, as their annual subscription, which shall be sent you as soon as I can obtain a Draft to the amount.

I expect you have received £12 : 1: posted here last Wednesday April 29."[1]

Mr. Charles must have written some hundreds of letters of condolence during his long years of public life, and few could convey more consolation to the bereaved. This notice appeared in a provincial newspaper: "Died.—On the 23rd ult., aged 56, at his home at Cefngwifed, near Newtown, Montgomeryshire, Thomas Colley, Esq., Agent to Charles Hanbury Tracy, Esq., M.P., Henry Proctor, Esq., and other gentlemen. To speak in adequate terms of this excellent man, may appear somewhat inconsistent with the unostentatious simplicity of his disposition and manners."[2] Mr. Charles wrote to Mrs. Colley, in his sympathetic way, a letter of which an extract is preserved by Morgan.

"BALA, *May* 4, 1812.

It was this morning that a friend brought me the "Shrewsbury Chronicle," in which was announced the melancholy tidings of the death of your good husband and of my valuable friend. I most affectionately condole with you in your bereavement, and lament much the great loss which the country in general has sustained. I am sure that hundreds, as well as myself, lament the loss of him. But in the midst of our lamentations we should not forget the thankfulness we owe to God for raising him up and continuing his valuable life so long. The loss, I am fully persuaded, is only confined to his weeping friends, and does not extend to him. His departure was his great and eternal gain. We ought surely to rejoice in his behalf, for he has entered into the joy of his Lord and Saviour.

I need not remind you of your duty and source of consolation on this season of trial and distress. The duty is *submission* and *confidence*,—submission, absolute submission to the divine will, who has a sovereign right to dispose of us and ours at his pleasure. He was *your* husband; but when the Lord gave him to you to be united in that most endearing connection, he did not relinquish his own right to him, or his right to call him to

[1] B. and F.B.S. Correspondence. [2] *Shrewsbury Chronicle*, May 1, 1812.

himself whenever he pleased. Confidence in the Lord is also as much your duty as submission,—confidence in his goodness and wisdom, that he doeth all things well,—confidence in his sufficiency and faithfulness, that he will care for you and your young family, support, direct, and comfort you under every trial. He calls for our confidence in him as our Father and friend; and he is infinitely worthy of confidence. We are no losers ultimately by being bereaved of most dear relatives and friends, if it be the means of drawing us nearer to him, and leading us to exercise a more entire and simple dependance on him. It is a very important point gained, in going through this wilderness, to have CONFIDENCE in the Lord Jehovah. Without it we shall be always peevish, murmuring and miserable. The Lord did not inform the Israelites previously, nor even his servant Moses, which way they were to be brought to Canaan; but they were commanded to follow the cloud and pillar, with perfect confidence in their Leader. What is our duty is also our comfort.

The only source of strong consolations for us in every circumstance is the Scriptures: 'That we through patience, and comfort of the Scriptures might have hope.' The two immutable things which will give us strong consolation, are God's promise confirmed by his oath. God, willing that we should enjoy, even here, in this miserable world, strong consolation, hath provided in his faithful and most suitable promises, a strong foundation to build upon. I pray the Lord, my dear madam, to cause to shine upon you, through this dark cloud, the light of his countenance."[1]

Mr. Colley was a Shropshire man by birth, being born in March 1757, at the Old Hall, Wellington. At 15 years of age he was judged competent to superintend a large iron foundry; after five years in that situation, he was asked by the agent of a large estate in his neighbourhood to become his assistant, and finding him so capable, recommended him to Arthur Blainey, Esq., Greggynog, Montgomeryshire. Mr. Blainey, being inclined to distrust his youth, was told by the agent, "Sir, make a trial of him, and, though young in years, you will find him old in business." The experiment proved highly satisfactory, and other estate owners handed over their interests to his judicious care. Two religious influences had been at work on him in Shropshire: the first was the preaching of Fletcher of Madeley; the second, the Scripture reading of Sir Richard Hill, in the vestry at Hodnet Church. The decisive moment, however, came when on a visit

[1] *Essays and Letters*, pp. 319-21.

to Shrewsbury, under a sermon by the Rev. Richard De Courcy, at St. Alkmond's, after Mr. Colley had been for some time at Greggynog; and when he returned home he immediately set to work to improve his neighbours, and opened the first Sunday School in his district. He removed to live at Cefn Gwifed, Tregynon, in 1792, and married Jane, daughter of Thomas Bowen,[1] Esq., Tyddyn, Llandinam, in September 1794. It was very natural for him to be attracted to Mr. Charles—the men who had influenced him most for good were friends of our subject, and the Bowens of Tyddyn were kinsfolk of the Lloyds of Plas yn Dre, Bala. In 1798 Mr. Colley built a chapel at Tregynon, and presented it to the Calvinistic Methodists, he himself being enrolled as one of the first members. During the last nine or ten years of his life he was subject to severe attacks of gout; in March 1812 he went to visit friends at Shrewsbury after a severe attack of his complaint, and to consult Dr. Darwin (father of Charles Darwin), and returned home in good spirits. On April 9 he had a second attack, and on the 23rd he passed away, as stated in the notice from the newspaper.[2]

The two following letters were written also to members of the same family—the first to Mrs. Colley, and the second to Miss Eliza Colley.

"BALA, *July* 1812.

On my return from Chester yesterday, I found your favour of the 16th inst. waiting for me. I rejoice much that you are in some degree supported under your heavy affliction, and that your thoughts are directed to the Lord, with some degree of submission to his sovereign will, and of confidence in his goodness, care, and faithfulness. I can say that the heaviest affliction I ever met with was one of my greatest blessings. I refer you to three Scriptures which were peculiarly blessed to me at that time and often afterwards, to wit, Rom. viii. 32; Heb. vi. 17, 18; Isa. liv. 10. Supported by these strong, unshaken and immoveable pillars, it was easy for me to bear all.

I feel much for your anxious concern about the education of your dear little boy. It is a concern of the utmost importance to your comfort and to his future progress through this world, and also to his eternal happiness, in another. There are so few schools that can in any point of view be recommended, that I am in general at a great loss what to say to my enquiring friends on that subject. A good commercial school, I have no doubt,

[1] "Last week died, Mr. Bowen, of Tyddyn, in Montgomeryshire." (*Shrewsbury Chronicle*, Friday, May 17, 1799.)

[2] See *Evang. Mag.*, 1813, pp. 405-9.

may be obtained either at Shrewsbury or Chester. But little attention in any of them is paid to their religious instruction, I fear. They may tolerably watch over their morals, but as to religious instruction, few have that of a proper kind to communicate, or suitable gifts for the communication of it in an engaging and edifying manner: at least I know of none. This is a defect in the education of children which I have for years deplored. By the Sunday Schools this deficiency is remedied in many parts of our country among the poorer sorts: but among the middle classes and the higher ranks, religious instruction should and might easily accompany every other instruction, if proper plans were laid down, and proper methods pursued. I think, dear madam, you might keep him well employed at home, without fatiguing yourself, by proper arrangements and suitable books, until an opening offered which would meet your views and wishes.

It is a great point gained in the education of children, to bring them to employ their thinking and reflecting powers. Until the mind is employed, learning never becomes a pleasure, and very little advancement is made in the acquisition of useful knowledge. Some are much slower in acquiring the habit of thinking and enquiry than others: but when they have once attained it, they will pursue it steadily, and make speedy progress. I remember, when I was a boy, Rollin's Ancient History fell in my way; and it was the first thing that gave me any taste for reading. 'Nature Displayed' by La Place, was another work which engaged my attention much. When I received serious impressions, I read every thing in divinity I met with; but very injudiciously for want of a proper guide. A little work containing the first principles of Christianity in a plain, familiar, and practical manner, confirmed by scripture-references, might be a very useful employment for him one part of the day to learn out.

I think great familiarity, and meekness, and patience, ought to be exercised towards children to bring them on. I know a contrary conduct would have never succeeded with me. And above all there should be prayer to the Lord for divine influences on the mind. He can in a moment give, in a natural and spiritual point of view, a turn to their minds, which all human efforts can never produce. Of this I have had many very convincing proofs, during the five and twenty years that my attention has been particularly engaged about the instruction of children. God is every thing; though that by no means supersedes the necessity of our utmost assiduous activity in pursuing

the wisest, and the most likely means to gain our point. May the good Lord direct you and me in all things.

I think our friends in glory pity our over-anxiety about our little concerns here in the world, perceiving, without a cloud, how tenderly, how kindly, and with what unerring wisdom and efficacy, the great Lord of the universe orders all things to answer His designs, and the good of His people."

"BALA, *July* 2, 1812.

In answer to your letter, please to inform your mother, that I am not sufficiently acquainted with the seminary near M——, to give an opinion respecting it. From what I have known of dissenting seminaries, having been four years in one of them myself, I should give a decided preference to private tuition under the care of a pious clergyman, if such a situation could be obtained.

I am sorry to hear of your dear mother's indisposition. Under all infirmities, and in all our troubles, we may look up to the Lord for relief, support and comfort. He is every thing we need in all our trials through life, and can bring us safe to a country where none of the inhabitants complain of sickness. Jesus, the lovely Jesus, is a physician for soul and body also; and He never fails to hear the prayer of those that call on Him in their trouble. Do you *know* Him, my dear young friend? Ask the important question to yourself often. If you really know Him, you cannot but love Him, for He is 'altogether lovely.' If you love Him, you are blessed; for it was not flesh and blood that revealed Him to you. You will have in Him a heart most tender, who is touched with the feeling of our infirmities—an arm most powerful to assist, and a faithfulness that is inviolable and neverfailing. Let us read the blessed Bible, that we may know more of Him, and in the growing knowledge of Him, may grow in love to Him, and in the growing love of Him, may devote ourselves *more entirely* to Him."[1]

As deep calleth unto deep, so doth grief to grief. The mother's anxious inquiries about a school for her boy, and her fears about his moral upbringing, as well as the sister's solicitude for his success, were all to no apparent purpose. Young Isaac Colley died on Sunday, January 3, 1813—less than nine months after his father—in the fourteenth year of his age.[2]

We have no idea to whom the following letter was written, but our footnote explains how it came to our hands:—

[1] The two letters are taken from *Essays and Letters*, pp. 321-25.
[2] See *North Wales Gazette*, January 14, 1813.

"BALA, *May* 29, 1812.

DEAR SIR—The two guineas which Lord Barham has paid me for many years past, were his annual Subscription towards the Support of the Welch Circulating Charity Schools under my inspection for the five and twenty years past. I believe Mr. Tarn employs a collector to collect the Subscriptions in London towards that charity. If not I shall be much obliged to you for receiving them and paying them to Mr. Tarn and charge as usual. The funds are so low that the schools are in my debt considerably, and I am very thankful to my faithful subscribers for their constancy in their liberal contributions, by which I am enabled to carry on these blessed institutions which have been attended hitherto with increasing success, and the greatest blessing to our poor people. There are at this time considerable awakenings in several of our Schools both in N: and S: Wales, and many hundreds of our young people and children have joined our religious Societies within these six months.

If the Bible Society Reports could be sent so as to be here by June 16 it would be a very great conveniency, as we have then our annual Association held here which is attended by many thousands from all the different counties in North Wales. Along with the Bible Society Reports I shall be glad also to receive a few copies of the Reports of the Missionary Societies and the Missionary to Affrica and the East, and that for the relief of poor pious clergy—and Sunday School Society to all of which I am a Subscriber, and have been in y^e habit of receiving the Reports of each annually. Compliance with this request will much oblige,

Dear Sir, Y^rs faithfully,

THO^s. CHARLES."[1]

Three days later Mr. Charles wrote to Mr. Tarn himself:—

"MY DEAR FRIEND—I have just rec^d. for the Bible Society a collection of Three Guineas made among y^e poor Children of *Blaen annerch* Sunday School, Cardigan Shire. If this little collection can be inserted in the Appendix[2] to the Report it wo^d be desirable. It is indeed a *very great* collection considering the poverty of all the contributors. Their love to the Bible, which they are wonderfully well informed in, was their only motive to this work of benevolence. The progress they have made in acquiring Scriptural knowledge is indeed most pleasing

[1] B. and F.B.S. Correspondence.

[2] It is printed in the "Addenda to the Welsh List" in the *Report* for 1812.

and delightful. When I was there last Spring one of the Teachers told me I might venture to catechize them in any point in divinity, assuring me that there was no fear but they would be able to give me a Scriptural and very Satisfactory ans^r. To my very great gratification I found his words amply verified. I sho^d be very glad if some of the Bible Society Reports could be sent to me by our Ass^n. June 16 and 17. Please to send them ℔ waggon to Salop. The Reports of all the other Societies packed up with them would be very acceptable, or any publications which you may deem interesting about the Lord's work, and place the expence to my account. I shall delay remitting to you any more till after our Ass^n. when I expect to receive a little more. Perhaps by that time you will have a little leisure from your great hurry to send me a Statement of my account. Could you and Mrs. Tarn favour us with a visit this summer we shall be very glad to see you: only let us know in time that we may not be from home. A little Welsh air, by the blessing of God might recruit your Spirits to pass through another Winter. Mrs. Ch: is much improved in health, but still far from well. As the Summer commences she begins to travel with me in my journies. The aspect of the religious world with us is more reviving that [than] it has been for many years. Very powerful and general awakenings, in some parts, appear in our Schools and among the young people and children. A very gratifying recompence to our laborious and faithful teachers. We see evident proofs that the Lord can cause a nation to be bourn (*sic*) in one Day. The aspect of religion is wonderfully changed in many districts in a very short time. With kind love to all y^e family,

I am, truly yours,

THO^s. CHARLES.[1]

[BALA, *June* 1, 1812]."[2]

As mentioned elsewhere, Mr. Charles was on a tour through a part of South Wales in March, and was at Blaen Annerch on his way between Aberystwyth and Haverfordwest, at which places Associations were held. His reference to the "wonderfully well informed" minds of the children of this place in matters Scriptural has been a distinguishing feature of the members of their Sunday School ever since. It was considered an insult at one time for a minister to read a chapter at the opening of a Sunday service; one of the Sunday School classes

[1] B. and F.B.S. Correspondence. [2] "June 1, 1812" is written on the letter by Mr. Tarn, and the London postmark is "Jn. 3, 1812."

(old and young in turns) stood up, and repeated one; then the preacher took the remainder of the service. There was a time when it was said of Blaen Annerch that if the Welsh Bible were lost, this Sunday School could put it together, word for word. Mr. Charles's excellent letter to this Sunday School, dated February 16, 1809, has been referred to before. It is translated in Morgan's edition of his *Essays and Letters* (pp. 426-32).

After the Association at Bala, Mr. Charles wrote again to Mr. Tarn:—

"BALA, *June* 19, 1812.

DEAR FRIEND—The inclosed Draft Settles our account with the Bible Society for this year, added to the money in your hands. I am very much obliged to you for the trouble you take in collecting for the Welsh Schools. The supply to the funds is very acceptable and will more than balance my account a little. I apprehend that about 1000 or 1500 Welsh Summaries will be sufficient, as many of the Subscribers can read English and will expect the large English Report: To save expense, I think there will be no necessity of translating extracts of the correspondence; only a Summary account with a list of Subscribers. We shall want many sheets of rules of the Bible Associations, unless printed in the Reports; and I apprehend many Bible Assoc^s. will be formed in our County, [in the][1] course of this year. I spoke of it in our Associations on last Wednesday, and the subject seemed to meet the Idea of all present. If a few more of the Reports of the Hibernian Society were sent into Wales; I believe Subscriptions might be raised, as the Welsh feel much interested in the success of the Gospel in the Sister Island; especially as attempts are made with success to teach them to read their own native tongue. More attention is excited also in general to the Missionary Society. Please to acknowledge the rec^t. of the Draft ℔ return of Post. I hope the mistake in the drawing of it, will be no objection against the payment of it. The drawer became a Subscriber, which will apologize for the length of time it has to run. It saved me a little trouble to send to Chester Bank for a Draft at a month.

y^rs faithfully,

THO^s. CHARLES.

Our united love to Mrs. T: &c. Come and refresh yourselves among our mountains for a month or six weeks. It will brace up the nerves better than y^e best Tonics in the world, and you will be fitter for your great labours. Mrs. C: is tolerably."

[1] Cut out by seal.

Interesting to a degree is the extract from a letter to himself, which Morgan has put into print; it so clearly explains how our subject got through such an enormous amount of work, and efficiently through it all. In it Mr. Charles reveals his own habits.

"1812.

You say, you want time to read, write, and study. Doubtless you do. Get up at five o'clock every morning;—never spend half an hour in smoking, idle talking, or lazy lounging;—think when you walk for health, or ride—converse profitably with all you converse with: do these things and all is obtained that you want. I do not accuse you, by any means, of criminality in your conduct in these particulars; but only point out that you may have time enough for improvement in your present situation, by proper management. Your constitution, it appears to me, like my own, requires you to avoid all idleness and indulgence, and will bear great activity and vigilance without injuring your health. I find an hour in the morning more profitable than three in the evening. After a light supper you may go to bed immediately; which will properly prepare you to be up at 4 or 5 o'clock in the morning.

When you are at your studies, be sure that your hours there are not idly spent; but work with all the powers of your mind. Have always some work on the anvil, that you may not lose time in thinking what you shall do. And when you think of what you shall take in hand, always fix upon something *useful*: and when you have fixed upon a subject, never give it up until you have finished it in the best manner you are able.

First of all think over the matter yourself,—arrange it in your mind,—enlarge upon it; and then consult authors who have written best on the subject. By this means you may correct your own ideas, or be more satisfied with them. Never be discouraged, or admit the thought, that you cannot go through any thing you take in hand. If all appear darkness to you on the subject, earnestly apply to the Lord for the light of his Spirit, who *most assuredly* will be given to those that ask for him. When the mind is exhausted, wearied and blunted, it is useless to work then; for you must do the work over again that you compose in that state. Nothing refreshes the mind as well as the body more than seasonable and temperate sleep.

Conjoin also the active with the contemplative. You have the young, the aged, the poor, and the sick, to converse with about eternal things. We should never forget, that sinners are perishing for lack of knowledge all around us: and all our time

must not be spent in our studies, however profitably spent there. We profit ourselves by endeavouring to profit others. Some of the most luminous and profitable views I have ever had of divine things, I have obtained instantaneously by preaching, or by conversing with others about divine things.

Above all, pray earnestly and constantly for the teaching of God's Spirit; and avoid indulgence, sloth and idleness. Let every portion of your time be usefully and conscientiously spent. Our time is short, and life is uncertain. We are not debtors to the flesh; but we are debtors in an infinite degree to the dear Redeemer who lived and died for us. Let him be our pattern: and let us endeavour to be as diligent in setting forth his praises, as he was in redeeming our souls. He knew what it was to be hungry, thirsty, and weary, to be up late and early, and to be diligently going about doing good. He had flesh and blood as well as we, though none of our corruptions. We have an eternity to rest; let us be active here."[1]

Just as our subject liked to whip up to serious service and self-sacrifice men who had made both their duty by their consecration to the ministry, so did he love to encourage the youth and the novice at the outset of some effort for the kingdom. Here is an example of his bracing encouragement to a young lady[2] beginning to think seriously of doing something for Christ:—

"BALA, *June* 18, 1812.

DEAR MADAM—Allow me to thank you for the books which I received from you by Mr. [Thomas] E[dwards], and be good enough to accept these twenty shillings as a token of my wish to see the blessed work, which you are so ardently carrying on, succeed. I congratulate you on the high honour bestowed upon you by the Lord in engaging your attention to the success of this holy work, in this our benighted and sinful world, and that also while you are young. Nature did not endow you, nor any one else, with such a disposition of mind; quite the reverse; this is from the Lord the Spirit. May he who planted it at first, cause it to

[1] *Essays and Letters*, pp. 388-90.

[2] Miss Mary Hughes, daughter of Rev. Thomas Hughes, minister and builder, Liverpool. She married the Rev. Richard Williams, Liverpool, and, after his death, in 1842, kept a lodging-house for students and office clerks, in Mulberry Street. When her niece, whom she had adopted, got married and settled at Carnarvon, she went to live with her. She retained her intelligent and warm interest in the cause of Christ to the last, and was esteemed a mother in Israel when she died, September 9, 1860. She was buried in Llangristiolus churchyard, Anglesey—the native parish of her nephew-in-law. (*Meth. Cymru*, iii. p. 410; *Y Drysorfa*, 1860, p. 425; and private information.)

grow more and more, so that you may continue to abound in the fruit of righteousness until the close of a long life.

We live in a happy time: all are called forth to the Lord's harvest, and may find something to do, to help to bring it in: and we know that our labour neither is, nor shall be, in vain in the Lord. The cocks are crowing in the different parts of the earth; the night is far spent, and the dawn of a bright and long day is at hand; therefore it behoves us all to be awake, and to put on the armour of light, that we may be ready for any work to which the Lord may call us. I am very glad to tell you that the work of the Lord is prospering more and more among our young people. I see what I never entertained the most distant hope of seeing: I see the ranks of the Lord swelled with scores of young people, and that in various parts at once. May the Lord make them faithful soldiers all their days.

Yours in haste,

THOS. CHARLES."[1]

Some one contemplating, or enjoying, matrimony may like to read a letter from Mr. Charles to a friend who had just entered that state.

"MY DEAR FRIEND—I sincerely congratulate you on your happy union with——. I wish you both every possible blessing and comfort which that honourable state can minister to you. I desire your kind acceptance of three volumes of the *Geiriadur Ysgrythyrol*; which is all I can send at present. The first Volume is in the press,[2] and when finished, I will send that also, that the number may be complete; to remind you of me when I am gone. I had some comfort and profit in writing them, and my prayer is that you may have a similar experience in reading them. Allow me, my dear friends, to give you a few hints on this important subject. Remember first, That you are not two angels united together, but a son and daughter of fallen Adam, both full of weaknesses and corruptions; therefore you must expect to have much to forbear and to forgive every day in one another. Both of you will have weaknesses and sins—mishaps of greater or less importance—losses and disappointments in your worldly affairs; together with many other things which tend to excite the heart and to breed discomfort. You will find that forbearance and forgiveness are very necessary companions in the marriage state, and, indeed, in every other state; since all of us are full of weaknesses, wretchedness, imperfections,

[1] From the Welsh of *Goleuad Cymru*, 1832, p. 57. See also *Essays and Letters*, p. 403.

[2] A second edition of the first volume only.

passions, and commotions, &c. Secondly, Remember, that only the blessing of God can make you happy in any state; therefore, this must be the subject of daily prayer with both of you. Thirdly, If you expect his blessing to follow you all your life, let it be your sincere aim and desire to walk worthy of the Lord unto all pleasing. Set up the daily worship of God in your family; let God be honoured first; 'for them that honour me (saith he) I will honour, and they that despise me shall be lightly esteemed.' Should the Lord bless you with children, dedicate them early and earnestly to God; 'train them in the way they should go,' and 'bring them up in the nurture and admonition of the Lord.' Remember that you are bringing up immortal beings, and let their welfare be infinitely more important in your sight than their circumstances for a short time in this world. We are all responsible creatures, and the Lord will speedily bring us to account. Fourthly, Remember that 'the fashion of this world passeth away,' and that it remaineth, as the apostle says, that both they that have wives be as though they had none, &c., (1 Cor. vii. 29, 31). The marriage knot will soon be broken, and each one will appear before God, and 'every one of us shall give an account of himself to God.' Fifthly, Do your best to advance the temporal and spiritual welfare of each other. It is very lamentable when parties united in matrimony are an impediment, instead of a help, to each other's soul; without exchanging a serious word hardly at any time, no word of warning, advice, or encouragement to each other in the good way of the Lord; but nurturing the corruptions of one another, hardening one another in the ways of sin, in ungodliness, and in forgetfulness of God. Sixthly, In all the tribulations of the world, acquiesce in the divine will without taking offence, trust in his goodness, and recline on his wisdom, his mercy and faithfulness. 'Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.' Job 22. 21. Seventhly, Labour always, 'to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' To live and die without Christ, is to live very sinfully, foolishly, and in the end most miserably. Oh, seek the Lord above all things, while he may be found. Accept these few hints as tokens of my regards for you; my best wishes for your prosperity, and your happiness will be my delight.

Your friend, &c.,

THOMAS CHARLES

BALA, *June* 22, 1812."[1]

[1] *Y Drysorfa*, iii. pp. 295-96.

Between the date of this letter and September 19, we have no correspondence except the letters to Mrs. and Miss Colley; and the chief reason is absence from home, as we shall see in his letter of September 26. Mr. and Mrs. Tarn did not visit Bala this year, though invited, as we have seen.

In the meantime, Mr. Charles's old friend and quondam landlady—Miss Mary Ashwell, once of Milborne Port—had passed away at Buckingham, having been buried in the parish church of that place, July 17, 1812. She left a legacy to the Wesleyan Church at Buckingham, and there is in her Will a clause which reads, "Also I give and bequeath to the Reverend Thomas Charles of Bala, Merionethshire, the sum of Twenty Pounds of like lawful Money to be by him divided and applied towards the Support of the Circulating Schools in Wales and the Bible Society, in such Proportions and Manner as he shall judge proper."[1] She had been accustomed for years to send money for both objects, and in the Bible Society Reports from 1808 to 1812, a guinea, due at Michaelmas, appears to her credit. In the Report for 1814, we find (under "Legacies") that the Society got five of the twenty pounds. Mr. Charles first heard of her death through Mr. Tarn.

"DEAR FRIEND—I never heard a word of my old friend Mrs. Ashwell's decease till I received your Letter, and of course I heard nothing of the legacy. I suppose I shall soon hear from the Executors. There is a Mr. Tapperell[2] that keeps a Bookseller's shop somewhere near Finsbury Square; a cousin of Mrs. Ashwell is married to his brother, an Independent minister in the West of England. I shall be very much obliged if you could obtain information from him where his brother now resides, as I wish much to write a Letter of condolence to Mrs. T. They were, together with a brother[3] of their's, the Rev^d. J: Lucas, the most kind and intimate friends I ever had. Every time I went to London I intended calling upon Mrs. A: but never did;[4] and I have never seen one of them since I left the West of England, 29 years ago. I suppose it will be proper for me to divide between the Schools and the Bible S^y.

Pray what is become of the Reports? People begin to dispair of obtaining any this year. Sep^r. 17 we formed a Bible Ass^n. here at Bala, the rules of which I shall send up

[1] P.C.C., Oxford, No. 361, 1812; proved August 22, 1812.

[2] The proper spelling is "Taprell." [3] Mr. Lucas was, as we have seen, cousin to Miss Mary Ashwell. [4] Buckingham is about 26 miles from Chapel House, Oxfordshire, where Mr. Charles would have had to leave the coach (through Shrewsbury to London) if he had acted on his intentions.

to you as soon as they are printed. I have no doubt but our example will be followed, at least here in North Wales. Our rules will suit others, and are drawn up both in English and Welsh. The return in books to the value of half the money sent up is a great inducement to form Bible Associations. I am very sorry to hear of the Society's loss in India; but the Lord can make it up a thousand times. I find they are proceeding in the formation of a Bible Society at Chester; things were in a very awkward state when I was there in July.

I sent up some money to the Missionary Society last Spring, and to the Committee for the defence of religious liberty; but I never saw any public acknowledgement of them, as I have seen of money sent by others.[1] I have been questioned by some of the contributors about it, why it was so. I had no reply to make but y^t they were *really* sent up, and I hoped would soon be publicly noticed.

Mrs. Ch:['s] health has improved much by travelling this Summer; but still she is not well, as heretofore—however the Lord remembers mercy, and deals gently with us. In Nov: I have some thoughts of visiting Bristol, if Mrs. C: continues pretty well, and I can leave her, and London in the Spring.

Affectionate regards to Mrs. T: and all y^r Young family,

Y^rs truly,

[19 *Sep^r.* 1812]."[2] THO^s. CHARLES.

In June of this year a Scottish minister and his wife visited Bala and spent a day with Mr. and Mrs. Charles. He was attracted to North Wales by the reputation of our subject—a reputation brought to his notice during the formation of the Gaelic School Society. We refer to the Rev. Henry Grey, of Stenton, in the county of Haddington — a preacher whose eloquence and power of exposition gave him great prominence in the public life of Scotland in his time. He was born at Alnwick, on February 11, 1778. "His father, who was a medical practitioner, brought his domestic life to an end almost as soon as it had begun; for, shortly after his marriage, he returned his wife to her relations, and moved to Morpeth, where, alone, he continued for many years in the exercise of his profession." Henry was educated at Newcastle-on-Tyne and the University of Edinburgh; licensed by the Edinburgh Presbytery November 26, 1800, he was presented to the charge of Stenton in June 1801, and ordained on September 17. October 12, 1808, he married his cousin Margaretta, eldest daughter of

[1] In the *Evang. Mag.*

[2] Mr. Tarn's endorsement.

George Grey, Esq., of Sandyhouse. He was promoted to St. Cuthbert's Chapel of Ease, Edinburgh, on November 18, 1813; then to New North Church on January 11, 1821, and to St. Mary's on January 13, 1825. Edinburgh University conferred the degree of M.A. on him April 28, 1818. In what is known as the "Apocrypha Controversy," raging in Scotland in 1825-26, he and Mrs. Grey took a very prominent part. Joining in the Secession Movement of 1843, he was declared no longer minister of the Church of Scotland, and the Free Church Assembly elected him Moderator on May 16, 1844. November 22, 1858, Mrs. Grey died, aged 72, and Dr. Grey passed to his rest January 13, 1859, aged 81. Their daughter, Harriet-Jane, was married to the Rev. C. M. Birrell, and when we were honoured with an interview with the Right Hon. Augustine Birrell, M.P., very soon after he was appointed President of the Board of Education, under Sir Henry Campbell-Bannerman, we told him of his grandfather's trip to Wales in 1812, in order to enjoy a day's intercourse with the greatest minister of education Wales ever had. The genial Cabinet Minister not only was pleased with the story as an illustration of his ancestor's educational enthusiasm, but very kindly lent us the little book by the late C. M. Birrell, for this brief notice of him.[1]

We are indebted to the labours of Edward Morgan for the preservation of this letter to Dr. Grey:—

"BALA, *September* 26, 1812.

Though we have often thought of the kind strangers who were so obliging as to spend a day with us, yet we have not hitherto been permitted to entertain one *unkind* thought of them. You have conferred an additional obligation upon us by your friendly letter giving us a detailed account of your journey, your safety, and your safe arrival at home to embrace your dear little ones, and also your friends. We feel in some degree thankful to the good Lord who hath preserved you safe through so long an excursion, and watched over your little ones in your absence. His wonders to the children of men are great: but what is too much for him to do who spared not his own Son, but delivered him up for us all? How shall he not *with* him freely give us all things? All things without him would prove but a beggarly portion; but with him they are delightful. The bridegroom far excels all his possessions: but with him his estate and kingdom are valuable.

[1] See Hew Scott's *Fasti Ecclesiæ Scoticanæ*, vol. i. part. i.; *Thoughts in the Evening of Life*, by the Rev. C. M. Birrell; and *Gent. Mag.*, 1859, i. p. 327.

We were glad to hear of your welfare at Caernarvon, by our friends from those who were at our annual meeting; and who were much pleased, and I trust edified, by the discourse you were pleased to favour them with. You have no occasion to distrust, but that hundreds understood you well. I am generally called upon to preach in English when I go there.

Since you left us we have also been on the alert. Our first journey was to Anglesea, to attend a large annual meeting there. The congregation amounted, at least, to *ten thousand* people, who heard in all *nine* discourses with great attention. After returning from there (preaching all the way going and returning, generally three times a day) and staying a few days at home, we set out again for Chester; where we stayed three Sundays, and then visited Liverpool, where I preached three nights, twice in Welsh and once in English. I preached in different parts of Cheshire during the weeks we were there, and all the way in going and returning. This was in the month of July. In August we set out for South Wales, where I attended two Associations; and Mrs. Charles spent a week near the sea for the benefit of the sea-air; which has proved very salutary to her. In two days we are to set out for Caernarvon to attend an annual meeting there, and mean to spend a fortnight in that county. Thus I have given you a general relation of our excursions since we had the pleasure of seeing you here. I take Mrs. Charles with me as often as I can in summer-time, as travelling proves very beneficial to her health.

The aspect of the country in general, as to the state of religion among its inhabitants, is upon the whole favourable. Schools flourish among young and old; and there are great awakenings in many places. I visited some of the same places in March last as I have now. I found in one place, that there are two hundred young people, who had joined the Church since then, and seventy had joined another society: and there was a general increase of the societies everywhere. No religious exercises are attended with a greater blessing than the instruction of the rising generation in the divine principles of our holy religion. This occupies much of my time and attention in all my travels. If I am enabled to stand, I have no relaxation from it. Through the Lord's goodness I am seldom fatigued in the day, though often in the evening exhausted.

I rejoice to hear that you have adopted our plan, in proposing some doctrine or duty to be proved and elucidated out of Scripture. I have no doubt but that they will find both pleasure and profit in that delightful exercise. Nothing has proved more

profitable to our young people, after receiving instruction in our little catechism. Will you have the goodness to remember me very affectionately to your young people; and I shall be much obliged to them, if they will transcribe one of their exercises and send it me; and I promise that our young people shall return them the favour. And then we shall enjoy each other in the Lord this side heaven, and help each other on our way thither, to enjoy there that holy fellowship which will never end.

I have no doubt but that your Sacramental seasons are very solemn and profitable. I have often wished to attend one of them; but that is never likely to be the case. What a place heaven is! for there, I suppose, they all enjoy whatever is going on in all its confines. We shall there see everything as it is, and be in a suitable frame of mind to relish and enjoy all. My dear partner unites with me in very affectionate regards to Mrs. G[rey],[1] and yourself: and if providence ever should bring you this way again, I hope you will contrive to make a longer stay with us. I have read over your little pamphlet on Baptism[2] with pleasure. We shall always be glad to hear from you. Pray for us.

[THOS. CHARLES]."[3]

Mr. Charles refers to his journey to Carnarvonshire, and to his programme for the immediate future in a letter to Morgan.

"BALA, *Oct.* 15, 1812.

I should apprehend by your statement that the way is opened in Providence for your going to S——d. Your description of the low state of religious knowledge among the inhabitants of M——d, and its environs, is very grievous, but by no means *singular*. I dare say you will find great ignorance at S——d, or wherever you may go. In my late excursion through Caernarvonshire I found on enquiry ten families without a Bible, and eighty poor children unable to purchase Bibles, and that in a district where the Gospel has been preached since I have been in the country. And I am pretty certain that there are *many* districts in a similar or worse state.

Wherever you go, be particular in your enquiries, and active in endeavours to stir up, and to relieve the poor on this head. I am sadly grieved that we have been all these years such careless and slight labourers in the Lord's vineyard. I find it very difficult to stir up my brethren to proper activity in this cause. Many will give their money; but personal activity

[1] Morgan has the misprint "Mrs. S——."

[2] *A Catechism on Baptism*, 1811. [3] *Essays and Letters*, pp. 408-11.

is not so easily commanded. However, I go on talking, and I find it accompanied with some effect in an increasing degree. In some instances the effects are pleasing and even astonishing. I wish I had a thousand tongues, and could be every where often. The Lord can stir up others and enable them to do ten times more than I have been enabled to do. Our time is short, and souls are hastening to eternity. We have not a moment to be idle, if we are in our right senses. Mind the work more than the income; and drive on with all your might. Next week I mean to set out for Glamorganshire, Monmouthshire, and Bristol. I go, as the spies, to examine into the state of those counties, and to see whether the Lord will give me an opportunity of doing any good there in any way. Pray for me."[1]

We take another letter—written to Miss Mary Hughes, Liverpool—from *Goleuad Cymru* (1823, p. 225 f.), which tells us how Mr. Charles was occupied on the day intervening between that on which he wrote to Mr. Grey and the one on which he set out for Carnarvonshire. Morgan (in *Essays and Letters*, pp. 379-81) has an extract of it translated, and we adopt that as far as it goes, only supplying omissions, and correcting his editorial deviations from the Welsh. It is undated; but the month can be fixed to a certainty by a reference in it to a fire which took place at the Baptist Missionary Society printing-house at Serampore. That happened on March 11, and the news that several translations were destroyed, and a quantity of type was melted into a mass of lead—making a total loss of £7500 in materials alone—reached here on September 9. Mr. Charles first heard of the misfortune through Miss Hughes; but the letter itself proves that it was not written before September 29, and there was no time in which Mr. Charles could write it until after his return from Carnarvonshire.

"HONOURED FRIEND—Your kind letter excited contrary feelings of joy and grief in my mind: I rejoiced to receive a friendly letter from you, while the tidings of the awful conflagration at Serampore filled me with grief, especially as it has retarded for a time the printing of the translations in the eastern languages executed by the laborious missionaries. Our providences are like the cloud in the wilderness, with one light side; but both guide us safe to our destined home: and

[1] *Essays and Letters*, pp. 390-91.

what often seems to retard the Lord's work in our hands, prove effectual means of forwarding it; so I hope it will prove in this case. I feel very desirous of assisting to make up the loss sustained by making collections, contributions, &c. I so often appeal to the liberality of our people, that I must wait a proper opportunity to lay the case before them; and when I perceive the advantageous season, I hope I shall succeed. The successful exertions of the Baptist Missionaries in the East, have often afforded me matter of joy and thankfulness. The Lord is with them of a truth; and I have no doubt but that the fruit of their labours will be glorious, and effectual means of advancing the great Redeemer's kingdom in those vast regions of darkness and superstition. It is a high favour to be in any degree useful in forwarding so important and glorious a cause. I rejoice to find that your heart is so warmly engaged in the work, and I pray the Lord, that by fresh supplies from the fountain of all good, it may continue warm, vigorous and active, while there is breath in you. It is a very favourable season to work in these happy times, for the Lord crowns the labours of all, however weak, with some degree of success. I have great expectations from the rising generations in our country; they are trained up to activity and exertion. The old professors, many of them, have accustomed themselves to an idle way of spending their time, so that many of them cannot, without great difficulty, break off old habits, and are not easily brought under the yoke: but the young work with skill, cheerfulness and diligence. From a religious and moral point of view, the state of our peasantry is gradually and continually improving: fresh advances are made every year. Hundreds of children and young people have this year joined our different societies. On Sept. 27, the children and young people of a whole district were publicly examined by me in our chapel. I have never witnessed so affecting a scene. They could hardly make their responses, being so overcome with weeping; and the whole congregation was similarly affected. All these young people experienced religious impressions on their minds within these nine months; and a very striking change has taken place in their moral conduct. May God make the work on their minds deep and lasting. In repeating scriptures descriptive of the misery of the ungodly, who die in their sins, in the other world, they wept bitterly.

I highly commend your activity in the dispersion of *Tracts*. We also are not altogether idle in this respect: but our Tracts are all of the catechetical kind, composed in the way of questions and answers, for the children and young people to learn. This

mode contributes much to keep them constantly employed—to enlighten their minds—and to make them familiar with the divine oracles. I often give them a subject, either of doctrine or of duty, or of some sin to be avoided, for them to illustrate it themselves, in the way of questions and answers. Some, both boys and girls, have performed their work with great lucidity and judgment: and I have several halfpenny tracts composed by them, printed for the benefit of others, as well as for an example to them. I have translated a few into English; of a few dozens of which when printed, I shall beg your acceptance. This is the mode of going on at present; but we often vary our modes of instruction. The mode adopted, however, is of little consequence, if it tends to promote the grand object—the advancement of religious knowledge and of corresponding practice. We may consider that we have gained a great point, if we are able to stir up and keep their minds active and cheerful in the work: and in order to obtain this end, we are obliged to vary in our proceedings. Excuse this hasty letter. Some duty or other so fully takes up every moment of my time that I can hardly spare any to pay proper attention to my kind distant friends. Mrs. Ch—— unites with me in kindest regards to Mr. and Mrs. H[ughes], and every branch of the family, with grateful remembrance of the kindness shown to us when in L[iverpool]. Should your journey ever take you through Bala, we shall be very happy to receive any of your family who happen to come under our roof. We have always four beds to spare.

Pray for me, and believe, honoured Friend, that I am yours sincerely and affectionately,

THOS. CHARLES.

[BALA, *Oct.* 1812]."

Some of the things mentioned in the foregoing letter are mentioned also in this letter to Mr. Tarn:—

"MY DEAR FRIEND—This morning I recd. your esteemed favour of Octr. 17. The Summaries and the Reports are arrived and most of them disposed of, which I hope will tend to promote the interest of the Society. This morning I compleated an address in English and Welsh Stating the necessity and urging the utility of such Institutions all over the Country as the Bala Bible Association. One or two will be formed in Caernarvon Shire. In travelling in that Country I found in one poor district ten families without a Bible and Eighty poor children without Bibles or means to obtain any, who had

been taught to read in a Sunday School there: I am very sure that there are many districts in *that County*, who (*sic*) are equally destitute of Bibles. In a meeting of some friends at Pwllheli last week, I urged this as a convincing proof of the necessity of a Bible Ass$^{n.}$ being formed to supply their poor people. I am of opinion, were it compatible with the rules of the Society, if these poor people were supplied gratis with them, it might have a good effect. However I am determined that one way or another they shall be supplied. I fear I shall not be able to finish a Welsh Summary in any proper time, as I am setting out to-morrow for S: Wales and Bristol, which will take up at least 3 or 6 weeks of my time. After our Bible Associations are formed, I hope we shall be able to supply the country with proper intelligence without putting the parent Institution to the expense of Welsh Summaries. My hands are so fully occupied that I have not seen a spare hour to put pen to paper on that subject as yet. I am much obliged to you for the trouble you have taken in finding out Mr. T[aprel]l's address,[1] and renewing our Insurances. I am sure I feel thankful; but I should be very glad of an opportunity of returning you the favour: I fear I shall die your debtor. Once more, I am going to trouble you. My youngest son is out of his Apprenticeship at Christmas. He will want to come to Lond: if you should hear of any gentleman in the medical line who will want an assistant, who is also a serious character, I should be much obliged to you for recommending my son. He is a sober, tractable, good tempered young man, and fond of his profession. He is not so bright as solid, and to be depended upon. I am told there is such a character of the name of *Brougham*, Finsbury Place, that w$^{d}$ prove to him a desirable situation and that he is likely about this time to be in want of such a young man. If you should be going that way I shall be much obliged to you, for turning and making the inquiry. I have every satisfaction in my son's moral conduct hitherto, tho' not a spiritual man. A situation in a truly religious family for him would be a great comfort to his mother and myself.

It is sufficient to say at present that the proposal you make me is *impracticable*. I will explain more fully when I see you next year, God willing. I am very much obliged to you. Please to

[1] The Rev. Richard Taprell was at South Molton 1789-92, at Beaminster in 1795, at Barnstaple in 1806. He died, aged 62, at Appledore, near Bideford, Devon, October 15, 1816. (*Gent. Mag.*, 1816, ii. p. 468; *Evang. Mag.*, 1805, p. 183; see also list of his works in the British Museum.)

present my thanks to the Committee of the Bible Society for the privileges they have granted to unconnected Bible Ass^ns. I beg my respects also to the Committee of the Hibernian Society; and I feel much interested in the success of that Institution; I have obtained a few Annual Subscribers for them. I know of no person at present who is disengaged and fit to send over as a preacher to Ireland. If I should hear of one, I shall acquaint them with it.

Mrs. Ch: unites me in very kind regards to Mrs. T; family and self. Mrs. Ch: is still an invalid, tho' much improved in health. I venture to leave her for 5 or 6 weeks, tho' I tremble at the thought of it. At home and abroad I must commit her to the Lord, and leave her to his kind care and keeping. Pray for me and believe me,

y^rs very affectionately,

THO^s. CHARLES.

BALA, *Octr.* 20, 1812."[1]

A note is written on this letter, in Mr. Tarn's hand: "To enquire what situation he wishes for. Whether to place him where he can receive Improvément or where he may be permitted to attend lectures, or where he may be allowed time to walk the Hospitals. The last will be a considerable abatement in the value of his services to any medical person. It therefore would probably be dispensed with or deferred for 2 or 3 years."[1]

What became of David Jones Charles will be seen later on. Once more, we have to complain of the work of an autograph thief; but there does not, this time, seem to be anything lost except the signature—that of the Rev. George Burder, L.M.S. Secretary.

"CAMBERWELL, near LONDON, *Nov.* 3, 1812.

REV. AND DEAR SIR—With thankfulness I rec^d. both your letters, as soon as I returned from Bristol and Plymouth, where I had been with other ministers to establish Auxiliary Societies, in which the Lord was pleased to give us considerable success. Bristol produced about £1000 and Plymouth about £300; and both, with other places, intend to contribute by subscriptions and penny Societies, annually. The ministers also are stirred up to a more active co-operation than before; for, indeed, the great concern of spreading the saving knowledge of Jesus Christ, among 700 millions of perishing sinners, needs only be stated to souls born of God, in order to excite a lively interest in it; for who can bear to think of more than 20 millions of men, every

[1] B. and F.B.S. Correspondence.

year dying in their sins; and 100's of millions worshipping idols and defrauding the true God of his glory, without stretching every nerve to be instruments of their salvation. Hitherto, the Christian world has not been sufficiently affected with this matter; it is now high time to awake as it were out of our sleep, and redeem the long time we have lost in supineness. Since our last Anniversary in May, I think we have perceived a far greater feeling for this cause than before, and more readiness to come forward to the help of the Lord against the mighty. If you should have opportunity to read to any of the congregations that Extract of a sermon by Dr. Griffin of America, which we have sent you, I think it w^d^ wonderfully excite the best feelings of your best people; there is a great deal of fire in it, I should suppose somewhat like the Welsh fire and I wish some warm hearted Welshman would translate it and print 1000 copies or more; I would engage to pay the expence.

The Bible Society is going on well, and increasing more and more. It is a kind of sister to the Missionary Society; they will help each other. If the Bible goes first into any place, there will be many who, like Philip, will want the Evangelist to tell them the meaning of the written word; and where the Evangelical preacher goes first, the people who believe the gospel, if able to read, will long to have the written word in their houses, that they may meditate therein day and night. And it ought to be remembered by all our friends that people in uncivilized countries cannot read; thousands and tens of thousands, yea millions of the human race have no other language; they know not the meaning of 'the speaking book,' as some of them call it. The inhabitants of the numerous isles of the South Seas, the myriads of Hottentots, Caffres and other people of South Africa; the greater part of all Africa; and the hundreds of thousands of negroe slaves in the West Indies, and almost all the Indians of North and South America, are unable to read: a Bible, therefore, however precious to us, and desirable to civilized countries would be 'a dead letter' indeed, to them: so that, if they have not the preached word, they must perish for lack of knowledge. Some good people have not adverted to this, and have hastily supposed that no[t] Evangelists but Bibles were necessary to convert the world; but we perceive that while so great a part of the earth remains in an uncivilized state, preachers of the gospel are still more necessary than printed books. A due consideration of this will lead intelligent people to support the Missionary Society as well as the Bible Society.

I hope you will translate something into Welsh, for the use of

those who know not English, and the Society will thankfully repay the expense.

[Yours faithfully,
GEO. BURDER, Secy.]

Immediately on receive. yr letter I ordered parcels of our papers to be sent according to your directions. Spare not to print and disperse papers for our Society. If you were to translate the two letters of the Hottentot women who were in England, I think they would highly gratify our Welsh brethren and sisters."

The Secretaries of all the London pious Societies, in which Mr. Charles took an interest, rather envied the amount of attention he gave to the Bible Society, and the substantial sums he sent up for its Treasurer; and no one can deny that Mr. Burder made a fair bid for a larger share of his efforts. Judging from the *Reports* of the Sunday School Society, he was not very successful in getting subscribers for that very liberal and magnanimous institution; yet the majority of those who subscribed from Wales were his personal friends, or friends of his friends. But if he could not find them much money, he could find them a good deal of what they needed to secure funds from those to whom they could appeal themselves—he could find them plenty of instances of the Society's usefulness, and plenty of fresh objects for their charity. The editor of the Society's *Reports* has shorn the following letter of its date and signature, but it has internal evidence of having been written about this time:—

"DEAR SIR—I was lately in South Wales, and as usual made inquiry everywhere about the state of the Sunday Schools. I found but few Sunday Schools in Radnorshire, Brecknockshire, Monmouthshire, or Glamorganshire. I did all I could to rouse them from their lethargy.

At Neath, through the instrumentality of a young man, there was a flourishing school and many of the young people appeared publicly to be catechised, and I was much pleased with them. I found they were very deficient in books, and the children were all very poor; by writing to you now, I am fulfilling a promise I then made to the teacher, of endeavouring to procure some books for them: the present of a few books from your Committee, would I am sure, be a real charity, and have a very good effect upon the School. The children are all Welch, and poor, and are employed in the Copper Works, all that can work.

In other parts of Wales, the Schools are increasing exceedingly. In Carnarvon town there are 700 children and grown up people who attend the Sunday School; any quantity of books you can spare them would be very acceptable and very useful. Where the Sunday Schools are not carried on, the peasantry in those parts are miserably ignorant, and profligate in their morals; but where they do prevail, the amelioration in every respect is evident. I went the last journey principally with the design of inspecting those parts, where I supposed the Schools to be generally to a great degree neglected, and to endeavour to rouse the good people to effectual exertions in the good work. I hope, Sir, in some degree, at least, that I have succeeded. Several Clergymen promised more faithful exertions, and lamented sorely their inactivity hitherto.

I am, dear Sir, Yours faithfully,

[THO^S. CHARLES]."[1]

Mr. Simon Ralph, of Saighton, was again pleading the claims of Chester, and Mr. Charles, finding himself bound by so many ties, had to send a reply which could not have been other than unpleasant for him to write:—

"DEAR FRIEND—I am sorry it is not in my power to succeed my friend Mr. Lloy[d]. I hope you will be able to procure Mr. Edwards's assistance for a month. Perhaps in Feb: I may be able to succeed him. You may be well assured I will come as soon as possibly I can. I am most busily engaged now in writing for the press. Jan^Y. an Auxiliary Bible Society is expected to be founded here, when I must be at home. In Caernarvon Shire and Anglesea I have promised my assistance for the same work. Latter end of Spring I meant to visit the Metropolis once more, God willing. February is the only time I can see at present, in which I can give you a little supply. With kind respects to the Gentlemen of the Committee and begging an interest in their daily prayers,

I am, dear friend, truly yours,

THO^S. CHARLES.

BALA [*December* 1812?].

Mrs. Ch: unites me in very affectionate regards to Mrs. R: and her offspring, and Mrs. Powell when she sees her."

The Boughton Church, Chester, had by this time removed

[1] Sunday School Society—*Plan*, 1813, pp. 86-7. This letter, and those from the *Plan* of 1812, are printed in *Cymru*, June 1902, pp. 311-13, by the Rev. Thomas Shankland.

into the Octagon Chapel, vacated by the Wesleyans towards the end of 1811, if we are rightly informed. On what terms they took possession we have had no definite facts; if it was by purchase the process of the law must have been slow, because the premises were not surrendered to that church (or a member of it, rather) until January 1814. A little insight into the state of the cause there, and at Warrington, is given by this epistle from Thomas Edwards, Liverpool, to our subject. The date may be six months, one way or another, from the end of 1812:—

"WORTHY AND REVD. BROTHER—I have Orders for two Geiriadur unbound for two Brothers in the Sosiety which you'll Please to Send by the first opertunity Directed for me at D. Jones. you will please to pay the Cariage as they In General Over charge us, send also per one of the men, some No of the Drysorfa. viz. 1. 2. 4. 5. 7. 8. though I have good many No by [me] that I will be under the Nececity of Sending them Back, I have none of the Above.

What to Say Lest this paper should be wasted I do not Know. I have had Short Vizit at chester at Cristmass I Could not Stop there but a Short time as I was Under an Engagement to go to Warington Some Months before. I Like the Octagon very well and it was very well fill'd. Where they have had Suplies Since I do not know. I went to Warington I Stopt there a Week and mostly Imployd every night. I wish the Chester Friends were of the Same active Spirit. Last October I was there one Sabbath day In the meeting after the Sermon at night I Endevourd to prevail with them to Begin a School for adults. Some to be Teachers and Others to go out to Seek for the Iliterate and unlearned I told the Ladies that they Could never be Better Employd. Acordingly they did Humble themselves the Men and the Women and they did Set to work When I Came there from Chester I found upwards of 70 in the Vestry of Grown up People Some Young Some Old Learning to read with great zeal and by this means Brought under the Sound of the Gospel. They have Also one night in the week an aditional Soceiety. A wonderful change is Taken Place with our Dear Brother Hay, He Seems Awakend and anxious to use Every means to Save Souls. I am Sorry to Say it is not So in Chester. There is a great Deal of that amongst *them* 'Who Shall be the Greatest,' I Could wish were it Posible for me to be oftner among them I Could wish to Spend and be Spent aiming to further Their Increase and the Enlargement of the Lord's

Cause amongst them. I hope that you will not take this in Wrong View as [if] I had Some Great thoughts of my selph no. no, I am taught in some measure, to know that without Him I can do nothing

But what am I Speaking I have plenty of work at Home and Blessed be God It is Still on the Increase. I will Trouble your Patience little Longer, In Asking you that question Concerning Baxter['s] Pastoral Charge (as I hapend to fall on the frost and strain my Leg very hard Indeed). In the Time of my Confinement I read that Book near thro Are his motives Evangelical or does it show some Legal spirit, If it is the First, the Greatest part should be Brought publick amongst us with all Speed. I never read Any thing equal to it to my Thinking When I read it I thought of one of your Letters that I Saw Some years Ago in Xt^n. Guardian[1] 'Saying thus That you were afraid that many of those ministers that did not Exert themselves in the work Besides Preaching In the Pulpit would be found among the Unfaithfull Servants at Last.' If you will be so kind as to Favour me with a Letter You will please to give me Some hint about this Matter, I have Lost you now this Long Time I do not know how your health is are you Coming to Chester soon. Is there any hope of seeing you once more in L——pool.

I shall be Glad to hear how Mrs. Charles is Concerning her health, Also Mr. Tho^s. and Maria Charles I Desierd to be rememberd to them all in X^tian Love and please to Accept of the Same your Selph

From your poor and unworthy Dust and B^r. in X^t.

THO^s. EDWARDS.

[P.S.] Poor Mrs. Court formerly Mr. Diggles's Daughter she was married to some West India Planter, Sold his Estate came to England to mar[r]y her they Came to Liverpool to live and fixd up a House in the Greatest stile. and Propos'd I suppose of Makeing a Noble figure in the world, She being a Be[a]utiful Creature and him quite a Carnal man, I am afraid She Married him mostly for his money Contrary to her Concience. (I use to warn her always to take Care [not] to mary a man that would be averse to religion) now the Case Is Altered, She is under the Greatest Convixions of her former folly, some time nearly Derang'd. poor Creature I am sorry for her. It is very well If They will not make her a lunatick, I can not get to see her only I receive a secret line from her now and then, Acknowledgeing that she has been under Very deep Impressions under my

[1] See *The Christian Guardian*, 1809, pp. 124-26. For the letter see pp. 195-99.

ministry But that She resolved then to stiffle every convixion, she is now very Often on the Brink of Despair, She told me she wish[d.] that you might know of her hoping that you would Pray for her, I hope the Lord is Bringing her same way as her Sister Before her.

"you may send me 3 Doz[n.] of the Lesser English Catechisms."

## LXV

## AUXILIARY BIBLE SOCIETIES, AND A NEW WELSH BIBLE

(1813)

THE correspondence already produced makes it unnecessary for us to dwell on Mr. Charles's anxiety to establish Auxiliary Bible Societies in Wales. The progress of the movement in England made him almost severe in his impatience with the supineness of the clergy, who refused to co-operate in furthering the interests of the Bible Society, and, therefore, the welfare of their poor parishioners, keeping back influential Anglicans who would otherwise willingly assist. Many of the Bible Associations, of which one was promoted at Bala on September 17, 1812, were only conventions for the purpose of securing for the poor the Society's moiety on contributions. This privilege was meant only for Auxiliaries proper; but an exception was made of Wales in order to tide over the difficulties of establishing Auxiliaries, and until such time as better information and wiser counsel enabled the gentry to co-operate in spite of the attitude of the clergy. This was, happily, soon effected in Merionethshire, where the great labours, fine character, and gentlemanly bearing of Mr. Charles triumphed over all opposition, and the cream of the wealthy and influential men of Merioneth were gathered around him. We quote, from a contemporary newspaper, extracts of an account of the formation of the Merionethshire Auxiliary Bible Society at Bala:—

"MERIONETHSHIRE AUXILIARY BIBLE SOCIETY—Thursday January 7th, 1813, being the day appointed by public advertisement for the Instituting of an Auxiliary Bible Society for the county of Merioneth, under the immediate patronage of Sir Watkin Williams Wynn, Bart., Lord Lieutenant of the

county, and several other respectable gentlemen, a numerous and respectable meeting took place at the Town Hall, in Bala, at half past twelve. On the motion of Richard Watkin Price, Esq., seconded by Bell Lloyd, Esq., Sir Watkin Williams Wynn, Bart., took the chair. The worthy chairman opened the meeting with the following short and appropriate speech:—

'*Gentlemen*—I have been requested by several gentlemen of respectability to convene a meeting for the purpose of establishing an Auxiliary Bible Society in this county; I am sorry to find that there exists a difference of opinion on this subject. I have lived too long among you for any person to entertain suspicion of my sincere attachment to the established Church: I have been educated in the strict principles of the Church of England, and I trust what is now doing in this town will show my anxiety for the support of it. Our forefathers, the first Reformers, judged it the wisest and most effectual means of producing a reformation from Popery, and combating its errors, to throw open the Scriptures in the vulgar tongue to the people at large. I can see no reason why we may not also safely go hand in hand with other denominations of Christians to promote the wide circulation of this Holy Book. Some are of the opinion that we of the established Church ought not to give the Bible without the Prayer Book. Though I highly approve of the Prayer Book, and of the venerable Society for promoting Christian Knowledge, yet, I think it would be unreasonable to expect that those who differ from us in that point should join with us in distributing the Prayer Book. Should a Society be established in this neighbourhood for the distribution of Prayer Books, I would gladly contribute towards its support. There is already a Society at Bangor for the distribution of religious tracts in the Welsh Language promoted by our respected Bishop,[1] when he held that see, which I earnestly recommend to your support. I have received a letter this morning from the Rev. John Owen, curate and lecturer of Fulham, and one of the Secretaries of the British and Foreign Bible Society, and Domestic Chaplain of the late excellent Bishop Porteus, a man I need only mention to every one; and than whom there never was a more zealous and pious Bishop in the Church of England. The intelligence which this letter conveys precludes the necessity of my entering more largely on the subject. I shall request the Rev. Thomas Charles to read it to you.'

The Rev. Thomas Charles read the letter, which was long and particular, giving an account of the nature of the institution,

[1] Bishop of St. Asaph (Dr. Wm. Cleaver).

and stating with what spirit and care all its concerns were conducted, especially with regard to the authentic copies their impressions were printed from. After reading the letter the Chairman moved the following resolutions, and, seconded by R. W. Price, Esq., were unanimously adopted." [We omit the resolutions, which were the ordinary ones passed at all such meetings.]

"R. W. Price, Esq., observed, in seconding the motion of thanks to Sir Watkin Williams Wynn, that he was sorry that any should disagree with us on this important subject. That his object in supporting the Society was the distribution of holy scripture among the poor inhabitants of the country, that he should have wished that the Prayer Book should have been included; but as the Bible produced the Prayer Book and not the Prayer Book the Bible, he could not consider that as a sufficient reason for withholding the Bible altogether from the poor.

The Chairman moved, that the cordial thanks of the meeting be presented to the Rev. Thomas Charles, which was unanimously agreed upon, for his judicious and faithful exertions in forming this Society.

The Rev. Thomas Charles addressed the meeting nearly as follows: 'After the important information which Mr. Owen's letter has given us, nothing need be added to what has been ably and fully explained in so lucid a manner, respecting the constitution, the object, and proceeding of the Parent Society. There can be no objection against this Society that, according to its rules, it circulates the Bible without the Prayer Book, note or comment, that does not apply with equal force against all other Institutions of a similar nature, who do the same thing, as the Society for promoting Christian Knowledge, and the Society for distribution of Bibles to the soldiers and sailors of our Army and Navy. The inhabitants of the Principality are under great obligations to the ancient and venerable Society for promoting Christian Knowledge, for 8 large impressions of the Welsh Bible edited by them since the commencement of the last century, but three of those impressions were without the Prayer Book, viz. that of 1728, 1769, and the folio edition in 1789. I always use the prayers of the Church in publicly administering the Sacrament of the Lord's Supper, and in our Chapels, the Bible, with the Prayer Book bound with it, is in general on all our pulpits; omitting it at the same time does not imply a disrespect for it or opposition to it. There is no ground, but this one of circulating the Bible without the Prayer Book and without note

or comment, in which all denominations can cordially meet and co-operate—whatever is scriptural among all parties, is thus circulated, and the antidote along with it of every thing unscriptural and human. In order to prove the necessity of forming such an Institution, as the present in our country, I beg leave to lay before you, the state of different districts, in our own neighbourhood respecting the want of Bibles, both as to families and individuals. Families, without Bibles, 159; Individuals, without Bibles, 882; Persons who cannot read, 803.[1] The deficiency of Bibles in other counties, where enquiries are already made, is still much greater in proportion to the population of them—we mean to extend our researches when opportunity offers, into every family, and every individual in every district in the country, and I am much afraid the deficiency will be found much greater in other parts of the country which have been less attended to. Great exertions have been made for many years past in teaching by Charity and Sunday schools the inhabitants of these parts to read, and in circulating Bibles and Testaments among them at a low price; and much surprised and grieved I am, at the defect which has been discovered; union of exertion is requisite to supply this deficiency. It is highly gratifying, to see the pleasing prospect which this day offers to us; next to the approbation of the Redeemer, I must esteem the approbation which my feeble efforts have met with this day from so respectable a company. Without any regard to the interest of sect or party, my future exertions are devoted to the same cause, whilst the wise Disposer of all things prolongs my life.' After which the Chairman adjourned the Meeting to the eleventh of August 1813."[2]

It was more than could be expected that Churchmen would lie low under a castigation so gentlemanly and yet so unsparing as was dealt to the opposing section of them in these addresses. Their case—at best not a very Christian one—was very well put by "A Layman" in one of the papers:—

"SIR—I have perused with considerable attention the resolutions of the Merionethshire Auxiliary Bible Society, which appeared in your paper of the 28th ult. The worthy Chairman declared his sincere attachment to the established Church; but the most remarkable part of his address is this, 'Some are of opinion, that WE of the established Church, ought not to give the Bible without the Prayer Book'; he adds, 'yet I think it

[1] In the account given of the meeting in the *Drysorfa* (ii. p. 479), the figures are respectively 185, 882, 803. [2] Taken from the *Chester Chronicle*, January 29, 1813. See also the *North Wales Gazette*, January 28, 1813.

would be unreasonable to expect those who differ from us on that point, should *join* with us in distributing the Prayer Book.' Does not then, this Society consist of a junction of parties, of different opinions, and ultimately of different views. Is our attachment to the Protestant Church so cool, our means so scanty, and our ingratitude so great, that we cannot become an Auxiliary to the Society for promoting Christian Knowledge, which has done already *indiscriminately*, so much to assist the Poor of the principality in their mother tongue?

It is well known with what enthusiastic zeal the Methodists endeavour to make converts, and I add with sorrow, the too general indifference of the beneficed Clergy. The Bible is sufficient for the former without comments; they industriously form Schools in many parts of the principality, and any illiterate fanatic may expound the scriptures to his own purpose, and whose influence is great on those more ignorant than himself. That the poor children who have received a partial education from such a source will (if not from principle) from gratitude attach themselves to those who taught them, no one will dispute. Much praise is due to R. W. Price, Esq., for his candour, saying, that in the Prayer Book, 'he could not consider that, as a sufficient reason for withholding the Bible altogether from the poor'; but from the string of resolutions adopted, it appears that the Methodists were completely triumphant, and gained their point.

Those of the Established Church it appears acquiesced in the Resolutions on this Bible Society, whilst the Prayer Book was completely neglected, as if it was contagious. A Bible may be put into a poor man's hand, but will he show any inclination to go to Church without the Prayer Book also, and probably without money to get one. If the benefit is intended for the indigent (which I suppose it is) will they not sooner learn from the Prayer Book, their duty to God and their neighbour, where it is set forth in the most plain and simple manner by quotations from the Bible. Where are they to look for the baptismal, matrimonial, and burial (and to quote the Reverend Treasurer's own words), the '*sacramental*' rites, but in the Prayer Book? Even our Schools both public and private, regularly instruct the Children in the Church Catechism, and many private families also where there are children do the same, where are they to learn it from, not from the Bible? Let any impartial person seriously peruse our church prayers, which have been approved of by the most learned for ages, can any be better adapted even for the simplest capacity, where prayers and supplications for

daily blessings, and where thanksgivings are not wanting for the many benefits we receive from the hands of the most bountiful creator. They are not the production or the wild inconsistency of an itinerant preacher. Does Mr. C—— administer the sacraments to those only who have books. Perhaps I may be answered, that they have tracts delivered to explain, and accompany their sacramental ceremony; why tracts? What is objectionable in the whole form? If the minister of the gospel, for so they generally call themselves, do not use it, that is no reason why the Bible and Prayer Book should be disunited, or one given without the other. According to Mr. C——'s statement, of the different districts in his neighbourhood, respecting the want of Bibles, both as to families and individuals, viz. Families without Bibles 159; Individuals d[itt]o 882; Persons who cannot read 803. May not many of these be destitute in Common prayers also? And how can those attached to the established Church think it consistent. The illiberality of the methodists is obvious, it is to exclude the church service from the knowledge of the ignorant, which will ultimately subvert the Established Religion. Should other counties of the principality follow the inhabitants of Merionethshire, it is hoped their resolutions will be conducted upon a more liberal plan, and I hope to see the ministers of the Established Church the most assiduous to promote the distribution both of Bibles and Prayer Books, and establishing parochial schools, without distinction to any sect, that will accept the benefit thereof. The county of Denbigh was foremost against the Catholic claims, and I hope it will not be the last in the measure proposed. It is the bounden duty of the Welsh to contribute their assistance to the Society for promoting Christian Knowledge, for the benefit the principality has already received. Let charity begin at home.

A LAYMAN.

ALWEN, 22 *Feb.* 1813."[1]

We have quoted this lucid letter at length in order to let the reader see for himself the nature of the opposition of which Mr. Charles so frequently complains. A fortnight later another letter appeared in the same journal, signed by one "Clericus." It is longer, better written, but on the same lines, and having the unenviable object of keeping Churchmen out of the movement making for Auxiliaries. One or two extracts must be given, in order to illustrate the absurdities which were considered damning

[1] *North Wales Gazette*, February 11, 1813.

to the work of the Bible Society. What Mr. Charles says of the three editions of the S.P.C.K., and the Bibles distributed by the Military and Naval Bible Society, is ignored in this as in the other.

"The S.P.C.K. has done much for Wales and Wales has contributed little towards its operations. Against contributing towards it as it deserves I know but of two objections, viz. that the Society consists exclusively of members in communion with the church of England, and that with the Bible is distributed the Liturgy of the church. That both these objections may be reasonably urged by Dissenters is evident, and as they have deserted the one, they can scarcely be expected to contribute to the other."

Since the Dissenters could not become members of the S.P.C.K., Churchmen alone were to blame for the shabby way in which that Society was treated in Wales; and the writer does not seem to see how that cuts the ground from under his feet. After describing the Prayer Book as "an explanation of the Bible," he continues: "That the Dissenter should on this point also differ from us can be no wonder. To him the liturgy is a mass of corruptions, and he treats it accordingly. But is the Churchman to give up what he can not but consider as a valuable guide to his opinions, and incomparable help to his devotions, to please those who make no concessions in his favour? Nor do I by any means charge this strict adherence to their avowed principles as a fault upon my dissenting brethren: on the contrary it is much to their credit, that they act on all occasions with a resolute conformity to the opinions they have adopted. . . ."

When the great body of the people see respectable members of the Church of England, consenting to put their Liturgy out of sight, and uniting with Dissenters in distributing the Bible alone, they will conclude, and not without apparent reason, that the Liturgy is an object of minor importance, which may upon occasion be given up without loss; and that indeed each one of them, with only a Welsh Bible in his hand, is capable of framing a religion for himself, without regard to the authority of the Church, the assistance of the Learned, or the instructions of those authorized Teachers, whose peculiar province it is to communicate and to dispense the treasures of Divine Truth. With this view of the subject, which I have endeavoured to comprehend within the smallest possible compass, I cannot be expected to approve of this new Society. Indeed I do not. I

contemplate it with serious apprehension. It appears to me to remove the landmarks of Truth and Falsehood, by confounding to the eye of common observers, all opinions in religion in one common mass, and making the Bible the vehicle of every wild error that has disgraced Christianity from its origin to the present day. And I am happy to think that my Brethren of the Clergy are of the same opinion as myself on this important subject: not one of them, I believe, having so far forgotten his specific engagements as to join in this new system of generalized Christianity. I trust, we shall ever continue true to those engagements; and while we maintain in private life sentiments of perfect good will to all conscientious Dissenters that we shall profit by the excellent example they afford us of a steady adherence to professed principles, and an uniform consistency of conduct.

I am, Sir, Your Obedient Servant,

CLERICUS.

*Feb.* 22nd. 1813."[1]

These men probably lived to see the common sense and Christian charity of the people exerting themselves against their absurd opposition; though, even now, there is a foolish notion abroad that to support the Bible Society is to show lack of loyalty to the Establishment. But we leave the matter here, and proceed to quote the account sent up by Mr. Charles (to Mr. Tarn) of the Bala meeting.

"DEAR FRIEND—I have the pleasure of informing you yt our meeting yesterday passed off, if not with great eclat, yet with great propriety, decorum, and respectability. Sir W: W: W: attended according to promise, together with several gentlemen of the highest respectability in *this* part of the country, *but none of the Clergy*. In the morning I was sent for, to Rhiwlas, where Sir W: lodged the night before, with my papers all ready, to be submitted to Sir W:'s inspection. He received me with great affability, condescension and kindness: he inspected my papers, and every thing was properly arranged for the meeting. Mr. Price moved that Sir W: wod take the chair—which he did, and opened the meeting with a short sensible speech much to the purport of the meeting, explaining the object in view—the propriety and importance of it. He asserted that he felt himself very willing to come forth in aid of the British and Foreign Bible Society; and also that he highly approved of the common prayer, and was willing also to assist any Society formed for

[1] *North Wales Gazette*, February 25, 1813.

the distribution of it—in which last resolution all the Gentlemen present *concurred* and added that *they were all* faithful members of the established Church, but could not conceive how the wide distribution of the Holy Scriptures could injure the establishment or affect its stability. Sir W: concluded by saying that it was the leading principle of Protestantism as established by the reformation from Popery. That every individual should have the Bible in his possession in the language he understood, that he might judge for himself in matters of religion. When he had concluded he delivered Mr. O:'s Letter, addressed to him, to me to read it: which I did. Afterwards Sir W: read the rules—The name of the Pres:—the V-P—, the Committee—Treasurer, and Secretaries—which were all approved of. I should have told you that he looked over the papers previous to the meeting with great penetration and judgment. I was, after this, necessitated to address the meeting at some length; shewed them a copy of the Bible printed by the Society, and defended myself against the charge of attempting to alter the translation; so far from it, y^t I had corrected alterations which had been designedly made; and stated to them that I had been applied to for my corrections by the Clergy who were appointed by the Bishop of St. Asaph to prepare the copy for the Oxford Edition, and shewed them Mr. Dealtry's book, containing my statement. All this was done at Sir W:'s request. Then I stated to the meeting the great want of Bibles that existed still in our country, notwithstanding all our continued exertions to supply it. About 200 families in this Town and neighbourhood were on examination without Bibles, to our great surprise and grief. 400 families in one part of Caernarvon Shire, 800 families in another part, 1200 in all, were found without Bibles, and individuals in proportion in all parts of the Country are without Bibles. These particulars lamentably and feelingly proved the necessity of more vigorous and general exertions for supplying our poor ignorant countrymen with the word of life. I expressed in the strongest and most proper terms I could our obligation to the Gentlemen who came forward on the occasion publicly to patronize our cause. B. M. Lloyd, Esq., moved thanks to Sir W: in a very suitable pretty manner which was seconded by R. W. Price, Esq., who made a very sensible speech on the occasion. Sir W: moved thanks to me. Sir W: put his name down for a donation of 50 guineas and £10 ℔ ann: Price 5.5 ℔ ann: B. M. Lloyd 3.3. Oakley 3.3. Winne Gart[h]meilio 3.3. Lady W: Wynne 1.1.0. ℔ ann: Mr. Richards 2.2. Then Sir W: adjourned the meeting to the Eleventh of Aug^st. when our

annual meetings are to be held. Our meeting passed much better than my fears, and I believe met the approbation of all. The Clergy kept away because the Bishop opposes it, and proposes auxiliary Societies in support of Bartlett's buildings Society. They are stirred up in the two Dioceses on that head now in opposition to us. We say nothing, but go on with our work. I observed yesterday that printing Bibles without common prayer could be no greater fault in y^e B. and F.B. Soc^y. than in the Society for promoting Christian Knowledge who in the course of last century had printed in Welsh two 8vo Editions, and one fol: without the common prayer. And Mr. Price very sensibly observed that the Bible produced the common prayer book, and not the prayer book the Bible. In the course of this and y^e next month I have to assist in the formation of Seven or Eight branch Societies and Bible Ass^ns. in the upper end of this county:—in Montgomeryshire—Caernarvon Shire and Anglesey. Auxiliary Societies would have been formed in both y^e last Counties, had it not been for the Episcopal opposition: but they do themselves no credit by asserting that the prayer book must go along with the Bible to the hands of the common people, *to guard it from doing them harm.* I can write no more, you shall hear more soon. I have no doubt but God is on our side.

Y^rs &c,

THO^s. CHARLES.

[BALA, *Jan.* 8^th. 1813.]

I should be much obliged to you if you will send me 2 doz. picked Bibles bound in Russia and gilt, for the gentlemen who favoured our meeting yesterday with their presence. When I showed them mine one or two of them expressed a strong desire of having one. I gave Mr. Price the only one I had. If a Doz. of Mr. Dealtry's books were sent, I think it would be very proper. In the course of my excursion the following months, perhaps I may want more Bibles, but 2 Doz. will do at present.

Please to order Mr. Seeley to send ☞ Wrexham waggon, directed to Mr. Isaac Price, Shopk^r., Rhosllanerchrugog, N^r. Wrexham.

70 Welsh Bibles }
50 Test: } let him put them down to my account.

And also To Richard Jones, Shopk^r., Llangollen, ☞ Shrewsbury waggon:—The value of half £58. 15. 2½ in Bibles and Test: which is the collection of that Society for this year. I will pay as soon as I can obtain a proper Draft: let the books be sent

immediately as they are much wanted. I have received Mr. O:'s Letter and the contents shall be attended to."[1]

The meeting at Bala is mentioned in a short letter Mr. Charles sent to Miss Mary Wynn Edwards, of Plas yn Nantglyn, the day after he wrote to Mr. Tarn :—

"MY DEAR YOUNG FRIEND—I had the pleasure of receiving your kind Letter; but it would have given me much greater pleasure to have seen you and your Brother here instead of the Letter. We had a very respectable meeting upon the most important occasion in the world,—the spread and wide circulation of the Divine oracles. My principal design in writing this is to inform you that I shall be home until the 23 Inst: and in that time I shall be very happy to see you and your brother here and stay with us as long as you can. After that I fear, if all is well I shall be but little at home. As I cannot come your way, I hope you can make it convenient to come over here in that time. With love to you both and kind remembrance to Mrs. Ed: your mother,

I am, dear Miss Ed:, truly and affectionately y^rs,

THO^s. CHARLES.

BALA, *Jan*: 9, 1813."[2]

Mr. Tarn wrote for further information about the request for Bibles and copies of Dealtry's *Vindication*, and the reply to his queries is this short letter :—

"MY DEAR FRIEND—The Bibles wanted in Russia are *Welsh*, to give away to those who befriend the important cause. Two Doz. will not be too many. If they could be sent soon, together with 20 more of the Eighth Report, it wo^d be desirable. Another Doz. also I dare say could be sold, I mean of the Bibles in Russia.—6 of the 2^nd Edition of Dealtry,[3] please to order Mr. Seeley to pack up along with the Bibles, and send *soon*. The Bishops and the clergy raise up all the opposition

[1] B. and F.B.S. Correspondence.

[2] From the MSS. of the Rev. R. O. Williams, M.A., St. Asaph. It has been said that this good family ceased to interest themselves in the movements of Methodism, in consequence of the Ordination of 1811. There is no ground for that statement. Mrs. Edwards remained what she had been in that respect until her death in 1833. Of her a tablet in Nantglyn church says: "Beneath the Stone before the gate into the Altar are deposited the remains of Margaret Edwards, Relict of Evan Edwards, of Plas Nantglyn, in this Parish, Gentleman, who died on the 10^th day of August, 1833, in her 68^th year. At the age of 31 she was left Widow with two infant Children, to whom during the remainder of her life, she devotedly and faithfully performed the duties of Parent and Guardian."

[3] We have never seen a second edition of Dealtry's *Vindication*.

they can against us; but however I hope we shall so far prevail as to do some good. We have gained a whole Army, by gaining Sir Watkin. It is God's doings and it is marvellous in our sight. His Grandfather was the greatest opposer of religion that our country ever knew—but he is no more.

If you can send me also any papers containing the Rules of the *Bible Ass^n.* I shall be glad of a few. I cannot find Llanelltid Sunday School last year in your Report: and Michael Roberts complains of some names being omitted in Caernarvon Shire. I sent up all he Transmitted to me by my book account. Seeing their names in the Report is our recp^t. to them for the money.

Y^rs faithfully,

THO^s. CHARLES.

BALA, *Jan*: 14, 1813.

If you have any new tidings, send them me. I wish much one of your Secretaries co^d accompany me to Caernarvon Shire and Anglesey."

In the Minutes of the Bible Society Mr. Charles's letter of the 8th is referred to as of the 9th—the date of posting at Bala—and was read on the 18th.[1] That of the 14th was dealt with on the 25th, and it was "Resolved, That 24 Copies, carefully selected, be bound in Russia, and that Mr. Charles be requested to dispose of the same in such manner as he may consider the most conducive to the interest of the Society."[2]

In order to be free to leave home, and attend to the business of the Bible Society, Mr. Charles had to see that Mrs. Charles was in good hands; and Miss Mary Foulks, as this letter indicates, was once more his friend in need:—

"MY DEAR FRIEND—We are indeed very much obliged to you for all your kindness. Mary is very good and a very lovely girl, and my wife is fond of her; at the same time we will *exchange*, whenever you please, if desired by you or her. They are *all so good*, we know not which is best. They would be *very* good, were it not for the evil hearts which they have got. Mr. Tibbot has been of great service to us: he has been very active and unwearied in his attention to his work—and we are very much obliged to you and him. As to your family concerns,[3] I do not know what to say, but pray the Lord to direct you in all things to do his will. If the way before you is dark, I w^d say 'Wait until it brightens and is more clear.' Never push on in

[1] See Minute-book, No. 6, p. 14. [2] *Ibid.* p. 21.
[3] Her son, Thomas, was going to be married.

your own spirit, uncertain whether you are right or wrong; but wait patiently with an observant eye, and the clouds will scatter and all will be made evident to every one. Your son T: must have patience; or he can set up business in Caermarthen, which I think a more eligible situation than Machynleth ten times over. However, this one thing I am confident in, that is, That you will see your way clear before you, if you can wait the Lord's time. We commit you and yours to the Lord, to his care, and direction in all love. I am,

My Dear Friend, Y^rs truly and thankfully,

THO^s. CHARLES.

BALA, *Jan*: 18, 1813."

January 25 our subject was at Dolgelley forming an Association, as a branch of the Bala Auxiliary; on the 26th he was at Barmouth on the same errand; and on the 27th at Dyffryn for the Dyffryn and Harlech districts.[1] On February 18 a similar meeting was held at Pwllheli, with David Williams, Esq., Saethon, in the chair; and from there Mr. Charles went on to Carnarvon for a meeting held on the 23rd;[2] and his next appointment was at Llanerchymedd, in Anglesey, where an Auxiliary was formed, on the 25th (Thursday), for the island county.[3]

John Elias wrote to Mr. Tarn asking him to see Lord Teignmouth with the view of getting him to use his influence with the Earl of Uxbridge, so as to secure that gentleman as President of the Auxiliary about to be formed. Lord Teignmouth's reply—marked "Private," and endorsed by Mr. Tarn, "Wrote Mr. Elias, Feb. 17/13"— has been preserved.

"DEAR SIR—The advice which I would give to your Zealous correspondent is this. To form the Auxiliary Bible Society, and pass a resolution 'that the Earl of Uxbridge should be requested to be the President of it.' His Lordship, if I can collect his mind from his letter, feels some delicacy with respect to the Bishop of Bangor, which may prevent him in the first instance giving his name to the Society, but I think he will not refuse a request founded on the resolution of the meeting. I have no means of access to the Earl of Uxbridge; but if it were otherwise, the mode I have suggested would probably answer the best.

I am, Dear Sir, Your very sincere

[*Feb.* 16, 1813]."[5] TEIGNMOUTH.[4]

[1] *Trysorfa*, ii. pp. 479, 480. [2] See *Chester Chronicle*, March 19, 1813.
[3] Mentioned in an unpublished letter by Rev. John Elias.
[4] B. and F.B.S. Correspondence. [5] Date filled in by Mr. Tarn.

The plan succeeded—it was evidently suggested by the Earl himself, in the letter to which Lord Teignmouth refers as having been received from him. The success of the move by Mr. Elias induced the people of Carnarvon to try the same manœuvre, and their Secretary wrote to Mr. Tarn:—

"SIR—I have been given to understand that the friends in Anglesea have obtained Lord Teignmouth's advice respecting the mode of addressing the Earl of Uxbridge to become their president, and at our meeting a resolution was passed that Viscount Bulkley should be addressed to become our Patron or President of this institution (he being Lord Lieutenant of this county) therefore shall be much obliged by your applying to Lord Teignmouth in our behalf for his advice. Waiting your reply,

I remain, Sir, Yours most respectfully,

RICHARD OWEN, Secretary.

*March* 15th, 1813.

P.S.—I have just received a note from one of the secretaries at Pwllheli requesting I would write to stop their names being inserted in the next Annual Report of the Parent Society as they have agreed to be a branch of our Society should we succeed in getting Lord Bulkley to our president."[1]

While her husband was from home Mrs. Charles was able to pen a short note to the incessant Mr. Tarn.

"Dr. SIR—Mr. Charles left Home the next morning after receiving yr favour He told me to send you Bills for [what] we had recd. for the Bible Society: but upon looking over the acct. I find I cannot know how to make the acct. Properly till He returns.

You shall hear from Him as Soon as we can. I expect Him Home next Saturday. I have also a sim (*sic*) for the Missionary but know not how to Direct till he returns.

With kind remembrance to Mrs. Tarn,

I am, Dr. Sir, Yr.

S. C.

BALA *Feby.* 24, 1813."[1]

The last day of February was a Sunday, and therefore the Bala Sacrament Day. After the Llanerchymedd meeting Mr. Charles turned his face homeward. At Bangor news reached him which must have vividly recalled to him the very trying

[1] B. and F.B.S. Correspondence.

experience of 1799, when similar news was broken to him at Carnarvon. The matter must have been sudden, since nothing is said of it in the foregoing note by Mrs. Charles, while on the 26th the messenger was actually in Bangor. This was sent to Mr. Tarn:—

| | | | |
|---|---|---|---|
| "Merionethshire Auxiliary Bible Society on acc$^{t.}$ . | 74 | 2 | 9½ |
| Branch Society at Abermaw [Barmouth] . . | 40 | 12 | 0 |
| " " at Dyffryn . . . . | 39 | 13 | 8 |
| " " at Dolgelley . . . . | 100 | 0 | 0 |
| Llangollen Auxiliary B. S. Denbighshire . . | 58 | 15 | 2½ |
| | £313 | 3 | 8 |

DEAR FRIEND—I have sent you as above towards the funds of the British and Foreign Bible Society. Please to order Mr. Seeley to send the value of half the money in Welsh Bibles and Test: abo$^{t.}$ the same number of each. To Abermaw directed to Mr. John Griffiths, Shopk$^{r.}$—To Dyffryn, directed to Mr. Griffith Richards, Shopk$^{r.}$—To Dolgelley, to Mr. Ellis Rees, at the Bank. Llangollen Bibles and Test: have been sent I hope before now. I have sent only part of the Subscription of the Merioneth Shire B. Soc. as I have not rec$^{d.}$ them all; and what is paid me is paid in Local Country Notes, and not payable in London. Those I must convert into Bank Notes, and then send them to y$^{e}$ Chester Bank. The last Monday in the Month the Committee meet, and the whole will then be received. One more branch Society has been formed since my last, viz. at Trawsfynydd, but I have not rec$^{d.}$ their money as yet. Another is to be formed Monday March 15 at Tywyn, the earliest day I co$^{d}$ attend them. Struggling very hard against all the Episcopal and Clerical influence, we have been enabled to form two Bible Associations in Caernarvonshire, which we hope will produce a Caernarvon Shire Auxiliary Bible Society. The Clerical influence is powerful against us, but we go on silently and succeed.

Last Thursday at Llanerch[y]medd a Society for the County of Anglesey was formed, it is called Anglesey Auxiliary Bible Society. The Earl of Uxbridge is *expected* to become President. And the principal gentlemen of the County to become V.P.'s. These are our fond hopes and expectations,—the Lord can give us success. We had a meeting, before I set out for Caernarvon Shire and Anglesey, at Llanvair Caereinion, Montgomery Shire, which I hope will produce a Montgomery Shire Auxiliary Society, with five branch Societies connected with it. Charles Wynn, Esq$^{r.,}$ Sir Watkin's brother, has promised to become

President of it, who is the M.P. for the County. At Bangor on my way home from Anglesey a man met me informing me that my eldest son was at the point of death. he was indeed very dangerously ill of a brain fever; thro' the Lords mercy it has abated and he is now composed. O that the Lord w^d bless the affliction to him, and that a real change may take place in his future life. Pray for him and us and believe me,

Dear Friend, truly y^rs

THO^s. CHARLES.

*March 2^d.* 1813.

I have some hope of coming up to London this Spring, but clouds Surround my goings at present, and I can say nothing about it. The work here is pressing, and my family afflicted. I hope I shall see my way open soon. The Lord's will be done!"[1]

Four days later this note followed the foregoing letter, bearing brighter news:—

"DEAR FRIEND—Understand that the money will not be paid because not drawn for, upon stamp paper. I here enclose you a Drft for the same sum, and you will have the goodness of destroying the other. I received yesterday £30 from the branch Bible Society at Trawsfynydd; it shall be sent up soon with other money I expect to receive this month. I should be glad if you will order Mr. Seeley to send worth half the money in Bibles and Test: in Welsh, Directed to Mr. Rob^t. Roberts, Shop^kr., Trawsfynydd, near Bala, ℔ waggon to Shrewsbury. My son is recovering very fast. Mrs. Ch: pretty well.

Y^rs truly and affectionately,

THO^s. CHARLES.

BALA, *March* 6, 1813."[1]

Then another short letter followed to the same, two days later.

"DEAR FRIEND—Having my orders on the Bank returned by Mr. Hardcastle, as Treasurer of the Missionary Society, because not drawn on Stamp, I concluded yours would be returned for the same reason; therefore, I sent you another order for the same money, on stamp, last Saturday. You will understand it is for the *same money*, and destroy it. Why they sh^d pay the one and not the other, I know not. I am sorry I have not been able to express myself clearly to you abo^t. the books ordered. Every

[1] B. and F.B.S. Correspondence.

Auxiliary Society and Ass$^{n.}$ is given to understand that they are to receive Bibles and Testaments at prime cost, to the amount of half the money sent up. I sent you for the branch Society at Abermaw, commonly spelt Barmouth, £40. 12s, of course they will expect books (Welsh Bibles and Testaments) to be sent them to the amount of £20. 6s. 0. For Dyffryn branch Society £39. 13s. 6d they also will expect the value of half that sum in Bibles and Tests.

For Dolgelley £100
Llangollen 58. 15. 2½ } they will expect the same.

The first three to be sent ☞ Shrewsbury waggon, as directed in a former Letter. 50 of the circulars will be sufficient here, as you send as many to all the Auxiliary Societies. I am very glad you are providing plenty of Welsh Bibles and Test: for I expect the demands will be very large this year.[1] I have copied the errata observed in the N. Test: which I hope will be corrected. I have many marked for the Old Test: since I have begun to compare our translation with the original, which I have nearly finished; but many of them must be corrected at Oxford before we can venture to do it.

Y$^{rs}$ faithfully,

THO$^{s.}$ CHARLES.

[BALA, *March* 8, 1813.][2]

Always suppose Mrs. Ch: sends kind respects, when I omit to mention it. She is tolerable—and my son recovers."[3]

It was no doubt very trying to the Chester Committee, at the Octagon, &c., to receive, instead of Mr. Charles's personal services, his apologies and advice; but it could not be helped; the Bible Society absorbed him, and he said so. This letter bears the address of "Mr. S. Ralph | of Saighton | near Chester":—

"MY DEAR FRIEND—I am very much grieved I must inform me [you] that there is no prospect of my visiting Chester before June 6. I *must* go to London this year. I cannot leave the Town till after May 16$^{th.}$ When I have been at home two Sundays, it will bring me to June 6, and then I can stay but two Sundays as Bala Ass$^{n.}$ will be June 15 and 16. I hope the Lord will provide you with supplies from somewhere. My good friends Mr. Lloyd and Mr. Edwards I have no doubt will do all they

[1] The Printing Sub-Committee, on March 6, 1813, had decided to order from Cambridge "10,000 Welsh Testaments," and "10,000 Welsh Nonpareil Bibles . . . to provide for additional demands." [2] Date filled in by Mr. Tarn.
[3] B. and F.B.S. Correspondence.

can. To-morrow I set out for Tywyn — Machynlleth — and Aberystwyth to form Bible Societies. The 2nd Sunday in April I am to be in London. Bear with me—pray for me—I am every moment occupied and on the full Stretch. I often think of you at Chester and feel anxiously concerned for the cause, but I cannot help at present. I beg very affectionate regards to you all, whom am, with kind remembrance to Mrs. R: from Mrs. C: and self.

Dear friend, Yrs truly,

THOS. CHARLES.

BALA, *March* 11, 1813."

The Printing Sub-Committee of the Bible Society, at this time, began to consider the advisability of printing Welsh Bibles and Testaments of a larger type than those already in circulation. Strange as it may seem, the first request for this boon was made by the Committee of the Bristol Auxiliary (formed on February 1, 1810), in a letter addressed to the Rev. John Owen, M.A. Since the relevant paragraph forms so large a proportion of the whole, perhaps the letter in its entirety had better be quoted :—

"REDCLIFF VICARAGE, *Sat. June* 9th. [1810].

MY DEAR SIR—Our Committee has requested me to transmit you a Copy of ye Resolution entered into at their last Meeting, relative to the French Prisoners in Stapleton Prison near Bristol.

'That in the event of an Exchange of Prisoners being made between this Nation and France, each of the Prisoners now confined in Stapleton Prison, be furnished gratuitously with a Testament in the language of his own Nation by this Society to be delivered on his departure.'

You will see that the Committee have not been inattentive to the noble objects of our excellent Society, by the proof thus afforded of their concern for the distressing situation of the French Prisoners. I am also instructed by the Committee, respectfully to draw the attention of your Committee to the complaints lately received concerning the smallness of the types used in printing the Welsh Bibles and Testaments, and to suggest whether it would not be advisable to print an Edition of the Welsh Bible of the same size as their largest English Bible, and an Edition also of the Welsh Testament of the same size as their largest English Testament.

Perhaps your Committee will do us the favour of signifying to us shortly, what may be the result of their deliberations, on this Last.

It appears from our Paper this day, that our Donations amount to £2732. 14. 0 and subscriptions to £817. 5. 0.

Believe me, dear Sir, Very faithfully Yours,

M. WHIST."

The Society's General Committee had this read to them on June 18, 1810, and it was referred to the Printing Sub-Committee, who considered it on July 2, 1810, passing the following resolution:—

"Resolved, That Mr. Tarn be desired to correspond with Mr. Whist on the subject inquiring if they have seen the Brevier W. Test.; and informing them that it will require mature deliberation before the Society could print other editions."

How, exactly, Mr. Charles induced Mr. Tarn to revive the matter we know not; but at a Committee, held on April 5, 1813, on the eve of Mr. Charles's start for the Metropolis, that subject was dealt with; and it was "Resolved, That at the next meeting it be considered if it will be expedient to procure a Welsh Bible on a large type the same being much wanted in Wales, and it appearing that the Assistant Secretary had requested Mr. Smith to bring the consideration of printing one before the Syndicate of Cambridge, he be authorized to convene the Printing Sub-Committee when he has received answer thereon."

By Sunday, April 11, Mr. Charles had reached London, and was occupying Spa Fields pulpit on that date. Being the prompt man he was, he lost no time before seeing the men who could help him with his work in Wales. Things ripened very quickly for the desired edition of the larger type Bibles and Testaments, and the resolutions of the Printing Sub-Committee bear evidence of interviews with our indefatigable—we nearly said "hero"—but "toiler" will do. The Committee's Minute-book (under April 19, 1813) contains these records of work done:—

"Resolved, That a Welsh Bible be ordered in Small Pica type Stereotyped. That inquiry be made of the Syndics of Cambridge, and of Messrs. Eyre and Strahan, as to the terms and time in which they will undertake to execute the same, and to print 3,000 copies, the Society engaging to take progressively 10,000. That the same be printed from the Oxford Edition of 1809, without the References, correcting errors of the press. The Rev. Mr. Charles having kindly offered his service to prepare the Copy for the same, and to superintend the Correction of the Press, the said offer was thankfully accepted."

After a Committee Meeting held on May 17, 1813, this minute was entered on the records:—

"It appearing by a communication from Mr. Smith, Printer to the University, that the Cambridge Press cannot be at present employed upon an 8vo Welsh Bible without hindrance to the Society's other order, and proposals being presented from Messrs. Eyre and Strahan, dated April 28th and May 13th, 1813, offering to print the Stereotype edition in Small Pica, upon medium paper, for 12/- a Copy, provided the Society will enlarge their first order to 6000 copies, which they will engage to supply in 15 months, and will allow 15/- per sheet to the Corrector of the Press mentioned by the Rev. Mr. Charles. The above price per book being subject to the usual deductions made from the nominal prices.

Resolved, That the proposal of Messrs. Eyre and Strahan be accepted and 6000 copies ordered of them accordingly."[1]

To a Committee entirely ignorant of Welsh, a competent editor was the first requisite for the issuing of a Welsh Bible. Him they had secured in Mr. Charles, whose intimacy with the Welsh text was unique. But there was another difficulty—whom could they get to correct the rough proofs for the printer? Mr. Charles tried several, but he had ultimately to turn his face to Bala, and, as in all his labours, had to pay for the privilege of serving. We translate a short note he wrote to one with whom his application failed; and from this it would seem that he tried John Humphreys, Caerwys, also.

"SPA FIELDS, *April* 28, 1813.

DEAR FRIEND—Brother John Elias and myself intend coming to all your meetings if the Lord permit. But we did not know the time until your Letter came to-day. Since your present circumstances are so perplexed, I intend to try and proceed without pressing you any further, even if I have to stay here myself. The King's Printer himself was with me to-day; and every thing, I imagine, is likely to go on happily and rapidly. In about fifteen months, he thinks, he will be completing the work, and he greatly wishes to make it entirely free from misprints, if that is a proper thing for creatures full of faults to promise themselves. With kind remembrance to faithful Mrs. Jones, and your intended,[2]

I am, yours faithfully and affectionately,

THOS. CHARLES.

[1] B. and F.B.S. Minutes of Committee, No. 6, p. 101.

[2] The letter is addressed to Daniel Jones, whose marriage is thus recorded in the parish registers of Wrexham: "Daniel Jones, a Wire-drawer and a bachelor, of this Parish and Township of Wrexham Abbot, and Lydia Roberts, Spinster, of this Parish and Township of Wrexham Regis, were married in this Church by

John Elias went to Woolwich yesterday—I wrote to Caerwys to-day."

He also wrote to Bala that day, to his printer—the husband of his niece :—

"DEAR SAUNDERSON—I am now very much perplexed about this new Edition of the Welsh Bible. The preparing of the Copy and the revision of the proofs is left to me, and I am at liberty to take what helps I may have occasion for. I had in view Daniel Jones of Wrexham who revised John Humphrey's Bible. I accordingly wrote to him, but he writes me in answer that there are many difficulties in his way of coming up to London, or Cambridge—it is not determined as yet in which of the two places it will be printed at. The London printer (one of the partners and a religious character) has just left me; he was going to attend a consultation on the Subject, and to send in their proposals to lay before the Committee next monday. If y^e Committee agrees with Strahan the king's printer, he told me they would be ready to set about it immediately. It presses hard upon me, therefore, for a reviser. You of course cannot leave the business and Your family. But what say you of Evan? Don't you think he is capable of it with all the helps we can give him from home? I am to see every proof before it is to be printed off. I cannot think of any one more likely to prove suitable to y^t work. It is expected the work will be finished in about 15 months. The importance of the undertaking and its being executed in a correct masterly manner, are so great, that I have been tempted to leave Wales for so long a time, and engage in revision of it myself, and bring Mrs. Ch: and Peggy along with me. But that cannot be, for many reasons. But I think if Evan was here, and you and I to look [over] every proof at Bala, we might ensure correctness. Will you consider of it, and write to me soon. He will be handsomely paid by the Society, but I do not know how much: and the Gentleman promised to employ him and pay him for what he did if he had time to spare. I cannot conceive a better plan. If any objections occur to your mind, perhaps you had better not divulge y^e above plan untill all is settled. If you should think it would be any way advantageous to you to come up, I shall not object to any thing which may help you

Banns this 22nd day of June 1813 | By me Thomas Jones, curate. This marriage was solemnized between us Daniel Jones | Lydia Roberts x by mark | In presence of, Thomas Jones, Dorothy Jones x by mark."

to support your increasing family. The work of stereotyping by the King's printer is carried on at Kingsland about four miles out of Town. I preached there for a Sunday School there last Sunday. We must go thro the work someway between us. I never will commit myself a second time to those who are careless or ignorant or both. Don't make a noise about it untill all is determined. you will shew this Letter to Mrs. Ch: and consult with her; and write to me soon: and consult with Evan if you think proper.

This afternoon my poor Dear David is going to leave me. He is going to sail upon a tempestuous ocean. May the Lord be his pilot and bring him safe to Port. As far as I know him I approve much of the Gentleman he is going to, and he is in a very genteel way of business, as they say here. I am enabled to commit him to the Lord. With love to all,

I am, Dear Saunderson, truly yours,

[THOS. CHARLES.][1]

[SPA FIELDS, *April* 28, 1813.][1]

We are both in good health. I have ordered Bibles and Testaments from Seeley to your Depot. Put the postage to the Bible account."

Some of the things contained in this letter are also found in a letter to Mrs. Foulks, written a day later.

"MY DEAR FRIEND—From former instances of great kindness of the loving and lovely family at Machynlleth, I know you all feel interested in what concerns the comfort and welfare of your old friends, at Bala. Therefore, you will not be sorry to hear that I obtained, to all appearance, a desirable situation for my son David, and yesterday afternoon he took his leave of me. I was enabled to commit him to the Lord's keeping and care, tho' not without struggles of mind and many anxious thoughts about him. He is now launched into the wide, tempestuous and dangerous ocean, where many, very many have been shipwrecked; I look up to the Lord in his behalf, and pray him to be his Pilot and stear his weak vessel safe to port at last. We can trust to nothing but to the Lord; but we may have unshaken confidence in him who is the keeper of Israel, the Lord who made heaven and earth. Pray for him and me too. I hear favourable tidings from Bala. I feel under the greatest obligation to you and your lovely daughters, for your great kindness to me and my poor wife in her affliction. You confer upon me

[1] Direction, date, and autograph cut out by some one.

a very great favour which I shall never forget nor be able to repay.

Of the success of my application to the Bible Society in obtaining an 8vo Welsh Bible for my poor countrymen, you doubtless have heard of ere now, from Mr. Griffiths,[1] to whom I have written on the occasion, as secretary of Machynlleth Bible Society. I do rejoice indeed, and feel in some degree thankful to the Lord who stood up for me and removed in a moment every obstacle out of the way. The King's Printer called upon me yesterday, who I suppose will print the work. He was very kind and promised to print it as correct as possible and to expedite the work also with all practicable speed. He promised it should be finished in about fifteen months. This is the Lord's doing! to him be all the praise.

Now I must add a word about *your* concern and your son Thomas. How many Table Spoons and how many Tea Spoons shall I buy? Shall I buy a pair of sugar tongues? Shall I buy a milk or cream jug? or any thing else. Let Thomas write to me *immediately* and mention particulars. I do not find it reputable to ask more for guineas than 21/-. If I cannot *honourably* obtain more for them, I will bring them home. Any little services I can render you before I leave Town (which will be in the week after May 16). It will afford me great pleasure to do it. Let Thomas write to me without delay. If he is from home, we know Sarah has a capital pen, and a Letter from her will not be less acceptable. My love to you all, not forgetting Betsy, and Lydia tho' the youngest. You are now I suppose very busy—so much so as hardly to afford time to read this; much more to reply to it. May the good Lord move with you to your new habitation,[2] and prepare you all for the eternal house not made with hands in the highest heavens. So prays

Dear Friend, Y^r unworthy and faithful Friend and Serv^t.

THO^S. CHARLES.

*April* 29, 1813."

While in London Mr. Charles attended the Annual Meetings

[1] Rev. James Griffiths, born in the parish of Meidrim, Carmarthenshire, August 2, 1782; apprenticed to a business, which he left and went to school to prepare for the ministry; he completed his educational course at Carmarthen; was ordained at Machynlleth, March 7, 1807; left, for his wife's home, in 1814 (having married, October 17, 1811); died, minister of St. David's (1814-57), April 11, 1858. (*Hanes Eglwysi Annibynol Cymru*, i. pp. 288-89; iii. pp. 25-30.)

[2] Mrs. Foulks gave up her business to her son Thomas, who was married to Miss Jane Charles, daughter of the Rev. D^d. Charles, Carmarthen, on Friday, June 11, 1813; he died seven weeks after his marriage, aged 23, and Mrs. Foulks returned to the shop. She herself died September 24, 1837, aged 80.

of the various Societies, but only in the meetings of one of them, as far as we have any account, did he take part—the meetings of the Sunday School Union, held on April 21. "Mr. Charles, of Bala, gave a pleasing account of the success of his labours in this line in Wales, and particularly pressed the importance of catechetical instructions; being convinced from experience, that it was the best method of conveying to the minds of the learners the great truths of the gospel."[1] On April 26, 1813, he wrote a letter from Spa Fields to a newspaper which had a short run in London, called *The Instructor*. We have been unable to recover the files of that paper, and the gist of it is often repeated in his letters in these pages; there is, however, a translation of it in *Y Drysorfa* (1837, pp. 79-81). It looks very much like his address at the meeting on "Is it desirable to establish Schools for Adults in connection with Sunday Schools?" His Sundays at Spa Fields ran from April 11 to May 9, and his remuneration, raised since 1811 to three guineas a week, was fifteen guineas, with five for "Travelling Charges." Sunday, May 16, he probably gave to the Welsh Churches. His correspondence shall tell the rest; the first letter is to Mr. Tarn, and the second to "Mr. Joseph T. Price, Neath Abbey, Glamorganshire."

"BALA, *May* 26, 1813.

MY DEAR FRIEND—I have here sent you Matthew's Gospel corrected with all the expediation[2] I was capable of; and the rest shall be ready before it is wanted. The divisions of the words at the end of the lines properly, in their proper divisions, was not attended to in any degree in the copy corrected; and my corrections are of no great services only so far as it may give the young man who is to correct the press, some Idea of it. On this head I have my fears of his skill of knowledge of the language. The lines in the new impression will not end with the same words as in the corrected one, therefore I can be of no great service to him. I wish to see a proof of the first sheet before they proceed any further. As I must employ my own printer to assist me, and he must be paid for his loss of time, I am doubtful whether Mr. Davies should have the 15/- ❦ sheet which Mr. Rutt promised. I leave you and Mr. Rutt to settle this. I must have the assistance of my printer, and I must pay him, were it out of my own pocket. I cannot spare the time to give the attention to the work which it demands; but I can superintend his corrections. Suppose you promise Mr. Davies

[1] *Evang. Mag.*, 1813, pp. 229, 230.

[2] So spelt in the original.

10/- ℔ sheet, and allowed my man 5/-. It will not be too much for the last, I am sure; his labour will be as great as Mr. Davies's in the correction and revision of the proofs. I only suggest these things to your consideration. We think 5000 of the Test^s^ will sell; in particular, as we must wait a year and a half for the Bibles before we can have any of them in the country.

Mrs. C: is but indifferent, but unites me in affectionate regards to Mrs. T: yourself, and all my young friends, not forgetting the little Welsh girl.

Y^rs^ sincerely,

THO^S^ CHARLES.

I hope you had a very glorious meeting yesterday at Paul's head Tavern. We[1] came home safe and comfortable after sleeping in London Thursday night. I have enclosed a Letter to be forwarded to Mr. Davies. I do not know his address, but you have his card."

To Mr. Price:—

"DEAR SIR—On my return last week from the Metropolis your esteemed favour was put into my hands. The Spirit of Christian benevolence which dictated it could not but highly recommend the enditer of it to me: and a repetition often of such favours will highly oblige me. The Bibles on a larger type are now actually in the printer's hand. The new Testament will be first printed—5000 extra number is to be finished in four months time. A prepared and corrected copy of St. Matthew's Gospel I sent up two days ago to the printer, who had every thing ready to proceed with the work immediately. We agreed upon the small pica letter and not the brevier, after mature consideration. It is to be printed from the Oxford Edition of 1809, typographical errors corrected, which I have undertaken to do. I hope it will be a correct one—though perfection cannot be hoped for by very imperfect beings; especially in a work executed by many hands. I have before examined the copy, and observed its errata, and therefore my corrections are nearly ready, and there will be no delay on that account. Though it is the most correct copy yet edited, yet many typographical errors have escaped, which I hope I shall be able to correct. I hope from eight to ten thousand will be sold of it in four or five years; and I have advised the Committee to print accordingly. I am confident we can dispose of as many if proper exertions are made. If Clubs or Societies were formed

[1] John Elias and himself.

among the poor, to subscribe six pence or a shilling a month, their money would be ready by the time the Bibles are published. I mean to recommend that plan earnestly throughout our different counties. I have long wished to meet a person of benevolence and energetic activity in your part of the country. The inhabitants of Glamorganshire to my certain knowledge are in a most deplorable state of ignorance for want of exertions to instruct them. I will venture to assert that not one half the population of the County are able to read any language. In my travels through the country I have publicly spoken on the subject and exhorted those that could read, with all the eloquence and warmth I could command, to set up schools for the instruction of their poor ignorant neighbours. My exhortations I fear produced no great effect in *general*, though in some instances it may. A stranger passing with speed through the country once in two or three years can do but little good: his hearers may be roused for the moment, but they soon fall asleep again. Perhaps some means may occur to you who are on the spot effectually to remedy this great evil, Brecknockshire, Monmouthshire and Glamorganshire make very feeble exertions to carry on the Sunday schools. In Cardiganshire, Pembrokeshire and Carmarthenshire they are more prosperous; but even there the Schools do not cover every part of the Country as they ought to do. I spoke to some of the more serious of the Clergy about Mrs. Bevan's circulating charity schools, and they replied that they had never heard of them. Those schools under proper management might fill every part of Wales, but now we have not one of them in North Wales; and there were none of them in November last in the Counties of Brecknock, Monmouth and Glamorgan, as far as I could learn. This sore evil must be remedied, or else Bible Societies will answer no great purpose in diffusing Christian knowledge among the general population of the Country. At Neath I found a tolerable good Sunday School, and the children answered well the questions I asked them; but even there it laboured under great difficulties for want of books and teachers; it was not there generally countenanced, and one or two young men very faithful in their exertions to promote the good cause were almost sinking under the burden of it. We can *do* but little in ameliorating the moral state of the population unless schools are promoted. It is very difficult to set up Sunday schools where there are none capable or willing to become teachers. It is a sore evil. I took a journey last November into the Country principally with a view to contrive a remedy, but I fear with little success. I mean to try again, and I shall

be very glad to converse with you on the subject when I come to your parts. I have opened these Sores to your benevolent mind, hoping that something may occur to you that may tend to benefit the public on this head. The people want an active leader, patient, intelligent and persevering, and the people I am sure will follow. Excuse this long letter, and believe me,

Dear Sir, Yours respectfully,

THO^S. CHARLES.

BALA, *May* 29^th. 1813.

I conversed a good deal with our active and benevolent friend Mr. R. Phillips[1] when in London on these subjects. I hoped to see him again but was disappointed. Two or three such active men as he is, in different parts of the country would, by the Lord's blessing, effectually rouse its inhabitants to activity. *The Lord can raise them.*"[2]

The gentleman to whom this letter was written was the founder of the Peace Society—Joseph Tregelles Price, eldest son of Peter and Anna Price, Penryn, Cornwall. He was born on January 1, 1784, and educated at a boarding-school at Compton. His father took him to assist him with a mercantile business before he was quite fourteen years of age; and when, in 1800, the father embarked in the iron trade of South Wales, at Neath, Joseph was made manager of the collieries purchased for the use of the furnaces, becoming ere long partner and manager of the entire industry. He was religious from childhood, and the first thought of his manhood days was the uplifting of his fellow-men, especially his employees. He gave away large quantities of Scriptures, and tried to impress men with the spirit of peace which is so characteristic of the Quakers, or the Society of Friends, to whom he belonged. On the very day the London *Courier* (June 4, 1814) announced the termination of the war between Great Britain and France, Mr. Price and a number of other gentlemen met at Plough Court, Lombard Street, London, to discuss the project of establishing a Peace Society. While in France with an invalid sister, in 1819, he visited Paris, and called together a few leading and distinguished men, and unfolded to them plans of a French Peace Society. In the agitated state

[1] Richard Phillips, for forty-five years a minister of the Society of Friends. "*Jan.* 16[, 1836. Died] at Wandsworth, aged 80, Richard Phillips, Esq., by whose death Thomas Clarkson, Esq. of Playford Hall, is the only person left alive of that laborious and indefatigable Committee which met in the Old Jewry in June 1787, to try to effect the abolition of the Slave Trade." (*Gent. Mag.*, 1836, i. p. 331.)

[2] From a copy kindly supplied by Frederick J. Gibbins, Esq., Neath.

of France at the time care had to be taken with the title, and "The Society for promoting Christian Morality" was thought to be a name both adequate and inoffensive. Among its objects this Society embraced the subjects of Peace, Abolition of Slavery in the Colonies, and the Amelioration of the Laws respecting Capital Punishment. Its effects were soon felt. The *Courier*, in 1830, stated that it was a remarkable fact that probably Prince Polignac owed his life to the visit of a Quaker to Paris, some years before, of the name of Price, who had been the means of the founding of "Société de la Morale Chrétienne." By its exertions and influence it had brought about a change in the law which inflicted capital punishment for political offences, and this law came into force only just before the Prince was brought to trial, and his head was saved. After passing through many domestic trials, by the sickness and death of near and dear relatives, his own health became impaired—his sight in particular became a source of great trial to him. He tried travelling to no purpose, and the end, full of peace, came on Christmas Day 1854, he being then seventy-one years of age.[1] This good man deserves to be held in honourable remembrance, and Wales might honour itself by doing something to give prominence to his achievements.

When Mr. Charles thought that his difficulties over the correcting of the rough proofs were at an end, he found that they were only beginning. Mr. Tarn writes to him:—

"SPA FIELDS, LONDON, *June* 5th. 1813.

DEAR FRIEND—I duly received your revised copy of the Gospel of St. Matthew, but am sorry to inform you it appears doubtful whether the correction of the press can be safely entrusted with Mr. Davies. Mr. Rutt having learnt that the Wesleyan Welsh Magazine is now corrected by one of their Ministers from Wales,[2] we thought it expedient Mr. R. should see him and enquire his opinion of Mr. D as a corrector, he having previously corrected that work. At first he was reluctant to speak on the subject, but when informed it was with reference to the correction of a Bible, he said it was of such importance that he must speak out, and that 'he corrected their Magazine most shamefully.' On being asked if he might safely be trusted

[1] *Annual Monitor*, 1856, pp. 156-66.

[2] Rev. Dd. Rogers, born in the parish of Llanfair Dyffryn Clwyd in 1783, began to itinerate in 1805; he laboured among the Welsh in London 1812-13, and edited *Yr Ewrgrawn*, which was then printed in London; he went to an English Circuit in 1819, and died at Darlington, January 1824. (J. T. Jones's *Geiriadur Bywgraphyddol*, ii. pp. 524-25; Young's *Hist. of Methodism in Wales*, pp. 399-400.)

with the division of words at the end of the lines, he considered it very doubtful.

This has excited a fear upon the subject which induces us to hesitate before we give him any part of the work and Mr. Strahan's nephew, Mr. Rutt, and myself are of opinion that we must urge upon you and Mr. Saunderson to allow the young man, whose talent you are acquainted with, to come up and engage in the work as before proposed, unless you can find one more competent.

In the mean time, that no loss of time may unnecessarily occur, the first proof will be sent to you, and I shall not communicate with Mr. Davis till I am favored with your answer which I beg may be as speedily as convenient, as Mr. D has an expectation of the Job, and having given public notice of the time of publication it is of much importance that not a day should be lost.

Mr. Seeley had directions yesterday to send you 100 Reports by Coach; you will please not to distribute them to persons likely to have them again through the Auxiliary Societies. I shall feel obliged by your opinion as to the number that should be sent to each Auxiliary in North and South Wales, as you can form some judgement of the proportion of english readers in each of them.

Mrs. T unites in affectionate regards to Mrs. C and yourself with

Yours sincerely

JOSH. TARN."

From Mr. Charles's reply, we find that he was able to persuade his printer to spare his apprentice for the delicate work about to be set agoing. Particulars of the loss which this act of self-sacrifice meant to Mr. Saunderson are also given. It fixes within a day, at least, the date of Evan Evans's start for the Metropolis, and the approximate time of seriously beginning the work of printing the Small Pica Testament.

"BALA, *June* 21, 1813.

DEAR FRIEND—The bearer of this is the young man who is to revise the Bible. I thought it best to send him up at once without making trial of Davies: I know of no one more capable of the work only my printer was unwilling to part with him, as he and I between us got about 3/- ℔ week's profit by his work, I have promised to satisfy my printer, and he is at last willing to part with him. I have said nothing to the young man about

wages, but assured him he would be dealt generously with. You and Mr. Rudd will settle that with him. He is a steady, intelligent, and I hope a pious young man. We are all sorry to part with him here, as he is very useful in the Sunday Schools, &c. I am setting out this morning for Carnarvon Shire and Anglesey, and return through Llanidloes, Montgomery Shire, where I am going to form a Bible Society. After my return I shall know better what n^os^ of Reports will be wanted. I can send out of those sent me a sufficient n^os^ to Llangollen—Dolgellau, Barmouth, Dyffryn, and Towyn were never received. All the country is much delighted with the prospect of obtaining a Bible with a large Letter, and all I have spoken to, are of opinion that 10000 will be barely sufficient for the North and South parts of the Principality. I am of the same mind provided due exertions are made to spread them abroad. I have published subscriptions to be made weekly or monthly, to be made by the poor, that they may be ready with their money by the time the Bibles are finished; and they have already begun here. The printer may go on with vigour; as he may be sure, God willing, that the corrected copy will be ready, as he may want it, without any retardation on that account. In the last week's Chester Chronicle a public meeting was advertised to be held at Ruthin for the formation of a Denbigh Shire Auxiliary Bible Society.[1] If the Secretaries or any Gentleman sent by the parent Society should attend that meeting, I hope they will not forget our annual meeting Aug^st.^ 11. I shall be glad to know when the small Test: and Bibles are reprinted.

With kind and affectionate regards to Mrs. T: and all your young family, and I beg them to accept 1 Doz. of a point performed by a poor girl in our Sunday School.

Y^r^ affectionate Friend,

THO^s.^ CHARLES.

I expected a proof before I set out. After this Journey I mean not to be long from home at a time, that I may return the proofs without delay. Pray the Lord to assist us about the Bible. It is a weighty business."

[1] See pp. 401 and 496.

## LXVI

## ILL-HEALTH AND ILL-WILL

(1813)

As Mr. Charles informed Mr. Tarn, in spite of opposition the cause of the Bible Society advanced in Wales. Most of the correspondence for the remaining half of this year is an illustration of this fact. The first letter to be produced is one on that subject from John Humphreys, Caerwys, to Mr. Charles.

"REVEREND AND DEAR SIR—I am taking this opportunity of sending you a line about our Auxiliary Society. Our Meeting was held last Tuesday at Northop. Letters were read from several big Men: two of them nasty enough, that of *Lord Kenion*,[1] and *Whitehall Davies*,[2] Kenion in particular, showed that he opposed the institution on principle, remarking that it encouraged Unitarians and many similar expressions, manifesting the spirit of the bottomless pit, until I (and everyone else besides) for that moment, felt my blood boiling in my veins, and the spirit of swearing seeking to assert itself. But through mercy things soon changed. Most comforting Letters were received from several other big men; among them *Lord Grosvenor*, Sir Thomas Mostyn, Sir Edward Lloyd, the Dean, &c., &c. These promised their most cheerful support. But only Sir Thomas and Sir Edward said how much they would give. Sir Thomas said he would give £50, and £10 annually. Sir

[1] Lord George Kenyon, born July 22, 1776; B.A. of Christ Church College, Oxford, 1797; M.A. 1801; D.C.L. 1814; succeeded to the peerage, April 4, 1802; called to the bar of the Middle Temple in 1814; died at Gredington Hall, Flintshire, February 25, 1855, aged 78. (*Gent. Mag.*, 1855, i. p. 415.)

[2] The Rev. Whitehall Davies was of Christ's College, Cambridge; B.A. in 1787; M.A. in 1790; instituted rector of Whittington, Salop, Dec. 10, 1801, and rector of Selattyn, Salop, Jan. 13, 1802. He was succeeded in the former on August 5, 1809, and in the latter Sept. 25, 1810. (*Cantab. Grad.*; Foster's *Index Eccles.*)

Edward £20, and £5 annually. Sums from several parishes are promised. From St. Asaph £49 per annum are promised. I see that we only need workers; and in that we are very deficient! Jones Vicar of Northop has withdrawn from being secretary, and neither Potter, nor any of the Clergy, except Davies of Rhuddlan, and Roberts of Tremeirchion, appeared at the meeting. I thought a great deal of Mr. Cecil's description of Luther and Melanchton as I watched them trying to take up the work, especially Mr. Roberts. 'Look at Melanchton: he is like a snail with his couple of horns: he puts out his horns and feels—and feels—and feels.' We are in great need of some Luther to carry on the work. There are still great expectations of seeing the Bishop joining again: if he does come that will soon make the clergy wheel round. There is to be a meeting again at Holywell on Tuesday the 20th of July; to try and prepare for the big Meeting, which is to be held on the first day of the assizes in this County. If you could come to that at Mold I should be glad. I am in great pain trying to write this; for my hand has swollen just as my legs have, from rheumatics. I send you one of the Addresses. It is rather long in my opinion.

I must conclude with saying that I wish you, and the work in your hands, success; and that I remain your faithful friend,

JOHN HUMPHREYS.

CAERWYS, *July* 1, 1813."

The original of this is in Welsh. The attitude of one of the gentlemen mentioned in it is represented as having assumed a more aggressive form in a note from John Davies, Fronheulog, Bala—from Aberystwyth—to Mr. Tarn:—

"ABERYSTWYTH, 14 *July*, 1813.

DEAR SIR—Mr. Charles informs me that he left the names of the members of the Merionethshire Bible Society with you, I will thank you to give them to Mr. Broomhead and request he will transmit them to me by Post here Alphabetically arranged and I will pay him for his trouble.

Five shillings Annual subscribers are members, consequently must be inserted in the Report of the *County, those under* 10/6 *are omitted in the general report.*

I wish them to be sent as soon as possible. Mr. Broomhead promised to order the whole of the tracts published by the Society bound—to be sent to Mr. Seeley where I have some Books packing. I would be glad to have 200 sorted along

with them the amount I will remit whenever I am directed so to do.

I am happy to find that Mr. Hughes is coming to Bala when I return in the course of a fortnight. I probably may obtain more subscribers to the Tract Society. I think it would be a very good thing if the Committee of the British and Foreign Bible Society would send a few of Dr. Milner's and Mr. Dealtry's Strictures to Mr. Charles to be distributed as he may judge proper in Denbigh Shire and Flintshire. Lord Kenyon has published a hand Bill full of invectives against the members of the Society.

I remain, Dear Sir, Your Obedient Servant,

JOHN DAVIES."[1]

Omitting for the present a letter from Edward Morgan, which fits in here as to date, we pass on to observe a severe illness which overtook our subject at this time. Thomas Jones, Denbigh, says, in his Welsh biography, that Mr. Charles spoke, towards the end of his life, of an accident he had when on a journey in Montgomeryshire. He overstretched himself in lifting a hurdle-gate through which he and his mare wanted to pass, and soon after felt painful effects therefrom.[2] Morgan has interpreted this "to be the commencement of a rupture";[3] but Simon Lloyd refers to it as "an internal injury."[4] The journey cannot be that which he took between January 27 and February 10, 1812; otherwise, it is very strange that we find no reference to it in any of his numerous letters before this time. After writing to Mr. Tarn, June 26, he set out from home, preaching at different stages until he reached Holyhead, where the Anglesey Association was held. From there he hurried back for Montgomeryshire, to speak at a meeting held at Llanidloes for the purpose of forming an Auxiliary Bible Society. The result he shall relate himself.

"MY DEAR FRIEND—I have been for these three weeks passed confined to my room and often to bed owing to a great state of debility—brought upon me by over exertion in my late Journey. This has prevented my writing to you sooner. I attended the formation of an Auxiliary Bible Society at Llanidloes, Montgomery Shire. Mr. Saunderson has turned over Evan Evans to Mr. Rutt; how that may affect your paying him I do not know. Mr. S: is satisfied with 5/- ℔ sheet for his assistance. As to

[1] B. and F.B.S. Correspondence.
[2] *Cofiant*, p. 212.
[3] *Memoir*, p. 373.
[4] *Evang. Mag.*, 1815, p. 485.

myself, I will accept of no remuneration for any thing I do. If the good Lord spares my life and extends strength to finish the work I shall be sufficiently satisfied and [shall] die in my praise. I relinquish my share of the profit in Evan's work as an apprentice, and wish S: would have done the same. He tells me that he has written to Evan that he will take what he can afford to give him—3/- or 2/- or none at all. He says that 6/- was our joint profit on Evan's work, and therefore that he claims 3/-. But we had given him up before altogether without any thoᵗ of remuneration from him. He returned to us as he could not be employed in London without finishing his term of seven years. I think, Sir, you better leave it between them, and agree with Evan upon just and suitable terms, for the work he is to do for the Society. I hope I have expressed my Ideas on this subject sufficiently clear. We expect nothing from you but the 5/- ℔ sheet for Mr. S:

I am very happy that 3000 of the Welsh Nonpareil Bibles are arrived at the Society's Depot in London. As soon as they can be bound I shᵈ be glad if our different branches in this country were supplied with their full compliment of them according to half the money sent by them to the Parent Institution. Test: also I dare say will arrive soon. This will be a good article in *our* Report which is now a preparing.

I am very happy Mr. Hughes intends favouring us with a visit at our annual meeting. If you and Mrs. T: could accompany him and Mr. H: we could accommodate you between us and our son's house, and I need not say we shᵈ be very glad to see you. I believe I have Supplied our Branches with sufficient Nᵒᵉ. of Reports. Lleyn, Caernarvon, and Anglesey, perhaps may require aboᵗ 30 each—which I suppose will be quite sufficient; and 7 or 8 to Meivod. The three last had better be packed 3 parcels in one, and directed to Mr. Abraham Jones, Llanvyllin. Tell my son I am on the moving if you shᵈ see him. love to all.

Yʳ affectionate Friend,

THOˢ. CHARLES.

BALA, *July* 26, 1813.

Mrs. Ch: is much as usual. I think a few Summaries with all the Parcels would be useful and acceptable."[1]

The anniversary meeting of the Bala Auxiliary took place as arranged on Wednesday, August 11, "precisely at 12 o'clock" —Sir Watkin in the chair. The deputation consisted of the Rev.

[1] B. and F.B.S. Correspondence.

Joseph Hughes, and the Rev. Edward Burn, of St. Mary's Church, Birmingham, both of whom toured the country for the same purpose, being in Herefordshire on August 30, and at Aberystwyth on September 2.[1] The Bala meeting was a great success.

Now comes a document of which we know nothing beyond the name and address of the author of it, and what it reveals itself. It is endorsed with "Mr. Croft," and nothing more.

"DEAR SIR—I conceive Mr. Charles's complaint to have been originally an attack of Nephritis, which ought to have been met with copious bleeding at the time. The Inflam$^{n.}$ I suspect, is not yet wholly removed, and the Bladder evidently partakes of it. It is not improbable that previous to the attack there was a stone in the kidney, which may have descended to the bladder, so as to produce many of the present symptoms. This might be ascertained by the introduction of a sound. But whether this is the case or not, I think the first attempt should be to subdue, if possible, the Inflam$^{n.}$ still existing—this will require V.S. to a moderate extent, and perhaps repeated two or three times at intervals of a few days. The regimen of course should correspond—the idea of *strengthening* is out of the question. Very little exercise sh$^{d}$ be taken, and riding particularly avoided.

Medicinally, I think about 20 to 30 drops of the Liq. potass with 10 of Tr. Digit$^{s.}$ three or four times a day, would be useful —2 or 3 pints of Rennet Whey might be drank daily—the soda water would be a good beverage at Dinner. This is all that strikes me as essential in the present view of the case. It would have been desirable to have known the state of the pulse, skin, and Tongue.

I am, Dear Sir, Yours most truly,

H. CLUTTERBUCK.[2]

*Aug.* 22, 1813.

Mr. Croft."

In about four weeks after this report on his case he declared

[1] *Chester Chronicle*, September 10, 1813; *Evang. Mag.*, 1813, p. 467.

[2] Henry Clutterbuck, M.D. (of Glasgow, 1804), was the third son of Thomas Clutterbuck, Esq., of Marazion, Cornwall. His address at this time was 17 St. Paul's Churchyard, London. He became physician to the General Dispensary, and lecturer in the Theory and Practice of Physic; he was also elected president of the Medical Society. When he died he left vacant the posts of consulting physician to the Peckham Lunatic Asylum, to the Royal South London Dispensary, and to the Western City Dispensary. He was an authority on all questions relating to fevers and inflammation, on which he wrote several works. He died on April 24, 1856, in his ninetieth year, at his house in New Bridge Street, Blackfriars. (*Gent. Mag.*, 1856, i. p. 663; see also *ibid.* 1831, i. p. 565.)

himself free from pain, though still weak. This is how he wrote to Mrs. Astle, London:—

"BALA, *Sept.* 16, 1813.

I have been for these two months past and more, in a state of great bodily debility; supposed by the doctors to be the effect of over-exertion of body and mind. I had frequent pains and was confined to the house; and I was frequently on the bed. I was not fit for any thing that required exertion either of body or mind, and was recommended to indulge myself in rest and cessation from all work, as the most likely way to restore my strength. Through mercy I am now much better, free from pain, though still languid. I have found great support from the last words of David—the everlasting covenant, 'well ordered in all things and sure,' containing *all my salvation.* Though I was feeble, I found strong ground to stand upon, and I rejoiced in it. When heart and flesh fail, here is strength for my heart, and a portion—all my salvation, for ever. I cannot now pen on this paper what I saw in it: but I saw *enough*, and that for ever. God remembered me and shewed me the best things he had—a salvation in a covenant made by himself. This salvation in a covenant is well arranged, well ordered; every thing is provided for—the glory of God, his law and government; and every thing which pertains to the safety and eternal felicity of those in his covenant. It is all sure; the covenant itself and all its privileges are all sure. May God the Holy Ghost keep our minds in constant and clear views of his covenant; and we shall be enabled to rejoice in tribulation and in the bright hope of the glory of God.

I am very much obliged to you for the pleasing detail, you have given in your letter, of the success of your *Adult School.* And I most heartily thank Mr. A—— for his assiduous attention to it. The Lord will reward him: and he cannot be employed in the service of a better master. I beg also of you the favour to present my most grateful respects to the good ladies for their unwearied and unabated attention to the good work. I am indeed very much obliged to them; and I hope they very often meet with the Lord, whilst employed in teaching others to know Jesus. Idle Christians (what a solecism!) never thrive. It is a sin, it is a shame to be idle, when so much is to be done, and when so much may be done by every one. I hope you will desire the preacher, whoever he is, to rouse your numerous congregation to work. I wish myself in Spa Fields pulpit this moment, and I would speak on the subject while my feeble

strength lasted. I am gratefully sensible of the patient hearing they have given me on former occasions, and of the readiness with which many of them engaged in every good work pointed out to them. And I beg to be kindly remembered to the 'Matron' and 'Juvenile Society.' I hope they go on cheerfully, diligently and vigorously in the good work pertaining to those useful institutions.

I am happy to inform you that the work prospers in some parts of our country. The Sunday schools are indeed everywhere prosperous. One of our teachers here told me last Sunday, that our chapel, which holds 3000 people, would soon be too small to seat all the adults and the children, which increasingly crowd the school every Sunday. The sight was delightful, and such as I never expected to see. O for a divine afflatus to waft them all to heaven! I have received a letter giving a pleasing account of the progress of religion in some parts of the county of Carnarvon. I will translate here a part of it—'The Lord hath done a wonderful work in our country in less than one year. There have been added to the church in the two chapels of Clynog, 138; in Llanllyvni, 90; in Penygraig and Tymawr, above 100; and many in other societies in the county. The Sunday schools abound with scholars, and the teachers are diligent and faithful.'—Let us praise the Lord."[1]

Mr. Charles wrote on the same day a reply to Morgan's letter of July 17, left over from its chronological position in order to be placed here, immediately before the reply.

"HIGH CROSS STREET, LEICESTER, *July* 17*th*. 1813.

MY DEAR FRIEND—When I parted with you, you were so kind as to ask me to write to you as soon as I should be settled; I some times am thankful for such a Friend as you, and wonder that you should continue your Friendship to a person that deserves it so little: but O! how unworthy of God's kindness I am.

Neither Darlaston nor this Town suit me exactly, as my employment in the ministry in either of them is not much more than reading prayers. As I had promised to accept of either of them, I gave the preference to Leicester. It appears to me better than the other as a *temporary* situation.

My mind has been very much puzzled this week by an answer in your catechism. You ask 'What is Faith?' A. 1.

[1] *Memoir*, pp. 373-75. The letter from Carnarvonshire is printed in *Trysorfa*, ii. pp. 520-21, and was written by Robert Jones, Ty Bwlcyn, September 15, 1813.

. . . 2. 'As justifying *it receives God's testimony respecting Christ in particular, and rests upon him for salvation.*' In another place you ask 'In which way can a sinner be justified before God? A. *Only by Faith in the righteousness of Christ.*'

Now what I want to know is this, is there any difference between these two diffinitions of justifying Faith? Is it not more correct to say a sinner is justified 'by faith in the righteous[ness] of Christ,' than to say thus, 'a sinner is justified by resting on Christ for salvation?' Does not the first deffinition appear more clear and lucid than the latter?

I have read several authors upon the subject, but can't say that I am perfectly satisfied. Booth in his reign of Grace Page 169, says, 'It is the business of Faith to *receive* and *rely* on the righteousness of Christ for justification.' or in other words, 'Faith (he says) justifies as it is a dependence *on* the blessed Jesus alone for eternal salvation.'

Witsius says in page 419, that Faith justifies, as it is the bond of our strictest union with Christ, by which his righteous[ness] becomes ours. Or which is just the same thing (he says) 'Faith justifies as it is the acceptance of the gift offered.'

But it appears to me there is some difference in the above definitions of justifying Faith. To a child or a man, *Faith in Christ* and *Faith in his righteousness*, would appear two different things, or is it the same thing to believe *in Christ* and in his *righteousness*, as they are inseperable? He being the Lord our Righteousness. Perhaps this may be a right definition of Justifying Faith. 'Faith as *justifying* believes the testimony of God respecting what Christ did and suffered, and rests upon that for justification.'

God imputes the righteousness of Christ to a person that is united to Christ. 'The person united to Christ *rests* on the righteousness of Christ for justification.' see Phil. 3, 9. Is this the best description of justifying Faith?

Are we to call Faith justifying as it unites us to Christ, or as it depends on his righteousness? πίστιν ἐν δικαιοσύνῃ 2 Peter 1. 1. my best respects to Mrs. Charles, &c.,

Yours very affectionately,

ED. MORGAN.

I believe you will not think that I out of curiosity ask your opinion respecting *justifying Faith*, but that I apply to you sensible of my own ignorance and your knowledge in divine truths. When I take a thing in hand I must go thro it and understand it, therefore my dear Sir, let me entreat you to

answer this immediately; for I shall be uneasy upon the subject, and perplexing my mind untill I shall be favoured with your letter. my greatest delight is to catechize."

Two months later Mr. Charles replied:—

"BALA, *Sept.* 16, 1813.

I am happy to find by your Letter that you feel a desire to be active and diligent in the Lord's work. Our time is short, and if we do mean to do any thing to promote it, it must be speedily and diligently. If his blessed cause does not prosper, the world answers no adequate end for its support. But it will and must prosper; and the world is supported for that very purpose: and all the works and designs carried on in it must be subservient to that grand design ultimately. I feel ashamed when I think how little I have done, compared with what I ought to have done—with what was wanted to be done. 'O God, be merciful to me a sinner,' is the language of my heart daily.

The great propitiation is the foundation of all my hopes. The last words of David were much upon my mind, with great comfort, in my late illness,—'He hath made with me an everlasting covenant,' &c. A Salvation in covenant, made by Jehovah, and therefore 'well ordered and sure,' appeared to me glorious. Every thing is *well ordered* and *sure*—'rhagderfynedig gyngor' (predetermined counsel). A salvation in covenant is but little known in these days, and therefore but little preached, but scouted and laughed at. Hence arise the prevailing notions about universal redemption, &c. &c, and a thousand other concomitant errors, which leave every thing at random and in uncertainty. I hope the Lord will enable you and me more clearly to view a salvation in covenant — a covenant of peace which cannot be moved; and then we shall preach it warmly to others; and our success will be certain.

You ask me some questions about faith. The difficulties which you state do not appear to me to be such. Last spring I gave our young people for their exercise, to find out all the names given to faith in the Scriptures. And they set about it, and laboured hard, and at last brought to me seventy-one names given to this grace in the Bible. They learnt all the Scriptures, and repeated them publicly twice in our chapel. I must confess I was most highly gratified and edified; and I believe, received more light upon this important subject than from all the authors I have ever read: and the effect still continues sweetly on my mind. I have printed fifteen heads of them with a little enlarge-

ment on each in my *Trysorva*; and I mean to continue the subject till I have gone over the whole, Deo volente. They told us with appropriate proofs, that it was—believing God—believing in the Son of God—coming to Christ—receiving Christ—eating his flesh and drinking his blood—living upon him—building upon him—resting under his shadow—casting all our cares upon him—casting our burden upon him—trusting in him—committing our way unto the Lord—delighting in the Lord—counting all things but loss and dung to win Christ—resting in the Lord—drawing water out of the wells of salvation—taking hold of his strength—lifting up the eyes to God—looking in a glass—believing the word—understanding the word—receiving the word—seeing the glory of Christ—looking unto Christ, &c. &c. You can enlarge yourself, I cannot now: this is a sample of the seventy-one. Considering faith under all these appellations, the mist is scattered, and the object is clear.

The *Chester* Children performed well at the last annual meeting. I examined them in the New Hall, (Union Hall) on Sunday evening, before the largest concourse of people I ever saw in those parts: and they answered *well* indeed.—The work goes on with considerable success in several parts of our country. Yesterday I received the following pleasing account from Caernarvonshire: 'Gwnaeth yr Arglwydd beth tra rhyfedd yn ein gwlad er ys llai na blwyddyn. Chwanegwyd at yr Eglwys, rhwng dau gapel Clynog, 130,—yn Llanllyfni, ynghylch 90,—rhwng Pen-y-graig a'r Ty-mawr (enwau dau gapel) tua 100,—ac yn amryw barthau eraill o'r wlad, ryw gymaint. Y mae'r Ysgolion Sabothawl yn lluosog iawn o ysgolheigion; a'r ysgolfeistriaid, amryw o honynt, yn ddiwyd ac yn ffyddlon.' Fel hyn yn rhyfedd ac yn rasol y mae Duw yn cofio am y Cymru tlodion. Ffrwyth yr Ysgolion Sabothawl yn benaf yw y deffroadau cyffredinol hyn."[1]

The news from Carnarvonshire greatly delighted him, and it is very unlikely that he wrote to any one at this time without repeating the facts. Here is another instance of his doing so—in a letter to Miss Mary Hughes, of Liverpool:—

"BALA, *Sept.* 27, 1813.

Through mercy I am much better. My frequent pains have left me: and my strength is so far improved that I was enabled to preach three times last Sunday and catechise three times. These extra exertions I mean in future to avoid as much as

[1] See last paragraph of the letter of same date to Mrs. Astle (p. 488), and *Essays and Letters*, pp. 391-94.

possible: for I have every reason to believe that they have in a degree been the means of bringing on my present complaint, the effects of which I still feel. I very much approve of your labour with the children of your school in improving them by catechetical and more personally religious instruction. I doubt not but that the Lord will bless these your labours of love. This is our time of working; and it is a great pity and very sinful not to embrace the opportunity offered us of doing all we can. I thank you for the pleasing account in your letter of the success of the Gaelic circulating charity schools. I feel interested in their prosperity in no common degree.—Every account of the mission in the East is to me very gratifying. The harvest is great; but it is only just begun. The Lord will send labourers and the work will continue to prosper.

I am happy to inform you that the prospect in our poor country is in many parts encouraging. About three hundred have been in less than a twelvemonth received into different societies in Carnarvonshire, *principally from the Sunday schools;* which increase exceedingly both in number and in the progress they make in learning. *Adults* as well as children everywhere crowd into them: and their attention is great; and their appearance sober and pleasing; and some join our churches continually. We have on the whole great cause for thankfulness, and hope to see still greater things. The mighty promises are all in our favour, at least, of the work in which we are engaged. *That* must prosper while the frame of nature continues. It is well to be working as well as praying in faith, nothing doubting. It is a strong encouragement to work, when we are sure that the work we are engaged in *must* prosper, however feeble the instruments, however strong and inveterate the opposition to it. It is very encouraging to me to consider that it is the *Lord's work*, and his principal work; therefore it must be honourable, effectual, and triumphant. O how greatly have we been honoured to feel it in our own hearts, and to be in any degree engaged in promoting it."[1]

A letter which Mr. Charles wrote to the Rev. Henry Grey about this time contains a reference to the news from Carnarvonshire; that may be a fair ground for concluding that it was written some time after the news reached him. Nothing gave him so much delight as to be able to report an increase in church membership through the instrumentality of the Sunday Schools.

[1] *Memoir*, pp. 377-79.

"1813.

Both my Sarah and myself are much obliged, and were highly gratified, by your favour, dated, I am ashamed to say, Feb. 10, 1813. I have often thought of you and Mrs. G——; and as often purposed to write to you; but the urgency of other calls and concerns, caused me to postpone it one time after another. Indeed some months ago I had begun a letter, which I was called off from before it was finished. We rejoice with you in the increase and prosperity of your family; and pray that the Lord's continued mercy may rest upon you and yours. My dear partner is much the same as when you saw her, only rather weaker, and not able to stir from the fire-side but to bed, this severe weather. However the Lord's hand is very gently upon her, and we have loud calls daily for thankfulness.

Last summer I was so far affected by general debility (caused by too great exertion, said my doctors) as to be laid by for two months. I could neither preach, read, nor write, but lounged on the sofa, or lay upon the bed, most of the time. I am now through the Lord's goodness, tolerably recovered; but, still I am not so strong for work as heretofore. I look up to Him, who can *renew strength*, for further supplies both for mind and body. Whilst I live, I *very much wish* I may be enabled to work. The work is most important and the labourers are comparatively but few. But the Lord of the harvest can send when he pleases, and as many as he pleases; only it is my comfort and privilege to work.

I am very much obliged to you for transcribing for me the passages your young people collected upon the subject given to them. Such exercises cannot fail of being profitable to them, if you can keep them to the work with constancy. Will you have the goodness to remember me very affectionately to all your young people. I love them all, and am very thankful that they have obeyed your exhortation to study and search the scriptures more closely and particularly. I long to shake hands with them all: but as that is never likely to take place, let us pray for each other; and if we meet in heaven, we shall know and love one another for ever, and never cease praising Him who loved us and gave himself for us.

Our young people in different parts of the country are diligently pursuing the same work; and many points which they have compared have been printed, and three have been translated into English and printed; a few of which I would have sent to you, if the distance had not been so great,—especially one composed by a poor girl in one of our Sunday

Schools, on *Christ's Righteousness*:—'1, By what names it is called in the Bible;—2, To what it is compared;—3, And what were the types of it under the old dispensation.' I gave the heads, and she herself, without any help, filled them up so excellently well, that I was requested to publish what she did for the sake of others.

The Sunday Schools flourish beyond any former examples: and adults, as well as children, flock to them in most parts of the country. Many *hundreds* of our young people from the schools have joined our churches or societies, in the course of the last year. When we admit any one into our societies, it gives them admission also to the Lord's table; and this we do, if upon examination there appear some hopeful signs of a work of grace upon their hearts. We have of late taken to the method of requesting, when the sermon is over, all to stay behind who wish to be spoken to particularly about the concerns of their souls in the way of conversation. This method hitherto has had a very good effect. Many stay behind, and speak freely to the minister about divine things, and sometimes with great effect.

We have no time to lose, and no method should be omitted that has a tendency to promote the concerns of eternity; which, as such, must be very important—souls perishing through want of knowledge, is most grievous to think of; and that, it may be, through *our negligence*. If I had now to begin the work of the ministry, I think I could do much more than I have done during the thirty-five years I have been in it. I had all to learn by painful experience. I thank God, who has in some degree succeeded my efforts from time to time. I have found it very useful to me never to be discouraged by difficulties in the way, or unfavourable appearances, but to make trial and to leave the issue to the Lord. Any attempt out of the usual way will cause a wonder and a talk at first; but it may be very beneficial in the end, and be highly approved of. Though I am no friend to innovations; yet when we do not succeed in the old track, we ought to seek out another path, which, we may be sure, will do no harm, and perhaps may be productive of important good."[1]

We have now cleared the way for a matter of special importance, and by no means pleasant; indeed, we question whether any man, with the least sense of honour, can think of it without indignation. We have given a full, and, we believe,

[1] *Essays and Letters*, pp. 411-14.

quite a fair account of the orthography dispute of 1805-6, and if there is one thing clear from the whole story it is that Mr. Charles not only acted like a Christian through it all, but so completely subdued everything resembling ill-will, that he cheerfully rendered assistance to his detractors. He retained the absolute confidence of the Bible Society Committee—the majority of whom were members of the Established Church, like his accusers. Had the matter rested on tradition, one would have pronounced the suggestion that an attempt was made to revive the previous attack on him, as editor of the new edition of the Welsh Bible, as a mere myth; but, with black and white before us, all original and contemporary, that pronouncement becomes impossible; and we are compelled to believe that there remained, in spite of Mr. Charles's magnanimity in aiding the editors of the Oxford Bible (1809), sufficient meanness and jealousy to try and undermine the Committee's confidence in his fidelity to their definite instructions. Who started the matter this time is not clear—the ostensible chief of the group was the Bishop of St. Asaph—the Methodist-hating Dr. William Cleaver. We give all the correspondence we have discovered on the subject, and from it the reader is left to draw his own conclusions, for therein he has all we know of the affair.

We produce, first of all, a letter sent to Mr. Tarn, and written on an advertisement sheet of the Flintshire Auxiliary Bible Society; and we suggest that John Humphreys's letter of July 1 be called to mind when reading this.

"SIR—Having been informed that the Agents of the British and Foreign Bible Society in London would accommodate its friends with papers, &c., that would be useful in the formation of Auxiliary Societies I would therefore beg to communicate a request for ammunition in aid of our attempts in Flintshire. I hope that the Society has some account of its last anniversary meeting in circulation. I have had some indirect information that the Society has been pleased to undertake a new impression of the Welsh Bible with a large character, which is very particularly wanted in the Principality. May I be allowed to ask whether it will be agreeable to your committee to favour us with the plan and nature of this edition? As a well wisher to the Society I cannot but wish that the intelligence with the plan of the work was submitted to our Welsh Bishops whether connected with the Society or not. For I believe it will be rec^d. as an instance of deference to them that will be agreeable to their

feelings and useful to the Society. The Chester Holyhead Mail passes through Northop. If you should be able to do us the favour of sending any parcel to Flintshire, it will be convenient to us to be advised of it by Post. With every good wish for yourself and the good cause,

I remain, Sir, Your most obt. hble. Servt.

TREMEIRCHION, Nr. ST. ASAPH, *June* 13th, 1813. } JOHN ROBERTS."

The following note is endorsed by Mr. Tarn, "Recd. and Ansd. Sept. 9/13":—

"MY DEAR SIR—I send you a letter and its enclosure from the Bishop of Durham.[1] Do you know of any alterations in the orthography of the edition of the Welsh Bible: if you do I will thank you to let me know the extent of them. I suspect the Bishop of St. Asaph's letter relates to the old story and the Welsh Bible, and if that be all I can give him a sufficient and I doubt not satisfactory answer. Let me know what you can on the subject. Two new Auxiliary Societies for Denbigh and Flint Shire. Mr. Gisborne advocated for the Society at both places.

I am, My Dear Sir, Your very sincere

TEIGNMOUTH."

The next note is endorsed by the same hand, "Wrote Mr. Charles Sepr. 25th inclosing a copy of the Bp's Letter. J. T."

"DEAR SIR—I have the pleasure to send you the resolutions for the Cardigan A. B. Sy. I also send a letter from the Bishop of St. David's to the Bishop of Durham. I could in part answer it, as far as regards the deviations from edition of 1752, on the grounds that every deviation was authorized by some former edition, but as I explained that point before, and the Bishop of St. David's answer has a reference to my reply, it may be proper to let Mr. Charles or some competent person see the objections. If you should communicate the Bishop's letter, or such part of it as is material, it will be proper to send a Copy only.

I am, Dear Sir, Yours very sincere

TEIGNMOUTH."

For the sake of the setting of the paragraph pertinent to this

[1] Dr. Shute Barrington, sixth son of Viscount Barrington, born May 26, 1734, educated at Eton and Oxford (Merton), appointed Bishop of Llandaff 1769, of Salisbury 1782, and of Durham 1791; died March 25, 1826, 92 years of age, and in the fifty-seventh year of his episcopate. (See Foster's *Alumni*; *Gent. Mag.*, 1826, i. pp. 297-302.) He was V.-P. of the Bible Society.

matter we quote the next note in full, though only a few words of it concern us.

"*Sept.* 27, 1813.

DEAR SIR—I am happy to avail myself of any opportunity to promote the interests of our invaluable Institution, and if I ever lament ill-health (which I am more disposed to consider a blessing than an evil) it is because it disqualifies me from duties which I am anxious to perform. I enclose a letter after Mr. Newbigging's[1] hints and shall inquire if it meets his wishes, and answers the purpose of writing it: he might judge if it be adapted to this purpose and exercise his judgement on delivering it, or not. I put it under a flying seal that he may read it, if you think it requires alteration there is time yet. I am however going to Twickenham to Lady Waldegraves at Strawberry Hill to-morrow, meaning to leave Portman Square about 1 o'clock and do not propose returning before Friday. The continental Intelligence is taken from a letter of Mr. Steinkopf's to me. I request sincerely the necessity of troubling Mr. Charles, and shall be happy to see you and the corrector of the press when you get his answer. I return Mr. N's letter and am Dear Sir

Your sincere h^ble. S^t.

TEIGNMOUTH.

P.S.—For the last four weeks I have been very well."

A day later (Tuesday) his lordship wrote again.

"PORTMAN SQUARE, *Sept.* 28, 1813.

DEAR SIR—I thank you for the perusal of Mr. Roberts's letter; it bespeaks a candid mind. Mr. Charles has hit the right nail on the head when he says, that the true ground of the objections to the new edition is his employment to prepare it for the press. Did we not once wish the Welsh Bishops to prepare Copy for printing? and they or some of them declined it. I remember a letter of mine on the subject I think to the Bishop of St. David's. Yes I have found it in Appendix p. 25 to Mr. Dealtry's Vindication.[2] I should be sorry that Mr. Charles renounced the correction of the Copy for the press on any ground than his valuable health. When you get his answer

[1] Wm. Newbigging, son of Robert N., solicitor at Lanark, at which place William was born; married (in 1802) the third daughter of John Steward, Esq., Eastcraigs, Co. Edinburgh; elected F.R.S.E. and F.R.C.S. (Edin.); knighted in 1838; died, at Edinburgh, October 23, 1852, aged 83. (*Gent. Mag.*, 1852, ii. p. 659.)

[2] See pp. 17-18.

I will thank you once more for Mr. Roberts's letter. The letter from Halifax is highly interesting.

Yours very sincere, and in a great hurry,

TEIGNMOUTH."

This is what Mr. Charles says:—

"MY DEAR FRIEND—I have complied with Lord Teignmouth's request of pursuing my work in preparing the copy; tho' I fear that nothing which I do can please those who are still waiting for a cause to criminate whether real or imaginary. I shall say nothing abot. them in a railing way; but endeavour to follow his example, 'who when he was reviled, reviled not again.' It is not pleasant to prepare the copy contrary to my own Judgment, especially respecting the frequent ellisions, which abound in this copy and which were, as far as could be, thrown out in the Nonpareil Bible. I hope no delay will be occasioned by these disputes. The new Testament is ready, and Mr. Evans can give directions to omit my corrections of the orthography if necessary. I am still weak and cannot work as heretofore, but have been enabled to attend Pwllheli Association and to preach twice there and once to abot. 10,000 people. My love to Mrs. T: and all your fireside. Pray for

Yr unworthy Br. and friend,

THOS. CHARLES.

BALA, Octr. 5, 1813.

Mrs. Ch: is complaining generally of the Vertigo."

On this Mr. Tarn has written, "Ansd. Oct. 7th, J. T. Wrote to Mr. Rutt same day per post. Forwarded enclosure to Lord T. per post same day. J. T." The next day Lord Teignmouth replied:—

"PORTMAN SQUARE, *October* 8, 1813.

DEAR SIR—The date of my Letter reminds me that I have this day completed my 62d year, and as naturally suggests to me the recollections of the innumerable undeserved blessings which I have recd. from the goodness of God; may his mercy make me grateful for them.

I send you a letter for Mr. Charles and a Copy of mine to the Bishop of St. Asaph, which if you think proper you may send to Mr. Charles for his *private perusal*, adding my earnest request that he will still go on with the New Testament. With respect to the Old there is time enough to receive the

Bishop's answer, and if anything remains to be done, it may be considered.

I am, Dear Sir, Yours very sincere

TEIGNMOUTH.

I thank you for the important paragraph in Mr. Cawood's letter, which I return. I hope to make good use of the Intelligence contained in it. I leave Town to-morrow and shall not return before Tuesday or Wednesday."

Once more he writes:—

"PORTMAN SQUARE, *October* 16, 1813.

DEAR SIR—On my return to town I found the enclosed from the Bishop of St. Asaph, and if I were not immediately about to leave Portman Square to accompany my eldest son to Trinity College, Cambridge, I would propose summoning a Committee to take the whole correspondence into consideration. You have my letter to the Bishop to which the enclosed is the answer, and a Copy of his former letter to me. Can anything be done to meet his wishes? At all events it will be proper to send a Copy of the Bishop's letter to Mr. Charles. You might consult the corrector of the press, as to the practicability of the alterations proposed by the Bishop. I think I also forwarded to you Mr. Charles's last letter to me. I propose D.V. setting out about 12 for Cambridge on Monday, but if you wish to converse with me on the subject and will do me the favour to call on me on or before eleven of that day I shall be happy to attend you.

Yours very sincere

TEIGNMOUTH."

A Committee Meeting was held on October 30, with Lord Teignmouth in the chair, and the following minute entered in the records: "The Correspondence which has recently taken place concerning the Welsh Scriptures, between his Lordship the President and the Bishops of Durham and St. David's, the Rev. Mr. Charles and Rev. Mr. Roberts, being read, and the subject maturely considered it was,

Resolved, That his Lordship the President be requested to write to the Bishop of St. Asaph upon the subject and that copies of the early sheets of the New Testament be sent to the Welsh Bishops and the Bishop of Hereford, if found necessary previous to the publication of the same."

In the meantime Mr. Charles went on with the work.

"DEAR FRIEND—I have returned you the sheet B. revised—

the rest shall follow soon. I have not received the first parcel you sent; therefore, I beg you will send again the first sheet *immediately*, and it shall be returned without delay. The few corrections made you will see; upon the whole it is as well as could be expected. The first part of the Old Testament, containing the Pentateuch, shall be sent next week. No delay in publishing the work shall be occasioned by me. I am very sorry we have not received the first proofs. I have sent to enquire at Corwen for it. However, at all events, they had better send another proof without delay. I only came home last Night, therefore could not return this sooner.

Yrs truly and affectionately,

THOS. CHARLES.

BALA, *Nov*: 13, 1813.'

At a Committee Meeting held November 27, with Samuel Mills, Esq., in the chair, the correspondence relating to the new edition came up for discussion again.

"Mr. Tarn, at the desire of Lord Teignmouth, read a copy of his Lordship's letter of the 8th inst., addressed to the Bishop of St. Asaph, together with the Bishop's reply, in which he mentions that the matter pointed out by Mr. Charles in his letter to Mr. Tarn as 'East for West,' &c., &c., are 'neither errors nor omissions but were considered doubtful by Bishop Patrick and others, and that the Instructions to the Editors of the Oxford Welsh Bible were to keep as closely as possible to the authorized English Version.'

Mr. Tarn reported that in consequence of the above communication he had collated every passage mentioned by Mr. Charles in the letter above referred to with the Cambridge Edition of the English Bible, and had found that in every instance the alteration adopted by Mr. Charles corresponded therewith.

The Rev. Dr. Clarke[1] reported that having been furnished by Mr. Tarn with a list of the passages in question he had collated them with the originals and with the best authorities and had uniformly found them to support the English authorized

[1] Adam Clarke, born in 1760 at Moybeg, county of Londonderry, Ireland; apprenticed to a linen manufacturer, but did not finish his time; entered Kingswood School, Bath, and appointed by John Wesley to Bradford (Wilts) Circuit in 1782; itinerated until 1805, when he settled in London and devoted himself to literature; appointed Sub-Commissioner of Public Records in 1807; wrote his famous Commentary of the Bible; he died at Bayswater on August 26, 1832, aged 72. He was made Ll.D. of the University of St. Andrews in 1806, and had many other honours bestowed on him by different institutions. (*Gent. Mag.*, 1832, ii. pp. 272-77; *Life* by Everett.)

version, and consequently the Welsh one prepared for this Society by the Rev. Mr. Charles.

Resolved, That Dr. Clarke be requested to commit his Report to writing, and that the same be copied into the Correspondence-book and furnished to Lord Teignmouth, submitting to his Lordship the propriety of communicating a statement to the Bishop of St. Asaph."

Mr. Tarn has a note on the margin of the Minute-book, with reference to Dr. Adam Clarke's report, bearing upon the last paragraph, or resolution: "In the Bundle with the Correspondence upon this subject in the Iron Chest, it is not copied, having in it Hebrew, &c." Where is that "Iron Chest"? Where?

Another note from the President:—

"PORTMAN SQUARE, *December* 1, 1813.

DEAR SIR—I send you another letter on the subject of the Welsh Testament, by a real friend[1] of the Bible Society. You may, if you please, transcribe the part relating to this subject as a memorandum for consideration. In the mean time, I wish you to send me with your remarks, the correspondence which has passed on this subject, and I will return or bring it with me on Monday the 5th.

I am, My Dear Sir, Yours very sincere,

TEIGNMOUTH.

Return the Warden of Ruthin's letter. I returned from Cambridge last night."

"*Decr.* 7, 1813.

DEAR SIR—I have now the pleasure to return all your papers, together with a draft of my letter to the Bishop of St. Asaph. It is lamentably scrawled. I have given the substance of Dr. Clarke's critical remarks in the least offensive form. I should be glad to have a Copy of my letter for the purpose of sending it to the Warden of Ruthin, at your leisure. I set out for Brighton to-morrow, but D.V. mean to return on Friday or Saturday. I have written to the Bishop of Westeras, and have put both the letter and copy to Mr. Steinkopff, who, after

[1] Rev. Richard Newcome, of Queens' College, Cambridge, B.A. 1800; M.A. 1804; warden of Ruthin, 1804; rector of Llanfwrog, 1804; canon of Bangor, 1821; rector of Clocaenog, 1829-34; archdeacon of Merioneth, 1834; vicar of Llanrhaiadr, Dyffryn Clwyd, 1851; died August 7, 1857, aged 72. He wrote two books on the towns and castles of Denbigh and Ruthin, and memoirs of Dean and Bishop Goodman (1825). He became treasurer of the Denbighshire Auxiliary Bible Society in 1813. (Thomas's *Hist. of Diocese of St. Asaph*, and *Gent. Mag.*, 1857, ii. p. 345.)

showing the letter to Dr. Brunnmark,[1] will make it over to you.

I am, My Dear Sir, Yours very sincere

TEIGNMOUTH."

His Lordship's letter to "The Lord Bishop of St. Asaph" is already in print:—

"PORTMAN SQUARE, *Dec.* 7, 1813.

MY LORD—The interest which I cannot but feel in the credit of a Society over which I have the honour to preside must be my apology for troubling your Lordship once more on the subject of your late correspondence.

When I had the honour to address your Lordship on the 8th of November last, it did not occur to me to compare the passages pointed out by Mr. Charles as errors or omissions in the Oxford Edition of the Welsh Bible with the English Authorized Version, for the purpose of ascertaining their agreement or disagreement with it. Indeed, it is entirely owing to the information in your Lordship's Letter of the 11th of November—namely, that the leading rule prescribed by the Editors of the Oxford Bible, with the concurrence of Mr. Roberts, was to keep as closely as might be to the Authorized English Version—that I have been induced to collate the passages in question with that Version. It is a satisfaction to me to be able to state the result of that collation as favourable to the proposed emendations of Mr. Charles. The errors and omissions which he thought it his duty to correct derive no support whatever from any copy of the English Authorized Version which I have examined: they are indeed, in every instance, deviations from it: whilst the corrections proposed by him are in strict conformity with it, and of course with the leading rule prescribed by the Oxford Editors.

That your Lordship may be enabled to ascertain the correctness of my assertions, without the trouble of a reference to Mr. Charles's Letter, I take the liberty of stating the several instances specified by him as errors and omissions:—

*East* for *West*, Joshua xvi. 8.
*East* instead of *South*, Joshua xviii. 13.
*Ten* for *twenty*, Ezra viii. 27.

[1] The Rev. Dr. G. Brunnmark, chaplain to the Swedish Embassy, 8 Princes Street, Well Close Square, London; did excellent work on the Continent for the Bible Society. He died at his brother's rectory, Yttermora, in Dalecarlia, August 1, 1814, aged 41. (Owen's *Hist. of the Bible Society*, ii. pp. 83, 382-5-9, 394, 396, 441, &c.)

*The first month*, omitted, Ezra x. 17.
*And thy wine*, omitted, Deut. vii. 13.
*Three hundred* for *Five hundred*, 2 Chron. xxxv. 9.
*Bowed down their heads*, omitted, 1 Chron. xxxix. 20.

In addition to the above, I can also venture to assure your Lordship, although I have not made the examination myself, that neither the first edition of our Authorized Version, nor the Folio Bible printed by Royal Authority in the first year of Edward VI. A.D. 1549, contains any of the above errors or omissions. It would be presumptious in me to offer opinion on subjects of Hebrew Literature; but I trust your Lordship will excuse me for adding, on the authority of a learned Biblical Critic, that the corrections of Mr. Charles are in perfect concord with every authentic copy of the Hebrew Text, as well as with ten of the ancient Versions, in which the Books containing the above text are found; and, under such authorities, can hardly be pronounced arbitrary or improper.

I have the honour to be, &c., &c.

[TEIGNMOUTH]."[1]

The short messages which remain—four in all—were sent to Mr. Tarn:—

"*Dec.* 14, 1813.

DEAR SIR—I send the Bishop of St. Asaph's answer to mine and we may conclude the correspondence now closed. I think it would be advisable for Mr. Charles to make as few alterations on orthography as possible. I hope you rec^d. the pacquet which I left for your man, when I went to Brighton. I enclose an Exeter paper.

Yours very sincere,

TEIGNMOUTH."

"PT. SQUARE, *Dec^r.* 16, 1813.

DEAR SIR—When your man brought me your note this morning I was so occupied with visitors, that it was not in my power to return you an answer. I see no objection to transmitting copies of the correspondence to Mr. Charles, but it will be advisable not to let it be known, as the Bishop might take umbrage at it, and we would not give him any cause of offence.

I think I requested you to let me have a copy of my last to the Bishop of St. Asaph, that I might forward it to the

[1] *Memoir of the Life*, &c., *of Lord Teignmouth*, by his son, ii. pp. 223-25.

Warden of Ruthin. Can you oblige me with it. I have no letter yet from the Bishop of Norwich.

I am, Dear Sir, Yours very sincere,

TEIGNMOUTH."

"PORTMAN SQUARE, *Decr.* 20, 1813.

DEAR SIR—I find it impossible for me to attend the Committee this morning and fear Mr. Owen is not sufficiently recovered to be present. I propose D.V. leaving home with my family on Wednesday morning for Brighton and shall probably not return till near the General Meeting,[1] which if able and alive, I will not miss.

My house during my absence will have another occupant. My address at Brighton for the present will be No. 3 Bedford Square.

I received the Copy of my letter to the Bishop, and am sorry to find that Mr. G.[2] agrees with the Warden of Ruthin, as to the conduct of Mr. Charles. I hope that I have convinced him that Mr. Charles was perfectly in the right.

I am, My dear Sir, Your very sincere

TEIGNMOUTH."

"TUESDAY EVENING [*Dec.* 20, 1813].

DEAR SIR—Excuse a hurried reply to your note. The Committee have imposed on me a task which I know not how to execute; the more I have thought on the subject, the more embarrassing I have found it, and I shall be happy to have the ideas of those who see it in a clearer light than myself. I think you have judged right in not sending the correspondence to Mr. Charles, and that it will be sufficient and proper to show it to him when he comes to town.

I recollect no promise to Mr. Eyre to shew him the correspondence, and unless it should be earnestly desired, I would not shew it. I will not, however, undertake to say that I did not promise it. I think not.

Accept my best thanks for your kind wishes, and with every good wish in return from,

Dear Sir, Your very sincere,

TEIGNMOUTH."

[1] May 4, 1814. [2] Rev. Thomas Gisborne, eldest son of John G., Esq., Derby; born October 31, 1758; educated at Harrow and St. John's College, Cambridge (1776-80); B.A. 1780 (6th Wrangler); M.A. 1783; ordained 1781 and 1782; P.C. of Barton-under-Needwood, Staffs; appointed to the 5th Prebendal Stall in 1825, and to the 1st in 1826; died at Yoxall Lodge, March 24, 1846, aged 87. He wrote many books, and was friendly with Wilberforce and his group. (*Gent. Mag.*, 1846, i. pp. 643-45.)

Two minutes from the records of the Society refer to this matter, and very fittingly close the account we have collected. The first is after a Sub-Committee Meeting held on January 17, 1814.

"Read a Letter from Mr. Rutt, stating, that the Welsh Testament is finished at press, but that Mr. Strahan wishes to see the Correspondence between Lord Teignmouth and the Bishop of St. Asaph, before the Welsh Testament be delivered:—

Resolved, That Mr. Strahan be informed, that as the Correspondence did not relate to any typographical errors, and therefore, not affecting Mr. Strahan's department, this Sub-Committee consider it as confidential."

The second is after a Sub-Committee Meeting held on March 7, 1814.

"Read a letter from Mr. Strahan, His Majesty's printer, dated 20th January, 1814, expressing his fullest acquiescence in the resolution of the Committee concerning the Correspondence of the President and the Bishop of St. Asaph."

Much as one misses the actual letters of complaint in this series of epistles, one feels that those produced are ample in number and directness to prove that the attempt to cast discredit upon Mr. Charles's work was a determined one. Though we remember that the editors of the S.P.C.K. edition were well paid for their work, and that Mr. Charles worked for no remuneration, we plead for no consideration to him on that account. We have only to remember that while the Church authorities were very glad of any help Mr. Charles could give to secure greater accuracy for their text, they were bitter when the Bible Society utilised his knowledge to furnish a correct text for their Bible. Every fair-minded man will rejoice at his equanimity and final victory, and reflect with great satisfaction on the noble stand for the right which Lord Teignmouth and the Committee made at this time, as well as on the previous occasion.

One letter, by which our subject tries to remove (what he feared to be) a misunderstanding, calls for insertion here. It was written to Mrs. Davies, Fronheulog, Bala, and is endorsed "Mrs. Davies | Ty'n ddôl."

"BALA, *Nov*: 29, 1813.

DEAR MADAM—I was surprised and sorry not to see you with us at the Sacrament yesterday. I concluded, either that you was unwell, or that something that was said in the conversation

which John Owen[1] and I had with you, discouraged your coming forward. If so, be well assured it was far from being so designed, and you *must* not put that construction upon it. There was nothing in my mind but kindness towards you; and I can vouch the same for poor honest J. Owen. As it is usual with us to speak to those who are admitted to partake with us of that holy ordinance, of the nature and design of it: I desired Thos. Hughes if an opportunity offered to speak to you on that subject, as my time was then too short; but he told me yesterday he had no conveniency to do so. I gave you a hint also on that subject when we parted, if you apprehended what I said. Be assured, dear Madam, there is nothing but kindness and best wishes in my mind towards you and your husband and I rejoice to perceive any signs of the Lord's work on your mind. If there has been a misunderstanding, pass it by, and next month I hope we shall meet in faith and love at his table who died to save sinners. May the Lord prosper you abundantly in soul and body,

Dear Madam, yrs unfeignedly,

THOS. CHARLES."

[1] A deacon of Llandderfel, where Thomas Hughes, Liverpool, was, at the time, building a new and the first Methodist chapel in the village. John Owen was born at a farmhouse called Brynselwrn, in 1741; he was a pupil in one of the Rev. Griffith Jones's Circulating Schools, and was converted under the ministry of the Rev. Thomas Davies, Llanuwchllyn, whose loss Miss Lydia Lloyd once mourned. John Owen was a faithful, honest Christian, who did a great amount of good in his day. He died October 25, 1818, aged 77. (*Meth. Dwyrain Merionydd*, pp. 79-84.)

## LXVII

## "THE TRIVIAL ROUND, THE COMMON TASK"

(1814)

WITHOUT prefacing the contents of this chapter, we proceed with the narrative of the year 1814, as told by the correspondence; and we begin with a letter to Mr. Tarn.

"MY DEAR FRIEND—The last proof sheet has been returned, of the N: Test: No delay that could be avoided has occurred in the revision. The first part of the Old Test: has been sent up, corrected uniformly with the New. The words omitted or wrongly printed I have noticed on the blank leaf, which the Committee may inspect if they choose, and weigh my proofs. They are referred to the Hebrew and the English Translation. It would hurt my mind much if they were not corrected. As to the orthography I care but but[1] little about that. It is in perfect unison with the New in that point of view; very few alterations are made but the expulsion of the elisions which abounded too much. In that respect I have followed the Cambridge Nonpareil and the Ed. of 1769. In my opinion it is a great improvement and much more intelligent to poor children and poor people. They are now avoided in the most common publications; but they are by no means admissible in the Bible where they can be admitted—which they cannot everywhere in the Welsh orthography without altering the form of the sentence. As to my coming to Town the ensuing Spring, it is very doubtful. I am still far from having recovered my former strength; and I would much rather revise the Bible proofs at home than in London. However, it is time enough to determine that. Mrs. Ch: strength impairs, tho' still able to go about. My love to all y^rs, and believe me,

Y^r friend, as usual,

*Jan.* 1, 1814. THO^s. CHARLES.

[1] Written so.

I shall be very happy to furnish Lord Teignmouth with a copy of the vindication; but I fear I have not one of the best paper. It shall be sent ye first parcel of the corrected copy of the Bible yt is to be sent next time."[1]

The "vindication" of the postscript is that little pamphlet which he published in 1802—a very appropriate present to his Lordship in the face of the hostility noticed in the previous chapter.

The extract of a letter to Edward Morgan, which comes next, concerns the thoughts of our subject rather than his actions. He delighted to help the humblest of his correspondents:—

"BALA, *Jan.* 18, 1814.

I now proceed to answer your important questions:—

1. There may be *false*, I would rather say, *natural* or unholy animation in a carnal man, and also at times even in a spiritual man, when speaking publicly about divine things. A spiritual man knows the difference evidently in their different effects on his mind. There are holy effects and the workings of grace accompanying the one, and none the other, except self-complacency, pride, and self-sufficiency, which are very unholy effects. There is a vast difference between the free and ready exercise of gifts, natural and supernatural, in prayer and preaching, and the holy excitement of the several graces of the Spirit in those exercises: and to take the one without the other, and be satisfied with it, is most dangerous, and the readiest way to self-deception. For the sake of others I have been thankful for the free use of gifts, at the same time most deeply grieved and humbled because God hid his gracious face from my own soul.

*New Ideas* may affect a natural as well as a spiritual man, when thinking or speaking about divine things, through their novelty: and even a spiritual man may be differently affected at different times. *He* knows the difference, whilst the other knows nothing but natural effects, and therefore can perceive no difference, and is in a very perilous state. But observe, new and grand ideas about divine things may produce very suitable and holy effects, not by their novelty so much as by their truth, importance, and suitableness. Perhaps their novelty may have some effect upon the natural man; while at the same time their importance affects the spiritual or new man in a holy manner. Every proper idea

[1] B. and F.B.S. Correspondence.

about divine things is new to us at first. We have no *innate* ideas about the things of God. Perhaps we felt the effects very strong when we first received them: they may at the same time have a spiritual and holy effect upon us as long as we live. In this case it is not the novelty, but the excellency, the glory, the divinity, and the suitableness of them that produces the continued holy effects upon the mind.

There are some views of divine things to which I was a stranger during many years of profession, which are now most precious and present daily to my mind. They are like standing dishes on the table. And I am much grieved that I lived so long without them: and most thankful I am to God, that by His Spirit He has ever brought me to see them. They were before in the divine record, but concealed from my view, till he opened my heart like that of Lydia.

I conclude therefore,—first, that both good and unconverted men may be animated as to the natural man, without spirituality and holiness in their animation, or in their minds when animated; —secondly, that it is a very common case, and much lamented by all the godly:—and thirdly, that it is very pernicious in its effects on the unconverted, and very dangerous and delusive unless watched against carefully.

2. Your second question requires no particular reply, as the nature of the question contains the answer. No zeal, or boldness, or confidence, can be *holy*, if not connected with humility and self-abhorrence, as there can be no holiness without humility and repentance for sin. I have never been more shocked by any thing than by this carnal and irreverent boldness, or rather presumption, when men speak about divine truths, especially the decrees of God. It is unsufferable to a humble and ingenuous mind that fears God. In our best frame, we are, the best of us, very far from what we ought to be: I have never been more tempted to despise the doctrines of grace, than when I have been so unfortunate as to hear them so treated.

3. Your third question, the answer to it is also clear. Speaking of the terrors of the Lord to sinners with firmness, and at the same time without feeling compassion for them, shews the want of the fear of God and love to man in the speaker. We ought to weep over them as Jesus did over Jerusalem. The words in 2 Cor. v. 19, 20, are particularly descriptive of the true ambassador of Christ, to whom the ministry of reconciliation is *given*—is *committed*—δόντος, θέμενος. 'We *beseech*—we *pray* you in Christ's stead—δεόμεθα ὑπὲρ Χριστοῦ, be ye reconciled to God.' As they *represent* Christ,

they ought to be in that frame and temper of mind, in which Christ would be, if he in his own person were speaking. Knowing the terrors of the Lord, we *persuade* men. O my dear friend, our trifling with the souls of men about eternal concerns, is shameful—is most exceedingly sinful; it is beyond measure shocking! May God convince us of it, and make us able ministers."[1]

Another letter to Mr. Tarn:—

"BALA, *Jan*: 25, 1814.

DEAR FRIEND—I have sent the 2nd part of the Welsh Bible; and also a copy of each of my publications directed to Lord Teignmouth. There is another little Tract giving an account of *our ordination*, or appointment of some of our preachers to administer the Sacraments among the Methodists in Wales; this I am desired to translate and print soon: and when it is finished I will send a copy to you, if you please, and to his Lordship. The money for the Merioneth Shire Auxiliary Bible Society to yr Depot, I am some degree at a loss how to pay, as I do not know to which of the different branches the extra quantum of Bibles were sent. But, however, as soon as I can obtain a Drft the money shall be sent.

The snow has caused here an entire stagnation of Trade. We have had not a Post for abt a week. The thanksgiving day our collections to assist the Missionary cause, were to have been made in all our chapels; but I fear they have been much diminished by the effect of the deep snow preventing people from assembling. We postponed it here till next Sabbath. It would be very desirable if Mr. Rudd[2] would give me previous notice when the proofs are to be sent, that I might so contrive my motions that I might be at home when they come, or give me a little more time before they are wanted that there may be no delay and obstruct the progress of the work. I wish to see it well finished, and that *peaceably*. My Dear Partner is but poorly this cold weather; and not able to stir from the fire side. I long to know how you *all* do. Mrs. Ch: unites me cordially in kind love to you all. I fear I shall not be able to see you all, the ensuing Spring. I can hardly leave Mrs. Ch: so long. Being a fortnight at Chester made her much worse.

Mr. Saunderson desires you would have the goodness to pay Mr. Seeley the money due to him, for revising the Bible with me, now the New Test: is finished. Between us all I hope we

[1] *Essays and Letters*, pp. 394-97.

[2] "Rutt" is meant.

shall be able to produce a Welsh Bible *tolerably correct.* If there are any papers lately printed respecting the Bible, I shall be glad to obtain a few of each immediately. In Feb:—the first week—our branches hold their annual meetings. I am now writing in Welsh a history of the Bible Society[1] principally taken out of an English Pamphlet under that designation, and Mr. Jn Scott's sermon.[2] Something must be printed in Welsh on the subject or else our people will gradually grow languid and indifferent. Send me immediately a copy of whatever you have.

I am, Dear Friend, Y^rs unfeignedly,

THO^s. CHARLES."[3]

The next communication reads like two separate letters, but both are written on different faces of the same sheet. Mr. Tarn has endorsed them with the words, "Ans^d. Feb. 8, 1814":—

"DEAR FRIEND—I here enclose on Acc^t. of the

| | |
|---|---|
| Merioneth Shire Auxiliary Bible Society 1 Drft . | £50 0 0 |
| 2 Merioneth Shire Bills £5 . . . . | £10 0 0 |
| | £60 0 0 |

which bears a Balance in our favour of 3/4. Please to acknowledge the above by return of Post. Please to order Mr. Seeley to send 100 Bibles, 100 Pica Testaments, 50 Brevier Testaments to be forwarded without delay ℔ Chester Waggon. The rest are to be sent per Canal to Chester. Mr. Seeley also is desired to send 2 Doz. Abstracts of the correspondence of the Bible Society regularly. Let him inclose in the box with the Pica Test: all the Numbers of the Edinburgh Instructor[4] since July, exclusive. Send also Solomon's Song translated by John Mason Good, with Notes. Boothroyds Biblica Hebraica, the parts published since the first. I have the first.

THO^s. CHARLES.

DEAR FRIEND—We had a meeting of our Committee yesterday, and your Letter to our Secretary was rec^d. whilst we were together. It came very opportunely, and all rejoiced the Pica Test^s. were ready, and I was desired to order 100 of them. All appear hearty in the great cause and promised to exert them-

[1] Embodied in the first Report of the Merionethshire Auxiliary.

[2] Entitled *The Nations imploring the Word of Life*, 1s. (See *Evang. Mag.*, 1812, p. 108.)

[3] B. and F.B.S. Correspondence.

[4] *The Edinburgh Christian Instructor*, an excellent monthly periodical of 76 pages, started in July 1810.

selves faithfully to obtain Subscriptions. The inclemency of the weather is unfavourable to collecting money for charitable purposes, I fear our remittances will be late this year. I am overtaken with a degree of my debility last summer, and not able to do much. Mrs. C: unites me in kind regards to you all.

I am, Dear Friend, y^rs^ faithfully,

THO^S.^ CHARLES.

BALA, *Feb.* 1, 1814.

It is requested that the Pica Testament be sent as soon as possible, as the dispersion of them will help to forward our Subscriptions."[1]

In spite of his weakness, his extensive correspondence, his ceaseless organising, and his prolonged studies for the composition of the *Geiriadur*, he persevered with books; and nothing proves the strength of his vitality better than the order forwarded to Mr. Seeley in the foregoing communication to Mr. Tarn. His expectancy for the treat in store for him is reflected in this extract from a letter to Edward Morgan:—

"BALA, *Feb.* 2, 1814.

As to writing your sermons, I have not much to say. Mr. Robinson, I believe, was an advocate for it: and he was a judicious man. Mr. Walker, of Truro, never preached extempore, as I have been informed, and he was much blessed in his public ministry. I apprehend that much depends on the ability of the speaker. I never could read my sermons, nor make use of skeletons, without being much embarrassed, even in my younger days. Mind that your matter be *thoroughly evangelical*, and set forth with plainness and zeal. Vent all the feelings you are excited with in a proper and decent manner. Never disgust your hearers; or else you cannot edify them. Never soar above their heads; or they cannot understand you. Be earnest about the salvation of your hearers; and the desire of doing good will best direct you how to attain that end. If other writers' sermons are better than what you can compose, use them for the present: but do not leave off composing. *Study the Bible*, and compose something in divinity every day of your life.

I am nearly finishing the Bible, comparing the Welsh translation with the Originals; which I have found to be a very profitable work. This is always my morning work before breakfast; which I mean to follow as long as I live. I buy every new publication on *Biblical* criticism I hear of. Good on Job I am now

[1] B. and F.B.S. Correspondence.

going over, and I approve it much: and I have sent for his translation of the Canticles."[1]

What will the Methodists of Wales say to Mr. Charles's advice to Morgan with regard to preaching other men's sermons? The advice has been long enough in print for some one to have pronounced upon it already, but the *Essays, Letters*, &c., is a neglected volume, as far as those who are ready to pass an opinion are concerned.

A few sentences from a letter by Christopher Anderson, addressed to Mr. Tarn, testify to the fact that our subject's interest in the various Charitable Societies with which he had the slightest concern, though only as an outsider, was not a passing interest. He watched their progress as if he were personally responsible for their efficiency. The letter is dated "Edinburgh, 19 February, 1814."

"Copies of the Gaelic Report will be in London next week. I shall be obliged by your sending by first opportunity 2 or 3 copies to our excellent Friend Mr. Charles of Bala. I had a letter from him lately enquiring after the Report.

On Thursday a Society was formed in this city entitled 'The Edinburgh Society for the promotion of the Education of the Poor in Ireland.' The only means we want to support are Schools, and so aid Institutions already formed having this important object in view."

A short letter to Mr. Simon Ralph contains a reference to a temporary unpleasantness at Chester, arising from Jonathan Wilcoxon's right to have a voice in the affairs of the Octagon. Although he had been conducting a cause of his own in Commonhall Street for over six years, not having resigned his trusteeship of the Boughton cause, he still had a legal footing in its affairs; and he did not forget to drum his rights.

"My Dear Friend—As it is incompatible with the duty, and assiduous attention I owe my dear partner in the weak state she is now in and contrary to her express desire for me to leave and supply the Chapel at Chester. I am very happy to inform you that Mr. Lloyd will supply the Octagon for the month of March. He will begin his course March the 6th and continue his ministrations for 4 Sundays. Perhaps when the season is warmer Mrs. Ch: may be able to accompany me, tho' that is very uncertain, as her infirmities grow upon [her]. I am very glad the concerns of the Octagon are amicably settled; and that

[1] *Essays and Letters*, pp. 397-98.

Boughton chapel is used for the best of purposes. All is well, and I trust the Lord's work will prosper in and about Chester. My Dear Mrs. Ch: unites me in kind regards to Mrs. R: and yourself. I received the two pounds in your Letter to pay for 4 vol: of Dr. Owen on the Hebrews Mr. Colley owed. Remember me kindly to him and when I receive the remaining Vol: they shall be sent. With kind respects to the Gentlemen of the Committee, I am,

Dear Friend, Y^rs truly,

THO^s. CHARLES.

BALA, *Feb*: 23, 1814."

We now pass on to the middle of March—the letter was an enclosure to Mr. Tarn, with proofs.

"MY DEAR FRIEND—The copy of the Bible wanted will be sent off this afternoon ☞ Post; and it will be in London on Saturday. It is all ready on my part, only Mr. Saunderson has not compleated his review. There need be no inconveniency on that account; let us know *when* it is wanted, and it shall be sent. Mr. S: says he had no communication with Mr. Pratt on the Subject. As the Test: have not yet arrived we can give no opinion about them. I have no doubt but they will generally please; but some ignorant, idle, conceited critics can never be pleased,—their pleasure is to shew their superior knowledge by criminating the works of others, tho' they only shew their ignorance and folly by so doing.

We were very much grieved to be informed of Mrs. and Miss T:'s indisposition. I hope it will be of short continuance and that what is grievous will be to them profitable. My health is upon the whole much improved, and also my strength tho' it has not attained to its usual pitch, and *perhaps* never will. My poor dear invalid continues feeble and is entirely confined to the house, tho' not to the bed. She is too feeble to walk hardly any—only from the parlour to the kitchen; and the weather with us is too cold to take her out in the Gig. All these little concerns of health and life are in the Lords hands, and it cannot be better. It is well when we are able to acquiesce in his disposal of us in all things. He has a right to dispose of us and he will do us no injury in the end. He died to do us eternal good. Last Thursday March 15 I attended at Corwen to form a branch Bible Society there. The meeting was well attended. I was told that one or two of the Clergy expressed themselves favourable to it, only they were afraid of being Singular by attending. In Denbigh Shire several branches have been

formed; and some of the Clergy are heartily in the cause. I have just published the short account of the Bible Society (the parent I mean) in the Welsh language,[1] which is much approved of, and is likely to produce good effects. The extracts you sent me were very useful; and if anything else of importance is published, I shall thank you for a few copies of it. I cannot travail[2] much owing to Mrs. Ch:'s debility, but I can write and print, which perhaps may be as useful. My Dear invalid unites me in affectionate regards to you all, especially those who are unwell.

I am, Dear Friend, Y^rs faithfully,

THO^s. CHARLES.

BALA, *March* 17, 1814."[3]

Saunderson's denial of having communicated with Mr. Pratt—Secretary of the Church Missionary Society—on the subject of the Bible passing through the press, is indirectly confirmed by a letter to that gentleman from John Roberts, Tremeirchion. Mr. Pratt was, it will be remembered, for a few weeks one of the Secretaries of the Bible Society; he resigned his position because the duties of two Societies could not be efficiently discharged by one man. Mr. Pratt was intimate with the troubles which arose out of the orthography dispute in 1805-6; and the reference to "our standard orthography" in the following letter roused his suspicion about the orthography of the new edition. We quote the letter in full in order to disclose Mr. Roberts's plans with reference to a magazine which he was publishing. If one wanted further proof of his jealousy of Mr. Charles than that which has been produced, it could be found in his effort to curry favour with the pious Societies so well served by Mr. Charles's *Trysorfa*, the last number of which had appeared at the end of the previous November (1813). "Imitation is the sincerest form of flattery."

"TREMEIRCHION, nr. ST. ASAPH, *Mar.* 2, 1814.

DEAR SIR—I have not as yet begun any canvass for subscriptions towards the designs *of the Church Missionary Society* this year. In the second number of the Welsh Quarterly Magazine we propose to introduce into it some account of your Society, and I did hope its publication would have taken place about this time and afford assistance to canvass for contributions. I should be glad to know whether there are any particular parts of your

[1] *Yr Adroddiad Cyntaf o Fibl Gymdeithas Gynnorthwyol Sir Feirionydd*, &c. (1814). [2] Written so. [3] B. and F.B.S. Correspondence.

printed accounts that you would wish to be printed in the Welsh Language or whether you can furnish us with any Welsh translations for their insertion in our 2d No. of the Welsh Magazine. It will be a great accommodation to us to be furnished with any statements already translated, and you may perhaps be able to engage some Welsh friend in London to assist the cause with translations. Here by the bye, I shall observe that all translations must be written conformable to our standard orthography, *i.e.* the one that has been established since our Standard Grammar and Dictionaries have been printed—which, however my friend Mr. William Owen and some other theorists have been endeavouring to set aside. I am anxious to learn whether it has fallen in your way to hear of the Welsh Indians in America. In the first number of the Welsh Magazine, sold by Mr. Jones, Newgate St., No 5, there is some notice taken of them. I should hope that your Society would patronize a mission to them, in the event all circumstances unite in recommending it. I am at a loss for your Missionary Registers for distribution, I could dispose of half a dozen copies, if you should send them to *Holywell Flintshire* with the parcels that Mr. Walker, No 44 Paternoster Row, Bookseller, that sends to his customer Mr. Carnes, Bookseller, Holywell, I should be glad to have two sets of the last year's Registers. I shall send you payment through that medium. Have you any friends in South Wales who will engage to be your Agents to your Society for that Country,—and authorize to mention their names in the Magazine. The Rev. Richard Evans, Vicar of Llanbadarn Fawr, Aberystwyth, may perhaps upon your application be willing to accept that office. A Mr. John Hughes curate of Llandrillo, nr Abergeley, Denbighshire has commissioned me to get him a copy of the whole works of *Bishop Hopkins* 4to in boards, Demy, and the whole works of Bishop Reynolds, *Demy* in boards. You will please to determine and direct how he may procure them with the most speed. In great haste, and my wonted best wishes for the success of all your undertaking.

I have the pleasure to subscribe myself, dear Sir,

Yours sincerely,

JOHN ROBERTS.

P.S.—Mr. Hughes is a man of great piety and I believe will be glad to assist the cause of your Society." [1]

An extract from the Minutes of a Sub-Committee held on April 4, 1814, gives us some idea of the effect of the new Welsh

[1] C.M.S. Correspondence.

Auxiliaries on the sale of the Scriptures, and a hint of the generosity with which Saunderson's late apprentice was treated by his temporary employers.

"Resolved, That 5000 12mo Welsh Testaments be ordered from Cambridge.

It appearing that Mr. Evan Evans, the Corrector of the 8vo Welsh Bible, now printing, has been subjected to considerable loss during the period he was at Shacklewell previous to the work being in regular progress. The same having been delayed several weeks to avoid hindrance to the Society's other orders,

Resolved, That in addition to the £3 advanced to him by Mr. Tarn on account of his travelling expenses from Bala, Mr. Evans be presented with twenty pounds." We may mention that on July 14, 1814, it was "Resolved that 10,000 Nonpareil Welsh Bibles be ordered from Cambridge, to be worked in two editions."

Mr. and Mrs. Charles were still very dependent upon the kindness of their old and tried friend, Mrs Foulks.

"MY DEAR FRIEND—The Mare came home safe and in good time. We were all very glad to hear that our dear Mary arrived safe at Machynlleth. I am under very great obligations to you and your dear amiable daughters, for their affection and kindness to me under the present affliction in my family. My dear invalid is much the same as when Mary left us; but as she and Sarah know, she cannot safely be left a moment alone. I shall therefore anxiously look for one of your Nympths[1] when you will be so kind as to spare one of them. I might have plenty, but none so agreeable to her, and I may say to *me* also, as one of them. The continual confinement with her, I know must be trying to them; but I hope they will be able to bear with it. The Lord can reward them if I cannot; and I cannot commit them to a more generous rewarder. She is now asleep, or else she would join me in a very kind love to you all. Jane is well and returns affection and regards.

I am, My dear Friend, Y^r highly obligated and affectionate Friend,

THO^s. CHARLES.

BALA, *April* 8, 1814."

Another letter from Edward Morgan, asking for light on matters of divinity:—

"LEICESTER, YORK STREET, *April* 9^th. 1814.

DEAR FRIEND—I have lately been much perplexed con-

[1] Written so.

cerning the *manner*, in which regeneration is produced in a sinner's heart. I have read several authors on the subject, but have not been satisfied; I have likewise read your catechism where you treat on the *work of the Holy Ghost*: you there state the change that the Holy Ghost produceth in a sinner's heart, and the names by which it is called, such as *A New Birth*, *A New Creation*, *a resurrection*: then you ask, 'How does the Holy Ghost produce this (regeneration) change in the sinner's heart?' A. 'By *uniting* him to Christ.'

We know that regeneration is *Light* in the understanding, a new and a *holy bent* in the Will and affections. But how this is done by being united to Christ, I cannot conceive. I understand that the Holy Spirit is the Author of this change, and that this change is an evidence of faith in Christ.

Faith, which unites a sinner to Christ, implies Holy *knowledge* in the understanding, divine approbation in the *Will*, and the dependence of the whole soul on Christ. Now if that Faith which unites us to Christ implies these particulars, or if they constitute faith in Christ, then I can't comprehend how these particulars such as the illumination of the understand[ing], the holy approbation of the Will, and that new bent of the affections, which particulars constitute likewise the new creature, I say I can't comprehend how they *are produced by being united* with Christ. It does not appear to me that by virtue of the union with Christ we are born again, for these particulars are the very essence of Faith, therefore can't be the effects of it.

Again, Faith, as the uniting Principle, applies to Christ as a *Prophet*, and meekly listens to his instructions, desirous to seek the law at his mouth. As he is the *High Priest*, it depends upon and pleads his sacrifice and intercession; and whilst as a *King* he bears the Scepter and sits upon his Throne, it bows to all his precepts and appointments. This Faith, even when it unites the soul to Christ, appears to me to be NOTHING ELSE but a *change* of mind towards Christ, which receives him as a Prophet, Priest and King. How can it be said then that the uniting act of Faith produceth this change? Some author says that the soul is in one and the same moment united to Christ, and born of the Spirit. If so, then the new creature is not the Product of that union.

Dear Mr. Charles, I dare say you see by this time the Dilemma I am in; I frankly confess my ignorance on this subject. You know that I am not disposed to cavil, but that I am desirous to know the truth, as it becometh one, whose office it is to instruct and converse with immortal Beings. As

I *humbly* beg information from you on the subject, I hope you will have the kindness to comply with my desire, and that you will write very *full* and *particular* upon the subject; indeed I have no reason to think but that you will give as satisfactory an Answer as you can.

May I ask your op[in]ion on another subject, which has equally puzzled me? Hall, in his Help to Travellers to Zion, says that Adoption is antecedent to regeneration, for there is no propriety, says he, in supposing those are made sons in adoption, who are so by Birth. No man ever adopted his own son; those who are sons by nature, need not be made sons by adoption. Tho' the persons who *are* regenerate were adopted, yet they were not adopted *as* regenerated, but when they were in a state of alienation from God. But does not regeneration and adoption, A *change* in *nature* and *state*, constitute a child of God? and that one of them without the other does not make us the children of God. Witsius says thus on the subject: 'The Spirit of God, in order to explain these mysteries, uses metaphors, borrowed from human things. But these Metaphors are to be so adjusted, as one may not *destroy* but rather supply the defects of the other—then he goes on to shew that adoption and regeneration, taken together, constitute a child of God, but is it not Christ's filiation that constitutes our filiation? please to answer me equally fully on this subject also.

Please to give my kindest respects to Mrs. Charles. I shall give you an account of the religious state of the Town in my next. I stay here, write me soon.

Yours affectionately,

ED. MORGAN."

Here is an extract from Mr. Charles's reply:—

"BALA, *May* 3, 1814.

You seem to have puzzled yourself about the point you have written to me about: but I apprehend your perplexity arises from wrong ideas of cause and effect. The light in the understanding, and the holy bent of the will, are the effects of Regeneration, and not regeneration itself. Faith is not regeneration, but the fruit and effect by which it is proved. By Christ *apprehending* our souls, by his word, through his Spirit, we are united to Christ. The effect of that act of Christ is the communication of the divine nature to the soul, which is regeneration. Then by faith we apprehend him by whom we are apprehended. Phil. iii. 12, 13.

These are my simple ideas of this mysterious work: but fully

to comprehend it we cannot. The embryo is formed by God in the womb, we are certain by its existence and all its appurtenances: but how it is formed, is a secret to the greatest anatomist or philosopher in the world. It is a *mysterious*, *glorious*, *real*, and *gracious* work; in which God will be for ever glorified. But that we should be unable *fully* to comprehend it, is no wonder. What work of God can we *fully* comprehend? If we are the subjects of this blessed work, we shall for ever feel the effects, and bless God for his having graciously and effectually produced this great and most necessary change. The thing itself is clear and evident: but as to the *modus*—the manner how it is produced, we cannot fully comprehend. But I still venture humbly to assert, that it is by uniting the soul to Christ—ingrafting it into that true vine: and the consequence will be, receiving out of his fulness all grace and all divine privileges to eternity. There can be no change, no holiness, no comfort, without that. Every thing will for ever wither and decay but what is one with Christ and proceeds from him."[1]

Replying to a further request from Chester for his services, he writes to Mr. Ralph:—

"My Dear Friend—I am sorry that the circumstances of Mrs. Ch: health will not al[l]ow me to promise with any certainty the help which I wish much to give you at the Octagon. She is now very weak and has not been able to ride out in the Gig the two last days. She is not willing for me to leave her, neither, as yet, is she able to accompany me to Chester. I wish to Supply you May 8 and the five following Sundays, provided the state of her health will admit of it, which is very uncertain,—or perhaps I ought to say 'very improbable.' I can only express a wish, rather than promise what I will do. I hope you will be able to provide in case I am, by uncontrol[l]ed circumstances, prevented from Supplying you. Be calm and easy about the cause, and commit it to the Lord. We have not the interest of a Party to support and carry on, but the cause of religion in general, as far as the Lord enables us: therefore let us look up to him and be faithful as he enables us. Perhaps more good may be done when there is little noise and show, than when we are all animated and full of bustle and noise. 'The kingdom of God cometh not with observation,'—with ostentatious splendour and authority; often, when there is little of man there may be most of God. The Lord can provide suitable supplies, and let

[1] *Essays and Letters*, pp. 398-99.

us be contented with what he provides. My health and strength are much improved, and am able to work *moderately* if permitted so to do; but the urgency of the work calls for the greatest exertions, and the vast congregations who attend, moved, if possible, reanimate the dead. I am obliged to confess 'I once was young but now am old,' and cannot command the exertions I once could: but blessed be God I am not *entirely* laid aside. Mrs. C: unites in kind regards to Mrs. R: and yourself, and the Gentlemen of the Committee. I shall be glad to receive a line from you informing me how you are provided.

Y^rs^ faithfully,

THO^s^. CHARLES.

BALA, *April* 13, 1814.

I am at present at a loss for adequate Supplies for Boughton. I know of no one that wo^d^ suit and we could obtain to settle at Chester. Perhaps Mr. Evans may supply again if applied to,—or Mr. Kemp."[1]

In order to prepare for the Bible Society Anniversary, Mr. Charles had to devote the best part of April to collecting the sums contributed by the Bible Society Associations and Auxiliaries in the country, and the year proved as extraordinarily fruitful in Wales as it did in other parts of the kingdom. Mr. Charles writes to his friend Tarn:—

"DEAR FRIEND—I have at last sent our account for this year. There is another Branch Society *lately* formed at Corwen, which has not brought in their accounts; if I can I will send the money up before your annual meeting. The collection far exceeded my expectations this year, as the winter was long and oppressive. The little tract which I printed in Welsh, helped us much. Something of the same nature must be printed annually. I believe I owe Mr. Seeley £46 : 18 : 8 for books sent Feb: 15, 1814, for which he must be paid out of the money now sent. You owe me for carriage of parcels, postage of Letters abo^t^ Two pounds; but that can be settled when the Bible is finished. I hope the check will be duly honoured, if

[1] Rev. Wm. Kemp (educated at Cheshunt), who, after twenty-five years of excellent work as pastor of Lady Huntingdon's church at Swansea, was appointed president of Cheshunt College in 1821; the Rev. J. K. Foster became president in 1826, and Mr. Kemp took the theological chair. He died March 6, 1831, aged 56, and was buried at Cheshunt on March 14. He fraternised freely with the Welsh Calvinistic Methodists when in Wales. (See *Evang. Mag.*, 1831, p. 160; *Life, &c., of the Countess of Huntingdon*, ii. pp. 529, 536; Figgis's *The Countess of Huntingdon and her Connexion*, p. 204.)

not I will draw immediately on a proper stamp. Let me hear from you ℔ return of post. With kind regards as usual,

Yrs truly,

THOS. CHARLES.

BALA, *April* 20, 1814.

I am sorry I am not able to be in London this year. Mrs. Ch: is so poorly I cannot leave her for any length of time. My strength is much improved, but am unable still for my former exertions. I hope your family is recovered."

He was, for the reason specified here, unable to attend the Association at Llanfyllin on Tuesday and Wednesday, April 26 and 27, and an account of it was sent to him by Cadwaladr Williams, Anglesey.

This little note bears no date, but it is on the same subject as the last letter :—

"DEAR FRIEND—As on the other side I have sent you a check belonging to the Merioneth Shire Auxiliary Bible Society, which makes the Total sum from that Society £703 : 14 : 4, which I feel thankful for.

Yrs in great haste,

THOS. CHARLES."

Again, on the same subject :—

"DEAR SIR—I should be much obliged to you for adding the £60 to the £644 : 2 : 3 to make the sum total in your Report of £704 : 2 : 3. We shall take less than the moiety by so much, for Bala, and please to send the moiety to the other places as directed. Send to Corwen or Edeirnion branch Society, from which the last sum came, ⅔ in Nonpareil Bibles, 1 Doz. small pica Testaments, and the remainder of their moiety in Brevier Test: Directed to—Mrs. Elizabeth Roberts, Grocer, Corwen, ℔ Shrewsbury waggon, soon. We have as yet ordered [none] of the remainder of our moiety for Bala, but when and if wanted you shall hear from us.

Dr. Sir, Yrs truly and affectionately,

THOS. CHARLES.

BALA, *May* 12, 1814."[1]

On the Wednesday following Mr. Charles wrote to the Rev. Thomas Jones, Denbigh, to decline a pressing invitation to attend the annual gathering of the Methodists of the counties of

[1] B. and F.B.S. Correspondence.

Denbigh and Flint; but only a portion of the letter has been preserved:—

"In answer to your kind letter, I am sorry that it is not in my power to attend the Meeting at Holywell. I am to be next Sunday in Montgomeryshire, at a public Meeting, to preach and catechize the children; and Whit Sunday, according to our monthly custom, is Sacrament Sunday. Besides, my strength is far from being equal to the hurry and exertion connected with our public gatherings. If the Lord permit, I intend going to the meetings at Chester and Wrexham. It pains me to have to send to you, and my dear friends in your parts, a negative answer twice; but such is the will of God in His providence towards me at present. I rejoice in your success, and grieve when I hear any unfavourable news. My strength is in some degree restored; *but I am not as I was*; and, in all likelihood, *neither shall I be.* Mrs. C: is weak; and she can hardly endure a short journey, of three or four miles each day, in the Gig: any long journey is more than she can contemplate. She and I feel very much obliged to you and Mrs. J. for your kind invitations, and your efforts to exert yourselves on our behalf; but I am afraid she will never see Denbigh. We are both on the hill's descent, though our descent is easy and gradual.

I am, &c.,

T. CHARLES.

BALA, *May* 18, 1814."[1]

The Tenth Anniversary of the Bible Society took place on May 4, and Edward Morgan was present at the meeting; a letter from him to our subject was, therefore, inevitable.

"LEICESTER, YORK STREET, *May* 14th, 1814.

MY DEAR FRIEND—I was in London last week, and was more pleased with the Bible Society than the last year; not only their hands and feet were in motion, but also their tongues; especially when Charles Grant Junr. spoke respecting the petition made the night before in the Parliament for an universal abolition of the slave Trade. A letter from the Emperor of Russia to his subjects, respecting the Providence of God in the great change, was read; it had a great effect upon us, for it breathed such a spirit of Piety as of any of Mrs. Roe's Letters. Dr. Thorp from Ireland spoke very well, he gave us some very pleasing and interesting accounts of the Progress of the Bible Society in that country, and Burder spoke well. I rather expected to see you

[1] *Cofiant*, by Thomas Jones, pp. 213-14.

there, as I had not received an Answer before I left this place; on my return was very glad to receive your Letter. I would enlarge my account of the proceedings of the Bible Society, if I was not obliged to reserve what remains of the Paper to consult you again on the subjects I wrote to you before.

My dear Friend, I am still perplexed by them, especially adoption: you said but little upon this subject in your last; you rather referred me to your Gair Iadur which, I am sorry to say, I have not with me here.

When you say there is adoption of election, do you mean to say that the elect of God were not only predestinated to the adoption of children, to the blessing itself, openly and actually to enjoy it in time, and to the Inheritance adopted to: but that this blessing itself was *provided* and *bestowed* in the everlasting covenant of grace, in which the elect of God had not only the promise of this relation, but were in it *given to Christ under this relation and character*?

Again when you say there is adoption of *vocation*; do you mean the claim and privilege to be called the children of God upon our union with his Son? If so, is it because he is the husband, or Brother of his People, that they have the claim to the sonship?

To tell you the truth I find my mind rather dark and confused upon this subject, and reading authors of different opinions upon the subject perplexes me rather the more. Some say that *Regeneration* and *union* with Christ are the *grounds* of our adoption: Scott says that regeneration makes us the children of God; and adoption recognizes us as such, and admits us to the enjoyment of the privileges belonging to that relation: but is not this statement contrary to what I inferred from your answer, for when you say there is an adoption of election, I imagine that adoption is an act of God's will in eternity; but regeneration, we know, is an act and work of his grace in time, therefore we don't become the children of God by regeneration, but are regenerated because adopted; we are sons before called. Is not regeneration then rather the *evidence* of our sonship, by which we have the dispositions and tempers of children?

By the means of your letter I understood more than ever how regeneration is produced, but a little explanation of what you have stated, would make me better satisfied.

You say that 'by Christ *apprehending* our souls by his word thro' his Spirit we are UNITED to Christ; the effect of that act of Christ is the communication of the divine nature to the soul, which is regeneration; then we by faith apprehend him.'

First. Now let me in the first place ask what is regeneration, since it is not ligh[t] in the understanding, nor the holy bent of the will. Is it the act of the Holy Ghost shining upon the soul, and the removal of the obstinacy in the heart? I must confess with shame that I am not clear upon this subject, and am sorry that I have been so long in the ministry unacquainted with it, but am very desirous to learn.

Secondly. You ask in the english catechism (p. 29) 'By what means does the Holy Ghost bring a sinner to Christ? A. 1. By convincing him of sin. 2. By manifesting Jesus Christ to the soul, as an all-sufficient Saviour for him. 3. By enabling him to lay hold on Christ for salvation.' Do you consider these three things to be the EFFECTS of Regeneration? *If* they are produced by regeneration, is there reason in saying they are produced *also* by the Holy Ghost? *If* conviction is the *effect* of regeneration, how is it the *effect* of the Spirit also? This appears a dilemma to me; but I have no doubt but that you can solve it: but I am not sure that conviction of sin is the effect of regeneration.

If I understand your mind respecting union with Christ and the change produced in consequence of it, and how a sinner is brought to Christ in consequence of that change; I should state my mind thus:—'By Christ apprehending our souls by his word thro' his Spirit we are united to him, the effect of that act of Christ is the communication of the divine nature to the soul, which is regeneration; then convinced of sin, and seeing Christ by the manifestation of Him by the Holy Ghost, (the same Spirit assisting us) we apprehend or lay hold on Christ by whom we were apprehended.' If this comment upon your words is not perfectly just, and if I have misunderstood you, Pray inform me of it.

Thirdly. You say that 'By Christ apprehending our souls by his word, thro' his Spirit, we are UNITED to Christ.' Do you mean this to be the same union as that mentioned in page 29th of the same catechism, when you answer to the question, 'how does the Holy Ghost produce this change in a sinner's heart? A. By UNITING him to Christ.' If you mean the same thing by both, as I think you do; with submission I ask would not the question and answer run better and clearer in this manner? Q. 'How does Christ produce this change?' A. By apprehending the soul by his word, thro' his Spirit.

Do you mean this union to be the same as that union mentioned in the chapter on Faith and justification? where you ask, 'How is a guilty sinner brought into UNION with Christ? A.

By the effectual working of the mighty power of the holy Ghost begetting faith in the soul to come to Christ.' Are we not *united* to Christ when he apprehends us? The UNION then is performed before we apprehend him by faith which is begotten in the soul. Scott says, 'We generally speak of faith as uniting us to Christ, when discoursing in a popular style. But we become alive to God, not by our apprehending Christ, but by his apprehending us: and in consequence we are brought to believe in his name. So that living faith in Christ is the *effect* and not the *cause* of our union with him.' Do you mean by your last answer (*i.e.* By the effectual working begetting Faith) that we are united to Christ by his Spirit and Faith? But in the other Answer (viz. By uniting him to Christ) don't you mean that Faith is the effect of our union? As I am more partial to catechizing than any thing else, and as I consult your catechism for that purpose, I don't think I shall find you backward in elucidating the difficulties I have mentioned. Indeed I had never a reason to suspect backwardness in you to give your opinion when you thought it useful. And I shall be particularly obliged to you, if you will have the kindness to answer me respecting adoption, and explain the three Queries I have made out of your statement in the Letter respecting union with Christ and the consequences of it. I dare say you perceive where I am deficient, and what makes me form wrong Ideas, I hope you will be able to rectify me, and I shall indeed be truly thankful. Two Friends wrote to me on these subjects, and have had conversations with several besides, but have had no manner of satisfaction untill I received yours. I wish I could come to the Association as my heart is more united to the Methodists in Wales than any other body of People in the World. But I hope you can spare an Hour to answer this Letter in lieu of the Hours you would spend in conversation with me should I come to Bala. The reason I am so urgent for as explicit and minute an answer as possible is because I mean to preach on these subjects; so it will not [only] be a satisfaction for me to be well informed in these points in order to catechise but also to preach on; therefore I shall anxiously wait for a long Letter as soon as possible. Considering the means we have here I am rather ashamed to inform you how formal religion is amongst us—not much of the unct[ion of the Sp]irit, yet *many* professors. I hope I am not too [troubleso]me. My kind respects to Mrs. Charles and all Friends. Shall be glad to hear soon.

Yours affectionately,

ED. MORGAN."

Morgan has chosen to give but a short extract of Mr. Charles's reply, if, indeed, there was much more sent to him. The advice given is quite characteristic of Mr. Charles, who, though he could write with considerable profundity, took great care to make his discourses and questions at catechetical meetings most plain and easy to understand:—

"BALA, *May* 28, 1814.

Do not bring any intricacies into your sermons or catechetical instructions. They will do your hearers no good; and it is only trifling with their souls. Let our instructions be clear, solid, and important. We should not so much aim at being ourselves great divines or making others so, as to be, and to make others, *real Christians*. The different appellations attributed in Scripture to regeneration, if properly understood and explained, will enable your people and children to obtain a tolerable knowledge of the important change wrought by the Holy Spirit in all that are saved. The names describe the thing; and by viewing it under its different appellations, we shall obtain a more enlarged and comprehensive view of the subject, than by considering it under one only. *Catechising the children has taught me more divinity than any other means whatever.*"[1]

Morgan wrote again—on another aspect of his difficulties:—

"MY DEAR FRIEND—I am writing an explanation on the Lord's Prayer for the use of the Children: knowing that you will have the kindness to review it, and, that you are more able to do that than any I am acquainted with; I send you in the first place, my thoughts on the relation God stands to us as a Father.

'*Our Father which art in Heaven.*'

Q. Under what name are we to address God in prayer?
A. We are taught to call him Father.
Q. And does God stand in that relation to us?
A. Yes, He made us, and provides for us.
Q. Have we behaved towards him as obedient children?
A. No. We have been disobedient and rebellious, and become estranged from God.
Q. Can God restore us, and put us among his BELOVED children?
A. Yes.
Q. Does God change our hearts when he adopts us for his children?

[1] *Essays and Letters*, pp. 399-400.

A. Yes, he gives us new hearts, and puts a right spirit within us.

Q. When can we with *confidence* call God Father?

A. When we love God as a Father. Rom. 8. 15.

Having had an opportunity of seeing your Geiriadur I turned to the Word *Mabwysiad*.[1] I was very much pleased with what you have said upon that subject, so much pleased that I should be very glad to introduce it into my explanation of the part I have laid before you already, especially one of your ideas upon that subject which I never saw in another Author except Dr. Goodwin; that you may recollect it, I will tra[n]scribe it.

'Mae undeb natur rhyngddynt a Christ; o herwydd hyny, pan gredant ynddo, maent yn frodyr iddo; ac o HERWYDD HYNY, maent yn cael eu cyfrif yn mlith meibion Duw. Oni bai fod y MABOLAETH yn perthyn i Grist fel person Dwyfol, a'i fod hefyd yn gyfranog o'r un pethau (sef o gig a gwaed) a'r plant, ni ddaethai y mabwysiad byth iddynt hwythau.'[2]

This strikes me as a very glorious plan of exalting us higher than any creatures into the favour of God. But here you state that OUR RELATION to Christ the SON of God is the CAUSE of our admittance into the Family of God.

Does not adoption imply that we were *aliens* and *strangers* previous to that act of God, and not as the Brothers of Christ; and that there was *no cause* of our admittance into the number of God's children, but his sovereign grace.

Yet I can't but see *our relation* with Christ as *our Brother* is *connect'd* with our adoption; I hope you will have the kindness to tell me how and to throw some further light upon the subject, you perceive what puzzles me in the welsh quotation I made—I mean those words 'o HERWYDD HYNY, maent yn cael eu cyfrif yn mlith meibion Duw—ONI bai vod MABOLAETH'—I can't conceive that there is *any cause* why we are admitted into the number of the children. Don't you say that our relation to Christ is *the cause*. Pardon my query, I ask your opinion *only* for the sake of satisfaction.

Permit me to ask you another question. In the 25 page of your catechism you ask: 'How does the Holy Ghost produce this change in a sinner's heart? A. By uniting him to Christ.' In the 20—How is a guilty sinner brought into union with Christ? A. By the effectual working of the Holy Ghost be-

[1] Adoption. [2] "There is between them and Christ a union of nature; therefore, when they believe, they are his brethren; and for that reason, they are counted among the sons of God. Were it not that Sonship belongs to Christ as a Divine person, and that he is also partaker of the same things (viz. flesh and blood) as the children, they could never receive the adoption."

REV. THOMAS JONES, Denbigh

REV. EDWARD MORGAN, Syston

getting *Faith* in the soul. Now do you mean the *same* union in both Pages? or do you in page 25 mean Christ's apprehending us by his *Spirit*, and in Page 20 our apprehending him by *Faith*? and if so, do you term Christ's apprehending us [one] union, and call our apprehending him another union?

I am not puz[z]led on any other Part of the Lord's Prayer, but this. If you will have the kindness to look over the sheet proof, I shall be very happy indeed to send it you for that purpose; Please to write to me as soon as possible, for I shall not nor can't begin to print untill I hear from you—excuse great haste—my kind respects to Mrs. Charles and all enquiring Friends

Yours very affectionately,

ED. MORGAN.

I am truly thankful for the Letters you have written to me. Direct as before.

*June* 11*th*, 1814. YORK STREET, LEICESTER."

The Annual Bala Association was held on June 14 and 15, at which the ordination of a second batch of ministers took place; and Thomas Jones, Denbigh, in referring to Mr. Charles's health, says that his vivacity and geniality gave his friends, then, some hopes of his recovery.[1] He was not well enough, however, to proceed, as he was wont, to the *Gymdeithasfa* in Anglesey—held (annually) the second week after that of Bala; and this year on June 27 and 28.[2] One letter—probably two, were written by him during the post-Bala-Association week. We give the undated letter first; it was sent to his brother, David, of Carmarthen.

"DEAR BROTHER—I write a line to you per Charles Thomas[3] without particulars to communicate, but y^t^ we are as to bodily

[1] *Coflant*, p. 214. [2] See *Trysorfa*, iii. pp. 416-17.

[3] A son of either Elizabeth or Ann (sisters of our subject). Mr. Charles had three sisters married to men surnamed Thomas, but Charles Thomas was not the son of Jane, that is quite certain. He was with his uncle at Bala for a time; years later he entered Cheshunt College, and was ordained to the pastorate of North Nibley, Gloucestershire, on Whit-Monday 1832. The church was then in the Connexion of the Countess of Huntingdon; it is now a Congregational church. The Secretary has been unable to find any reminiscences of his ministry, except that his first signature in the baptismal register is under March 3, 1832, and his last under December 9, 1838. His name is among those of a large number of Cheshunt students who sent an expression of appreciation to the Rev. J. K. Foster on the occasion of his resigning the Presidency of the College, in the autumn of 1839. (See *Evang. Mag.*, 1832, p. 403; 1839, pp. 490-91.) The Rev. John Davies, Pandy, tells us that he interviewed a brother of his, about October 1884. He was a carpenter by trade, and had been working at Llandovery, and Ystradgynlais; he was then living at Brynmawr, and was about eighty-four years of age.

health much the same as when my niece left, rather increasing debility in my poor partner we complain of. Our Association was much larger than ever, and went off well, and I hope many obtained a real blessing. I mean to be at Llangeitho if nothing prevents, but I believe I cannot extend my excursion further into South Wales. My dear invalid unites me in kind love to you and Sister and all y^e young family, not excepting the great politician. He must be now highly gratified in the complete humiliation of the Tyrant,[1] if not perhaps hurted by the bigotry and folly of those who have succeeded him in power.

I am, D^r. b^r., Y^r affectionate Brother,

THO^s. CHARLES.

Charles has left behind him a good character upon the whole. I hope he will take a proper turn and follow his business diligently."

The other letter was written to Mrs. Astle.

"BALA, *June* 24, 1814.

I comfort myself much with the thought of Mr. A——'s care and activity about the juvenile and adult schools. It is a very important work, and its success is connected with the welfare of immortal beings for ever; therefore every exertion to promote it is important. Care for them is interwoven with all the feelings of my mind; and while my pulse beats at all, I cannot be indifferent about their success. We had last week our great annual (Association) meeting here. The congregation, though always large, was more numerous, by some thousands, than we have ever witnessed before. The meeting lasted part of four days. There were fourteen discourses delivered; and four private meetings held. Great harmony prevailed in the private meetings, and love which is the 'bond of perfectness.' The public discourses were edifying and powerful, and commanded the attention of between 15,000 and 20,000 people without intermission. The order and decorum, which prevailed among such a large concourse of people, was great and pleasing. No signs of intemperance or disorder, were perceived among them. Nothing but the hand of God could preserve so much order among so many corrupted sinners so long together. It was the Lord's doing; and it is marvellous, surpassing marvellous in our eyes. When I was young, the Lord brought me into his house: and goodness and mercy have followed me all my days; and I have continued, preserved by undeserved, powerful grace to

[1] Napoleon had abdicated since April 4, 1814.

see these wonders of his kingdom. Great additions have been made in general to our churches last year, about 2,000 in all. The Bible Societies, the schools and every good work set on foot, succeed among us: and we hope the kingdom of the little stone will soon fill our land. May thy kingdom come speedily, O Lord.

Through mercy my strength is considerably improved, though it is not what it has formerly been. Mrs. C. continues still feeble: and it is doubtful whether she can bear a journey to the sea this year as heretofore. Thus it pleases the good Lord at present to order his providences towards us. To be thankful in all things is our duty and privilege: and I hope we are so in some small degree. Thankful! surely it becomes those to be so, who have by free grace been saved from hell—and saved in such a way, what a wonder! None but God could show such wonderful things. Pray for us, my dear friends."[1]

We have seen that Mr. Charles was reluctant to leave home at this time, and one man, at least, was disappointed that he had been unable to attend the Anglesey Association—and he makes it evident that the Methodists of that county expected Mr. Charles. The Rev. Christopher Anderson was on a tour through parts of Ireland at this time—a tour which resulted in much good to that benighted country in after years. Referring to it in his "Preface" to *The Native Irish*, Mr. Anderson says (of himself), "Through one half of Ireland he had travelled in the year 1809, but, like too many travellers, the condition of the aborigines scarcely if ever crossed his mind. To *them* in particular, a first visit was paid in 1814. He found a numerous population, possessed of genius and sensibility, constitutionally of great mental vivacity and warm affections, who, ever since the invention of printing itself, had been neglected as to all education in their native tongue." He had reached Cork on this journey when he sat down to write to our subject, with the view of arranging a long-desired interview.

"CORK, 23 *June*, 1814.

MY DEAR BROTHER IN CHRIST—I may well be ashamed of having been so long in taking any notice of your kind letter in relation to the Society for the Support of Gaelic Schools. The truth is I had before the reception of your favour directed two copies of our Report to be sent you by our Friend Tarn as from me;[2] and since that time, I have been in a sort of constant

[1] *Memoir*, pp. 382-83.

[2] This is not correct; Anderson says, in his letter to Tarn, "I had a letter from him lately enquiring after the Report." (See p. 513.)

bustle. I am thus far on my way home towards Scotland by Holyhead through Liverpool, after having been over the greater part of the Island, and the worst parts of it—with the view to the teaching [of] the *Irish* direct. Great prejudice and ignorance prevail in regard to this infinitely important subject. Yet I have made an impression and I think paved the way for a commencement. Much interesting information I have procured: and I trust it will tend to the good of this interesting people. I have often wished to enjoy the pleasure of a conversation with you and it has occurred to me that I might perhaps be able to accomplish it on my way home.

DUBLIN, 26th *June*.

Were you on receiving this to drop me a *few lines* directed to Mr. Allen,[1] 32 Dame Street, Dublin, and a *duplicate* directed to the Post Office at Holyhead, to lie till called for; saying where you will be on Monday and Tuesday week, *i.e.* 4 and 5 July—whether at home or any where else I should perhaps try to accomplish a visit for a few hours or a single day.

I have just this moment understood that you are at or to be at Anglesea on Tuesday next, and I should have been happy could I have crossed to have been at your meeting: but this cannot be. It is probable, however, that you will be nearer to me than I at first anticipated. If for example you should remain a few days in Anglesea and preach at various places on your way home, I might overtake you. If you mention these places in your letter to Dame Street, I shall thus be regulated as to my place in the Mail by the time I get to Holyhead: (for I hope you will be on the Mail Road) and shall only take it so far as you seem to have got. If however you are returned home, it may be you could meet me at the nearest point, on the Mail road from your own house, and we might spend an Evening together. I shall rejoice if my time permits me to see any of the Welsh Schools; but I must be out of Liverpool before Lord's Day.

I beg you will excuse this hurried scrawl. I have preached twice to day and have a third Service before me, so must conclude with peace and love attend you and

Your affectionate friend in Christ Jesus,

CHRIST^R. ANDERSON.

DUBLIN, 26 *June*, 1814."

We have been unable to find out whether these two great workers met on this occasion. A portion of a letter written by

[1] Mr. M. Allen, Map and Print Seller.

Anderson to Andrew Fuller on July 7, from Liverpool, has been omitted in his biography (p. 224); the omitted portion may have had some reference to the matter.

Morgan was still in search of light on nice points of divinity, and the following long letter is his last:—

"LEICESTER, YORK STREET, *June* 28th, 1814.

MY DEAR FRIEND—I allways thought there were two distinct acts by which our union with Christ is accomplished, untill I read Scott's essays. He says in vol: 4th, Page 232, 'Living Faith in Christ is the effect and not the cause of *our union* with him.'

There are expressions equal to these in a little tract of yours called 'gwahaniaeth rhwng Cyviawnhad a Sanctaiddhad.'[1] You say in the end of it, 'Mae y ddwy ragorfraint hyn, sydd yn angenrheidiol anhebgorol er iechydwriaeth pechadur, yn gynhwyshedig yn y pob cyvlawnder a ryngodd bodd i'r Tad drigo yn Nghrist fel pen corph yr eglwys; ac i'w meddiannu yn unig *trwy undeb* ag ev.'[2]

In Page the 7th you say, 'Ond mae Ffydd yn ran o sanctteiddhad.' Then if Faith is a part of sanctification, *mae i'w feddiannu yn unig trwy undeb ag ev*; if Faith is to be possessed only by union with Christ, it does not appear that it is a distinct act of that union. And words in one of your Letters made me to think, that Scott was right, which words are these, '*By Christ apprehending* our souls by his word *thro' his Spirit we are united to Christ.*' Then Faith is not the cause or an act of that union, but the effect of it, as Scott says.

Another expression in the same letter made me to suppose that you and Mr. Scott were the same respecting union with Christ; it is this, 'An actual union takes place when Christ apprehends the soul, from hence proceeds *all* grace in the various workings of it.' Faith as well as other graces.

If Faith with Christ is the principle of our union with him, then Faith must precede regeneration, because spiritual life springs from union with Christ. But you say in the same letter, 'That the effect of Christ's apprehending us is the communication of the divine nature to the soul, which is regeneration, and that Faith is the Fruit and effect of regeneration.' It therefore appeared to me that we become *spiritual*[*ly*] *one with* Christ by the Spirit (who is the uniting cause and agent), previous to our

[1] "The Difference between Justification and Sanctification."

[2] "These two privileges, which are essentially necessary to the salvation of a sinner, are implied in all the fulness which the Father's good pleasure ordained should dwell in Christ as the head of the body—the church; to be possessed only by union with him."

believing; or in other words that Faith is the effect of the divine nature communicated to us in that union.

Mr. Scott wrote this Essay with a view to correct the London Preachers upon this subject. Perhaps you have the Essay. Decotlegone[1] was his opponent.

I certainly understood the letter you wrote to me some time ago to be at unison with Mr. Scott's opinion on the subject of union with Christ; I quote here that Part of it that I supposed to bear that meaning, that you may understand in what sense I took your words.

But I write now merely to ask your mind respecting union in your Catechism. In Page the 29th, in the chapter on ye work of ye Spirit, you ask, 'How does the Holy Ghost produce this *change* in the sinner's Heart? A. By uniting him to Christ, as a graft on a Tree; for *every* grace and every Priviledge proceed from our union with Christ.' *every* grace—Faith is included, I suppose. In the Chapter on Faith and Justification, you ask, 'How is a guilty sinner brought into union with Christ? A. By the effectual working of the mighty Power of the Holy Ghost begetting Faith in the soul to come to Christ to apprehend him, and to Trust in Him for Salvation.' Do you mean the SAME thing by union in both answers? I sometimes think you do not. If you will tell me what is your mind respecting union in these two answers I shall be obliged to you. I asked you *twice* or *thrice* before, but you have not as yet given me a direct answer. Do you not mean in the first answer *only* the uniting act of the Spirit; and in the second answer *only* the uniting act of Faith? I can't well say whether you understand the *same* thing by union in these answers, or that union in the first answer is represented by one act, and that union in the other is represented by another act. It is not my wish to trouble you to write at length, but just to inform me of your mind in the answers alluded to. If you will have the kindness to tell me whether you mean the *same* thing by union in these two answers or not, I shall then perfectly understand you, and shall ask for nothing more clear upon the Doctrine of union with Christ. *Only* a Line or two therefore from you will satisfy me on this subject. I am sorry indeed that I have given you so much trouble on it: But I know it is your delight to teach and instruct

[1] Rev. Charles Edward De Coetlogon, son of Chev. Dennis De C. (Knight of Lazare), educated at Christ's Hospital and Pembroke Hall, Cambridge (B.A. 1770; M.A. 1773); ordained as assistant chaplain to the Lock Hospital; became rector of Godstone (Surrey); died September 16, 1820. He was a very eloquent preacher, and the author of many works of great repute. (*Cantab. Graduati*; *Gent. Mag.*, 1820, ii. pp. 371-72.)

the young, and that you have no objection that I should be one of your Catechumens. I remember to have heard you saying when travelling with you once 'that you wished the children were to ask you questions as Jesus did ask the Doctors in the Temple': now you permit me to ask you questions.

Will you be so kind as to send me the sermons you preached on the Lord's Prayer? I left Vivian's and Griffith Jones's expositions on the Catechism, both in English, at Mrs. Foulks; I have wrote for them twice, but have not heard from her: If she has sent them to you please to make them and the sermons into a Parcel, and send them me immediately by the Coach. I shall take care of your sermons, and return them to you. I shall be glad if you will enclose in the Parcel your Welsh Magazines for the last two years—a number of each. I believe I shall explain the Lord's Prayer better, if I shall have your sermons upon it, therefore I hope you will send them to me. I hope you will excuse the Liberty I take with you.

Yours very affectionately,

ED. MORGAN."

It is probable that the next letter was conveyed by the Rev. Christopher Anderson. It was certainly not transmitted through post, because the endorsement is merely, "Rev^d. Mr. Charles," and the outside sheet is quite clean. The writer was the fourth son of the Right Hon. Sir John Parnell, Bart., who, at the time of his death (December 5, 1801), was M.P. for Queen's County, Ireland, and one of George III.'s Privy Councillors in England and Ireland. The second of the baronet's sons was Henry, first Baron Congleton—the title being chosen because the family was originally from Congleton, Cheshire. The third was William, a Member of Parliament and an author of repute; but, to the present generation, he will be of interest particularly as the grandfather of the late Charles Stewart Parnell, leader of the Irish Nationalists. Mr. Charles's correspondent, Thomas Parnell, Esq., J.P., was a Sunday School enthusiast, and was one of the founders of the Sunday School Society for Ireland, established in 1809.

"33 ANGLESEA ST., DUBLIN, *July* 2, 1814.

MY D^R. SIR—It may be sufficient for me to confess my fault in order to obtain your pardon for my negligence in omitting to write to you. Believe me that this omission did not proceed from any want of esteem for you; I have been much tossed about between the City and the Country, yet still I know that I might and ought to have written to you.

I hope to be able in a few days to send you the 4th Report of our Sunday School Society, I shall not forestall the information it will afford you. The cause of Religion is in my opinion greatly advanced in this country—still however we want many labourers. May the Lord raise them up for us.

If you could occasionally pay us a visit I think that you would be gratified and your friends pleased.

Believe me, Yours very sincerely and affecly.

THOS. PARNELL.

Revd. Mr. Charles."

Many are the letters from Mr. Charles to his congenial and true friend Mr. Tarn, but we are now come to the last.

"DEAR FRIEND—The 11th of Augst., the anniversary of our Bible Society, draws near, and of course I feel anxious our cause shod make a promising appearance in our public meeting, on that day. The whole weight rests upon myself; and you know I am but a weak one. If you can send me any documents to lay before the public, it might be serviceable for the cause. The Southwark Report pleases me much. Perhaps a few more similar Reports, or short Pamphlets, or Tracts, &c might be useful. Send them immediately by the Mail to Corwen. A selection of any thing you deem useful. We want a little rousing in Wales: we move on slowly. We have dead weights that press and clog heavily in some of our Auxiliaries. I hope Mr. Owen will be able to come among us and the Lord with him; or else we shall over match him. However the Lord can do all things, and already has accomplished great things for us. I wish we could have got the Bible with the small Pica Letter, by our Annual meetings. I think if a copy of what is finished cod be sent by the 11th of Augst. it might be serviceable. Pray stir up Mr. Rutt to send us constant sheets to review. We now stand. With kind regards to Mrs. T: and all your family.

Yrs truly and affectionately,

THOS. CHARLES.

BALA, *July* 23, 1814.

I shall be at home until the 11th of Sept., on the 12th I set out for South Wales. I cannot put off the journey if alive and well. But I wish much to finish the revision of the Bible before then: and we can do it if regularly supplied."

Mr. Tarn's endorsements are: "Recd. Augst. 1, 1814. Ansd. Aug. 8, 1814. J. T." The answer, however, we have been unable to find.

In thinking that things were amicably settled with reference to the Octagon, in Chester, Mr. Charles found that he had been a little previous. In a letter to "Mr. S: Ralph," on which the recipient has written, "My last letter from our Dr. Director's own hand," he writes:—

"DEAR SIR—I am much grieved to hear of Mr. Wilcoxon's further turbulent and abusive conduct. At all events, I am fully tetermined (*sic*) to have no more connection with him. But the great point for our consideration, is, how we shall proceed so as pe[a]ceably to secure the Octagon Chapel. It appears to me that at any rate I have the power over it during *my life*; whether he may come in then, at my death, I cannot say. I think Mr. Colley had better consult Mr. D. F. Jones the Atty, on the Subject, that we may be prevented from committing ourselves by any precipitate act. I am determined never to be in the same Society with him, nor cotrustee with him. I trust the Lord will defend his cause, and in his own way check the turbulent and factious. Mr. Colley has the chapel in his own possession at present, and I hope by patience, forbearance, and meekness, peoples' spirits will be softened. I am sorry to leave you in this storm without being able to relieve you. But the Lord will direct you. I am thankful that my friend Mr. James is with you to assist you by his counsels. If Wilcoxon proceeds to extremities, Surely Mr. Walker and I can carry our point, united together. With very kind remembrance to Mr. James and the whole committee.

I am, dear Sir, yr affectionate Br.

THOS. CHARLES."

The Deed of Surrender of the Octagon, by "John Garner, the Younger, Chester, Gentleman," and "George Lowe, the Elder, of Mickle Trafford," representing the Wesleyans, to "William Colley, Churton Heath, Gentleman," is dated January 31, 1814. It is evident that Mr. David Francis Jones advised Mr. Colley and the Committee to allow things to remain as they were under that Deed, for a time, in order to see how things would shape after the first spasms of Mr. Wilcoxon's fits of obstruction had subsided. It was only after the Rev. James Bridgman had settled as a resident minister, in the service of Lady Huntingdon's Connexion, that the property was conveyed to a number of regularly elected trustees. The date of the Conveyance is November 16, 1817, and the sum received by Mr. Colley was £600.

## LXVIII

## FAITHFUL UNTO DEATH

(1814)

THOMAS JONES, Denbigh, says that in the beginning of August he met Mr. and Mrs. Charles at Fronheulog, Llandderfel, and that the weakness of both appeared to him to be increasing. This little note — addressed to "John Davies, Esq. | Ty'n ddol | Llandderfel"—may have reference to that visit:—

"DEAR SIR—We are very much obliged to you and Mrs. Davies for your kind invitation to dine with you. Mrs. Ch: must have a *dry day*, or else she cannot come. If it should be so on Friday she will wait on you; or the first *dry day*. I intend to attend the meeting at Llandrillo, and there we shall talk more about it, if you should be there. Mrs. Ch: unites me in kind regards to Mrs. Davies and yourself.

Dear Sir, truly y^rs,

THO^s. CHARLES.

BALA, *Tuesday Night.*"

It is strange that Mr. Jones makes no mention of a serious mishap which befell Mr. Charles on Sunday evening, July 24—the day following that on which he wrote to Mr. Tarn with so much spirit, and with so much eagerness to push on his undertakings. It is mentioned by Evan Evans (Saunderson's late apprentice) in a letter to Mr. Tarn, dated "Shacklewell, Monday, August 15^th, 1814." "In a letter I received from Wales the week before last, I was very sorry to read that Mr. Charles has been seriously indisposed for some time. One Sunday evening lately as he was returning from a place 8 miles from Bala, where he had been preaching, being about 3 miles from the town, he fell into a kind of swoon, or fit, and dropt from his horse; a

person coming by saw him on the ground, and carried him to a cottage near the spot. His friends were obliged to convey him home in a Coach; and he has been very ill since."

A reference to this indisposition is also found in a letter from John Davies, Fronheulog—again to Mr. Tarn. The Annual Meeting of the Merionethshire Auxiliary was fixed for August 11, and the Rev. John Owen, M.A., Secretary to the Parent Society, was expected to attend as the deputation; he was, however, unable to undertake the journey, and the Local Committee was put to a fix.

"BRONHAULOG, Near CORWEN, 17 *Aug.*, 1814.

MR. TARN.

DEAR SIR—Mr. Charles being so much indisposed and your letter to him about Mr. Owen has placed our Committee in a very awkward situation, as they are apprehensive of a Dumb meeting; but as the President's Brother, C. W. Williams Wynn, who is engaged to attend, he will probably say a few words. The purport of this is to request the favour of you to write by return of Post to Mr. Gisborne of Yoxhall Lodge, Mr. Burns of Birmingham, also to Mr. Raffles of Liverpool and Mr. Reynolds of Chester—and in all probability one or two of them may attend—they will come with more authority and of course more readily if they are requested to represent one or other of the Parent's Secretaries. I write by this Post to Mr. Hughes. I remain, Dear Sir (in haste)

Your obliged H^bie. Serv^t.

JOHN DAVIES."[1]

Mr. Davies's letter is written on a notice-sheet of the Annual Meeting, "to be held at the Shire Hall in Bala, on Wednesday the 24th of August, 1814, at Twelve o'Clock."

Mr. and Mrs. Charles were unable to wait for the meeting, having been urged by their medical adviser to seek a change as soon as possible; Mr. Charles writes to "Miss Mary Foulks | Machynlleth":—

"BARMOUTH, MONDAY NOON, *Aug^st.* 22, 1814.

MY DEAR MARY—I am happy of an opportunity of sending a line to inform our dear Friends at Machynlleth of our improving state of health to-day. Yesterday we were in a very weak and languid state after the fatigues of the journey; but to-day we have walked out, and I have bathed, and I think it is likely to

[1] B. and F.B.S. Correspondence.

be of service to me. Mrs. Ch: has walked more this morning than for many months past. She says, Nid oes geny fi ddim i'w ddweyd,[1] but y^t I send love to them. I fear I must drop the Idea of going to Bala to attend the Bible meeting—the sixth commandment is in my way; and y^t is an insurmountable barrier. However I have not absolutely determined so. I hope my dear Mary got home safe and comfortable: when we have obtained a little strength we propose to come and see you all. With our united love to you all. I am

My dear Mary, y^r affectionate and grateful Friend,

THO^S. CHARLES."[2]

The postponement of the meeting from the 11th to the 24th did it no harm; the Hall was crowded. The two speakers who represented the Parent Society were the Revs. John Reynolds,[3] Chester, and Thomas Jones, Denbigh, the former speaking in English and the latter in Welsh. A contemporary newspaper says that Mr. Reynolds, before addressing the meeting, "read a letter from the Rev. T. Charles, the Treasurer of the Society, stating the very great regret he felt in not being able to attend the Meeting owing to indisposition."

Mr. Charles was unable to resist the temptation to preach when at Barmouth, and his sermons and conversations were recalled after years by those who heard him. He was there overheard telling his wife, "Well, Sally, the fifteen years are nearly completed"; the reference being to the prayer of old Richard Owen, when his thumb was amputated in 1800, that his life might be spared fifteen years longer. After spending about a fortnight at Barmouth, they proceeded to Machynlleth, according to promise. On Sunday, September 4, he preached twice in the Methodist chapel. His morning text was Luke xv. 7; and in the afternoon he selected 1 Cor. xvi. 22. His spirit was as fresh as ever, though suffering from bodily weakness to

[1] "I have nothing to say."

[2] Foulkes-Jones MSS.

[3] Son of Dr. Henry Revell Reynolds, born at Hampstead, June 18, 1782. He was educated at Felstead Grammar School and Westminster; entered Oriel College, Oxford, matriculating May 8, 1799; left Oxford in 1803, and became clerk in the War Office, and Private Secretary to the Duke of Portland. He married and went as Attaché of the British Embassy at Washington. The preaching and theological letters of Dr. Mason, New York, so influenced him that he returned home in 1810, and became principal of what is now the Lancashire Independent College. He became pastor of the Congregational Church, Chester, in 1813, and of Romsey, Hants, in 1819. He left Romsey in 1846, and went to live with his son, the Rev. H. R. Reynolds, at Halstead, and succeeded him as pastor of that church in 1848. He died February 15, 1862, in his eightieth year. (*Life and Letters of Rev. H. R. Reynolds*; and *Gent. Mag.*, 1862, i. p. 379.)

an extent not known even to himself until he tried to get back to Mrs. Foulks's house. During the days following he was conscious of increased debility, and expressed his longing for home; when the journey to Bala could be no longer put off, he was taken there with great difficulty, and arrived on the evening of Saturday, September 10. To Miss Mary Foulks, who assisted him to alight from his gig and to walk upstairs, he remarked, "I am very thankful to God for enabling me to reach home once more. Now I have nothing to do but to die." He frequently repeated, during later days, those words in 2 Kings xiii. 14: "Now Elisha was fallen sick of the sickness whereof he died"; and would then add, "I know not what the Lord intends concerning me; but I am in his hands; and he may do with me what he pleases. I have given myself to him a thousand times."

While suffering intense pain, not a word of murmur or of impatience escaped his lips; he exemplified the precepts of his faithful ministry by a total submission to the will of his Father. When one of his medical attendants suggested an operation, after a little hesitation he consented, with the remark to one of his friends, "It is right that they be allowed to do what they can." After a warning by the same practitioner that, if he recovered, he would have to avoid all kinds of exertion, he said, "If I get better I believe I will preach Christ to perishing sinners with more diligence than ever I have done hitherto"; observing also that he had never thought of the sufferings of Christ with as much concentration as he had during his illness.

Death was made all the more easy for him by the completion of his last great editorial work—the small pica Welsh Bible. The completion of the task is referred to in the Minutes of the Bible Society's Printing Committee: "It appearing that the 8vo Welsh Bible is nearly finished at Press, it was Resolved, That a boarded copy be sent to each of the Welsh Bishops and the Bishop of Hereford previous to publishing the same; agreeably to the promise made by the President to the Bishop of St. Asaph in his Lordship's letter of the 8th Novr. last. A Bill from Mr. Rutt amounting to £56 : 15 : 3 for corrections in 570 plates of the Welsh 8vo Bible made after their final revision by the Rev. Mr. Charles, including £1 : 8 : 0 paid for carriage of revises to him in Wales; was submitted by the Assl. Secretary for the consideration of this Sub-Committee, and it appearing that such corrections could not have been in the contemplation of Mr. Strahan when he made his agreement with the Society on the 17th May, 1813, it was Resolved, That it be recom-

mended to the General Committee to pay the amount of the same to Mr. Rutt."

Then, in the Minutes of the General Committee for October 3, we find that "A copy of the Small Pica 8vo Welsh Bible, edited by the Rev. Thomas Charles, from the Oxford copy 1809-11, and stereotyped by His Majesty's Printers, was presented, they having completed the same within the time limited by their engagement." All we need say about this edition is that it has been considered from the day of issue until now the most carefully executed bit of editing of the Welsh Scriptures ever attempted; and as to its orthography, the late Rev. Walter Davies has stated that it, "in my opinion, can scarcely give offence to the most rigid advocates of the old orthography."

The protracted feebleness of his good wife, and his own intense suffering, would have been enough to fill to the brim the cup of sorrow of any ordinary man; but his life of childlike obedience had prepared him for any test to which his Lord thought fit to subject him; and trial followed trial with startling suddenness. There had been in his household for over eight years a good and faithful maid-servant, named Margaret Edwards, whose devotion could not have been surpassed had she been a daughter. Peggy, as she was familiarly called, was taken ill in the midst of her cares, and the doctors pronounced her complaint to be typhus fever. In three days (on September 29) she was cut down, and was buried in Llanycil churchyard on Saturday, October 1, aged 27 years.

At the same time his eldest son, Thomas Rice, was taken ill, and recovery became a matter of grave doubt. That Mr. Charles was deeply concerned goes without saying; but his submission to the divine pleasure was not in the least disturbed. "The rod of the Lord is on the family," observed he; "but it is in the hand of a tender Father." To a friend who had called to see him, Mr. Charles said, "You see that we are in the furnace; but when we have suffered a little while, we shall be brought forth purified." On the day following the burial of Peggy—on Sunday—he was informed of the prospect of his son's recovery; and, in gratitude, he broke out, "The Lord is very good—his mercy endureth for ever," repeating the last sentence again and again. Then he called for his Hebrew Psalms, turned to Ps. cxxxvi., and placing his finger on the word translated "mercy," spoke of its wealth of meaning and its comfort.

On Thursday and Friday, September 29 and 30, an Association was held at Carnarvon; on the way thither, the Rev. John Roberts, Llangwm, called to see his afflicted friend, and found

him somewhat better than he had been—so much better that Mr. Roberts was led to believe that there were sufficient signs of improvement to encourage the hope of recovery. Mr. Charles sent his friendly greetings to the brethren assembled at the Association, and expressed himself ardently at one with the preachers and elders; he also asked Mr. Roberts to say that he blessed God for inclining him to cast his lot with them, and for the happy fellowship which he had enjoyed with them for thirty years. He also promised his prayers for the blessing of heaven upon their labours, and added that he desired their prayers on behalf of him and his household in their day of trial and suffering. The Association, through its Secretary, replied:—

"REVEREND SIR—I write to inform you that Mr. J. R. faithfully delivered your kindly greetings to the Association at Carnarvon; and that they were received with no little feeling and tenderness by the whole assembly: because I am sure many were weeping. All the brethren in the Association join in sincere greetings to you, and all declare their sympathy with you in your personal afflictions, and in your many family sorrows. We remembered you and your family with much solicitude in our private and public supplications, praying (if it be the Lord's will) that you may be restored to come among us again. The Lord's will be done.

I am, on behalf of the Association, Yours, &c.,
C[ADWALADR] W[ILLIAMS]."[1]

On Monday, October 3, the Rev. Thomas Jones, Denbigh, reached Bala, on his return from the Association. He found Mr. and Mrs. Charles, with relatives, seated at the meal-table. Mr. Charles had been out for a short walk in the garden that morning, and had visited his son—next door; the son, too, had been able to visit his parents. Mr. Jones and the friend who accompanied him found our subject in his wonted mood of geniality, lively in conversation, and inspired with some hopes of recovery. In order to avoid wearying him by too long an interview the friends withdrew, much cheered, and with earnest requests from the two invalids that they would pray for them, and particularly for their son.

That night, however, his pains returned, greatly aggravated; it was obvious that his sufferings were agonising; but he strove to cheer himself and those around him with thoughts of other things. Many times during the night did he repeat, "I have

[1] *Cofiant*, pp. 218-19.

settled the few things I had in this world, and have committed my soul to the Lord; and 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'" About six o'clock on Tuesday morning (the 4th), after awaking out of a short slumber, he said, "I have been thinking of where heaven may be, and how I should find the way there; but I thought that the Lord perhaps would send some kind angel to shew me the way."

News of his bad night was taken early to the house of Mr. Thomas Jones's host,[1] and the old friend and co-labourer hurried to the sick man's bedside. The first thing he was asked to do was to conduct family prayers, at the close of which Mr. Charles seemed a little easier. Then, in his characteristic way, he remarked, "When I think of sin and my sinfulness, the sufferings which I have to endure seem as nothing." When Mr. Jones observed that he felt confident of his certain and sure entrance into eternal bliss, whether he was taken out of the world sooner or later, but that he feared and trembled at the thought of the loss his removal would be to the Church and the country; he replied, "Be calm in the Lord—he is able to raise hundreds of servants more faithful and successful than I have ever been." Then Mr. Jones left him in order to proceed on his journey.

He got up during that day, and was able to walk across the room; he had a kind word for everybody, and never failed to recognise the slightest kindness shown to him. When Mr. Saunderson was trying to ease his posture in the chair on which he sought to rest himself, by placing a pillow under his head, he turned to him and said, "Saunderson bach, I feel your kindness much, and cannot repay you, but this I leave with you, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

He was very much concerned about Mrs. Charles, over whom he had watched with so much tenderness for the last three years; knowing that his end could not be far off, he sought to comfort her, though she was hardly conscious of the threatening situation, and said, "Well, my dear, if I should die and leave you, the Lord still lives to take care of you; he cannot die." Between six and seven o'clock he retired to bed, and expressed a desire, if it was the Lord's will, to spend the night without pain; his wish was granted him, though he slept but little.

Next morning—Wednesday—about half-past five, he com-

[1] Roger Edwards, father of Mr. Charles's late faithful and pious servant, Peggy Edwards. This Roger Edwards was the grandfather of the late Rev. Roger Edwards, Mold, and of Jacob Jones, Esq., J.P., Rhyl.

plained of being cold, and began to shiver. Miss Mary Foulks ran for the doctor, in great alarm; the medical attendant saw at once that the end was not far off. Mr. Saunderson slept in his room during the last week of his life, and he says that after the shivers had ceased—and he had had an hour of them—a friend (Saunderson himself) drew up to his bedside, and remarked, "Well, Mr. Charles bach, the day of tribulation has come." He immediately replied, "There is a refuge." The doctor then ordered Miss Foulks to give him some more Madeira, which he felt some difficulty in taking, owing to shortness of breath. The doctor remarked, "You strive wonderfully, Mr. Charles; I hope this will be of service to you." "Yes, if the Lord pleases," was his reply. A couple of hours later he was gone to the home of which he spoke so much to the children of his dear homeland. Mr. Saunderson, in a short sketch of his life, says: "The writer witnessed his last breath, which was without the slightest emotion, [Wednesday,] October 5th, 1814, about 10 o'clock in the morning, in the fifty-ninth year of his age." Nine days later was his birthday; but he could not wait to celebrate it.

On the afternoon of the Friday following (October 7) a vast concourse of people of all ranks assembled to pay their last tribute of respect to that which was mortal of a nation's friend. Before starting for the parish church a devotional service was conducted by the Rev. John Roberts, Llangwm, and a sermon preached by the Rev. Thomas Jones, Denbigh, on "And by it he, being dead, yet speaketh" (Heb. xi. 4). Speaking about the fruit of his departed friend's faith, Mr. Jones, among other things, said: "Wales has cause to weep for him—for this loss; and a great loss it is. If Wales ever had cause to weep it is now." "He prayed much for his family, for the town of Bala, &c.; the ungodliness of the town [said he] grieved his heart: his prayers will be answered too, either through blessings on the town, or by a visitation in judgment. This man's loss will be a loss to Britain, to many notable men in London; the memory of him will be green for ages. God can make the fruits of his prayers appear more abundant than he ever saw them in his day." "I must add that God so honoured his servant during his last days, that he was enabled to leave behind him a strong testimony of his hope of eternal life. Among his last words were those of Simeon of old—repeated more than once two days before he died—'Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.' I remember hearing some people, who heard [one] his last sermon, thirty miles from here, on those words in Rom. viii. 18,

'For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us:' saying that he was most heavenly in his remarks on those words, and that he seemed like one ripe and ready to escape from the bodily sufferings which then harassed him, to enjoy the glory that shall be revealed to all the people of God."

As the solemn procession formed for the journey to Llanycil there was not a dry eye in the whole concourse. Appropriate hymns were sung all the way to the churchyard—a distance of about a mile—and so great was the crowd that only a small proportion of it could gain admittance into the church; the rest remained outside until the service within was over. During that service an anthem—taken from Ps. xxxix.—was sung: the ceremony at the grave ended with another hymn,[1] and the mournful spectators returned to their homes subdued.

Bereaved Mrs. Charles did not seem to be for long sensible of her loss; through lapses of memory, she would sometimes speak of him as having slipped away, unperceived, on a journey, from which he was expected soon to return. The friends around her probably thought the illusion her best solace, and declined to awaken her to a sense of the weight of her cross. For this reason they might even have thought it wise to withhold from her the letters of condolence sent by distant friends, and that thus is explained the presence of the following letter among the papers of David Charles, Carmarthen, one of the executors of Mr. Charles's Will:—

"SPA FIELDS, LONDON, *Oct*r. 8th. 1814.

MY DEAR MRS. CHARLES—I yesterday received the favour of Mr. Saunderson's letter communicating the painful tidings that our hearty beloved Mr. Charles had been removed from you, and I have this day seen the letter of Mr. S. to Mr. Evans communicating the particulars of the placid state of our friend's mind at the eve of his dissolution. It must, my dear Madam, afford much alleviation to your distress to recollect the well grounded confidence our friend had obtained through faith and to reflect that he is now freed from pain and sorrow enjoying the fruition of hearty bliss in the presence of him who hath redeemed us and washed us in his blood to make us Kings and Priests unto God for ever and ever.

[1] The clergyman who officiated was the Rev. Humphrey Lloyd, curate of Bala. He was collated to the vicarage of Llanfawr, near Bala, on January 5, 1819, by Dr. Luxmore. He died November 2, 1843, and was buried on the 6th of that month, aged 80. (Foster's *Index Eccles.*; *Gent. Mag.*, 1844, i. p. 103; and the Parish Registers.)

Mrs. Tarn and family unite with me in the most affectionate regards to yourself and family, and allow me to say that if I can render you any service in settling your affairs, I beg that you will command those services.

Mrs. Charles—The solemn event will be improved at Spa Fields Chapel, for which purpose we shall feel ourselves obliged if Mr. Saunderson or any other friend would furnish a few particulars of his latter Days, and in order to afford time for that purpose we think of deferring the Funeral Sermon until Sunday the 23 instant.

A more copious account should be prepared for the Evangelical Magazine containing Memoir of the deceased from his birth, if some intelligent and judicious Friend will prepare this tribute of respect and confide it to me I will render what assistance my personal knowledge of him will enable me to complete it for the Press.

I have drawn up a short account for five Newspapers agreeably to the request made by Mr. Saunderson to Mr. Evans; it was necessary to study brevity in this as the Instructor is the only paper that will insert it gratis. The others charge high for such insertions.

Allow me to recommend the perusal of Mr. Cecil's 'Friendly visit to the House of Mourning' which you will find in his Works, if you have them: it is also published by the Religious Tract Society. Excuse haste, the post waits.

Yours affectionately,

JOS^H. TARN."[1]

Mr. Tarn's paragraph for the papers was sent also to the *Gentleman's Magazine*, and is so brief that we need not fear the charge of repetition by quoting it. "DEATHS. *Oct.* 5[, 1814]. At Bala, aged 59, Rev. Thos. Charles, B.A. whose extensive and gratuitous ministerial labours, in both North and South Wales, during the last 30 years, had justly endeared him to the religious publick. He was the reviver of the Circulating Charity-schools, and the most active promoter of Sunday-schools, both for children and adults; the happy effects of which he had lived to witness in their moral benefits to society at large, and the promotion of vital religion throughout the principality." The "Obituary" notice of the *Evangelical Magazine* is the same in substance—a little drawn out in language. But the provincial papers have a little addition; they refer to his zeal for the spread of the knowledge of the Gospel as suggestive of

[1] By the courtesy of J. H. Davies, Esq., M.A., Aberystwyth.

no one less renowned than Christian Frederick Schwartz—the famous missionary of Travancore. The comparison is only unfortunate for present-day purposes in one particular—it is not illuminating, because very few know anything of Schwartz, in spite of the fact that he is most happy in his biographers.

Mrs. Charles lingered on, without any visible change in her health, and for the most part insensible of her loss, until Monday, October 24, when she retired at her usual early hour, and was soon wrapped in what seemed a comfortable sleep. When the friends of the household went to see how she was, at ten o'clock that evening, they found that she had discovered the path her beloved husband had taken, and had followed him without a hint or a word of farewell to a living friend. On the Thursday her remains were placed in the grave so recently closed; and on the Llanycil registers, among the buried, is entered the name of "Mrs. Sarah Charles, Bala, Oct. 28th, [aged] 61, by H. Lloyd." Under "WALES," and in the same column as the notice of the death of the "Rev. Thos. E. Owen, rector of Llandyfrydog, Anglesea," the *Gentleman's Magazine* (1815, i. p. 91) has this obituary: "At Bala, aged 60, Mrs. Charles, relict of Rev. Thomas Charles. . . . She had, for the last 30 years, carried on an extensive business, from which she lately retired, after realizing an independence; and it was by the industry of this excellent woman that Mr. Charles was enabled to devote his ministerial labours gratuitously, in both North and South Wales."[1]

Pertinent to the last sentence of this obituary is an extract from the speech of the Rev. John Harries ("Gomer"), at a Bible Society Meeting in his own town (Swansea), about five months after the pious couple had gone home: "When we consider the way in which the Bible Society originated, our surprise and gratitude increase. It was not my Lord Chancellor, nor any other lord on earth, who caused its formation, but an honest Welshman, the Rev. T. Charles, B.A., a responsible Clergyman in Merionethshire—one of the most mountainous and barren of the Welsh counties. . . . A worthy friend of mine remarked, at a meeting recently held here, on the pleasing effects of our lady-folk on our philanthropic and charitable institutions; I entirely agreed with what he said, and I can add one thing which is not generally known, with reference to the generosity of the wife of the Father of the Bible Society, who spent the whole of his time in contriving schemes of usefulness,

[1] This obituary is taken from the *Chester Chronicle* (October 28, 1814), but omitting the opening words, "On Monday night, the 24th inst."

preaching the Gospel, &c., for which, I am told, he received no remuneration, but was supported by the industry of Mrs. Charles, who was so watchful over her business affairs that they were not allowed to disturb the peace of his study; and in this way, it seems that for the Bible Society we are indebted, in a large measure, to a woman; had she asked the man who conceived it to busy himself with worldly affairs, we might (for aught we know to the contrary) have been without one to this day."

This statement with reference to the source of the family's livelihood is substantially true, though it is not strictly accurate to say that Mr. Charles preached without any remuneration. Even in Wales he had some kind of pecuniary acknowledgment; while in London, as we have previously stated (*passim*), he was well remunerated. But in proportion to his labours, and the expense to which he was put in going from place to place, what he received never even provided his willing mare with fodder. He was accustomed to serve Dolgelley, for example, fairly regularly, and it is recorded that, on January 24, 1813, "The Rev. Mr. Charles [for his services] and for bread and wine" received 5/-; on February 24 he received 3/-; on March 24, 4/-; on November 11, 3/-. In his later years, however, he must have made fairly good sums on his books; but how much of what he made was given away in charities, and how much he used in the service of the pious Societies, will never be known. We know that what he did for the Bible Society alone, by his pen and in person, must have cost him very large sums in hard cash. So that substantially, what is put to the credit of his good and devoted wife, as the family bread-winner, must be allowed to remain unquestioned.

Needless to say, the death of Mr. Charles was universally regretted; though we have not troubled to collect many instances of expressions to that effect, a few have come in our way, and this biography would not be complete without them. They are not in the shape of letters of condolence to the family, so that their spontaneousness cannot be questioned. For the sake of the setting of one letter, we will give another short letter that was sent by Lord Teignmouth to each of the four Welsh Bishops and to the Bishop of Hereford, along with a copy of the Welsh Bible, which was completed two days before our subject passed away:—

"PORTMAN SQUARE, *Oct.* 3rd, 1814.

MY LORD—I have the honor to submit to your Lordship a Copy of the last edition of the Welsh Bible. It is just issued

from the press and I beg leave to offer to your Lordship on the part of the Committee of the Bible Society, as a mark of their respect, and of that with which I have the Honor to be, My Lord,

Your Lordship's most humble Servt.

TEIGNMOUTH."

The Lord President wrote to Mr. Tarn:—

"PORTMAN SQUARE, *October* 12, 1814.

DEAR SIR—I send the acknowledgement of two of the Bishops for the Welsh Bible. I think a Copy should be sent to Mr. Roberts.

It is lamentable to think we have lost our labourer. I was most truly shocked to read the Death of Mr. Charles in the times, as I had no idea that he was ill. He was a most valuable man, and thousands in Wales will lament their loss in him. It is our duty to say God's will be done; he has done with his servant what seemed best to him, but although I knew Mr. Charles personally but little, I feel regret mixed with resignation.

I am, Dear Sir, Your sincere

TEIGNMOUTH."

In the Minutes of the Committee of the Bible Society, under November 7, 1814, we find this:—

"This Committee have once more to discharge the melancholy duty of recording a loss which the Society has sustained in the death of the Reverend Thomas Charles, of Bala, Merionethshire.

Although his name stands in the list of those who have rendered very essential services to our Society, as an Honorary Governor for life, the Committee would ill satisfy their feelings, without expressing their deep sense of his ardent zeal and unwearied labors for promoting the great object of this Institution.

To his active exertions the Society was indebted for the very liberal contributions from North Wales particularly noticed in the first report of the Committee;[1] and that principality and the British and Foreign Bible Society have to acknowledge their obligations to him for two Stereotype editions of the whole Bible, and one of the New Testament, in Welsh. The mode in which these works have been executed, has obtained the approbation of the most competent judges, and not only proves the unrivalled qualifications of the Editor, but is a lasting memorial to his labors, zeal and piety. It was his earnest wish

[1] Nothing is said here of any Bishop of Bangor as partaker with him in the task of getting together that wonderful collection. (See vol. ii. pp. 550-51.)

that he might be enabled to complete editions of the Welsh Bible adapted to all ranks, and he had the happiness to see his wish accomplished. The last Octavo edition was published just preceding his demise, and for the most part prepared for the press under a debilitated state of health, ill suited to so laborious a work."[1]

The Rev. Robert Pugh, writing from "Weston, Hawkestone, Salop," October 29, 1814, to John Walker, of Chester, says: "I beg leave now, tho' late, to return my sincere acknowledgements to you, and to Mrs. Walker, and to her pious and worthy sisters, Miss Stringer and Mrs. Richards, for the kind hospitality and friendly attention shewn to me by them and yourself, while lately at Chester. But by undesignedly occupying your spare Bed, I fear that I deprived you of the company of the pious Brother of our late pious friend, the Rev^d. T. Charles, of Bala."

Since Mr. Pugh gives the date of his arrival at Chester, and of his departure—October 11 and 15, respectively—we are enabled to guess how the Rev. David Charles, who was not in time for the funeral, spent his time between the day he arrived at Bala and the day of his sister-in-law's death. Dispatching a belated message to Mrs. Richards—Mrs. Walker's sister—Mr. Pugh, on November 14, writes:—

"When the Days become longer, and my Duty will permit me to visit Chester and Liverpool, I hope to make an apology to you in person, and to accept of your kind offer of the Prophet's Room, often occupied by our late pious friend of Bala. The news Papers state that dear Mr. Charles died October 5^th, and Mrs. Charles, his good wife, on the 24^th!! They were a truly pious, happy and lovely couple in life together, and in death not long divided! But, yet, they experienced latterly some severe trials in their family, and from some religious professors, it is said. Indeed it is written, that through much tribulation we must, as followers of Xt, enter the kingdom of God; and that tribulation worketh patience, experience, and hope, &c."

The severe trials which the pious couple experienced in their family are already particularised; those from "religious professors" were the trials arising from the conduct of Jonathan Wilcoxon, Chester, and, perhaps, from the revolt consequent to the ordination. Of the latter, Mr. Pugh would be made

[1] The Rev. Simon Lloyd says that the last words written by Mr. Charles were these, in Welsh: "The whole Bible, in the same type [Small Pica], is now finished, and will be circulated shortly" (*Ail Adroddiad o Feibl Gymdeithas Gynnorthwyol Sir Feirionydd*, p. xii.). He had said that he would be willing to die after finishing it. (See *Y Drysorfa*, iii. p. 35.)

acquainted through his brother, David, of Newport, Pembrokeshire—the county in which the revolters were most numerous and unanimous. There may be a hint in this passage of Mr. Pugh's letter that his brother's conduct did not meet with his approval. At least, it is certain that no one in the whole country understood better than did Robert Pugh the disinterestedness of Mr. Charles's motives, and the tremendous sacrifices he made in the interest of the purely spiritual progress of the Gospel of Christ. Whatever his brother may have thought of our subject, his own opinion is expressed in no hesitating or half-hearted terms.

This chapter can be closed with nothing better than this letter from Mrs. Foulks, Machynlleth, to "Mrs. Lees, Priory, Shrewsbury":—

"DEAR COUSIN—I have been thinking of writing to you for many weeks passed, but either lowness of Spirits, ill-health, or hurry of business have prevented me hitherto.

You know we have been again visited with another severe affliction, in the loss of our beloved and most valuable friends at Bala, the Rev^d. Tho^s. Charles, and Mrs. Charles, his wife, for whom we mourn, and much regret.

The changes in that family were awful and sudden! My daughter, Sarah, went to Bala to see our afflicted friends, after they had buried their old and trusty and pious Servant Peggy; who had lived with them nine years, and was greatly valued by them.

Mr. Charles said that the storm had been very black, and the clouds gloomy, by loosing Peggy, by his son having been in a dangerous way, and by his being himself very ill. But

He hoped the clouds were beginning to wear a little brighter; He was at that time a little better, and walked in Sarah's Arm about the Room: His conversation with her was very heavenly, and much upon another world; He quoted many passages of Scripture, namely, 'For this corruptible must put on incorruption; and this mortal must put on immortality; It is sown in dishonor; it is raised in glory, &c. There remaineth a rest for the people of God. A better country they sought, and that was a heavenly one.' He exhorted her to seek those better things; as they were the things that would make her happy here, and fitter for that better country.

On the monday, before he took his final adieu! of all below, He wished Mrs. Charles and Mary would take an airing in his Gig, and that Sarah would accompany them upon his Mare; as

Mary had been much confined. They did as He wished: and, during that time, He went to see his Son, who was then confined, and stopped with him half an hour; and the pious Father's conversation, in this his last interview with his eldest Son, was, doubtless, weighty and heavenly. Tuesday morning Sarah wrote few lines to me by a person who was coming hither that night, saying, she hoped Mr. Charles was in a way of recovering, but very weak. But Oh! how sudden the change came on! On Wednesday morning about six o'clock He happened to alter for the worse, and at ten o'clock in the morning he finished his labors and sorrows! A special Messenger was on that Day dispatched to Caermarthen to inform his eldest[1] and pious Brother of this awful event; who brought us the melancholy tidings. It is easier to conceive than to describe our feelings upon this sorrowful event!

Mr. D. Charles, and Miss Charles came hither on friday night. I accompanied them in a chaise to Bala; which place we reached at 8 o'clock on saturday morning;—and, to our great disappointment found Mr. Charles had been buried the Day before—which affected his Brother and myself more than I can express.

Mr. Charles's Corpse was buried so soon by the persuasion of the Doctor; altho' it was evident, there was no necessity for such a hurry.

We can only exclaim with the inspired writer, '*A great man is fallen in Israel.*'

His end was, like the setting sun, becoming brighter and brighter as it descended towards the Horrizon, untill it disappeared in Glory. Poor Mrs. Charles's health was much impaired in consequence of loosing her dear Mr. Charles. Some times her recollection failed her so much, that she had no Idea of his death. When she was convinced how things were, she would weep and wonder how he was taken before her.

It was in much love and tender mercy that her sorrows were put an end to, so suddenly after his removal; he dying on October the 5th, and she on October 24th, 1814.

The Day before she died, she and her youngest Son, Dr. David Charles, were in the tea Room, the family were gone to Chapel. She said, Let us go a little to prayer; her Ideas were collected, clear, and spiritual, both for herself and for her son,—the following night she was put in bed as usual about seven

[1] If Mrs. Foulks meant the Rev. David Charles, as it would seem she does, she was in error. William was still alive, and he was the eldest. Latterly, he also lived at Carmarthen.

o'clock. The Maid stopt in the room till she slept, and had been up stairs several times, and finding her in a comfortable and sound sleep, gave Mary a hint, least she should disturb her, by going to bed, as they both slept together. As Mary was raising the clothes to go to bed, she perceived that Mrs. Charles looked paler than usual, and cryed out, 'Oh! I am afraid she is dead!' It was a sudden shock to her feelings; as it was to the family.

Mary came home last friday, in company with Mr. David [Jones] Charles; who is to return to London in a few weeks.

Miss Charles of Caermarthen is to make some stay at Bala, and before her return home, is to stop with us for some time. And it is proposed for Sarah to accompany her to Caermarthen on a visit.

My Daughters unite with me in kind love to Mr. Lees and family, &c., &c., &c.

I remain, Dear Cousin, Your truly affectionate

LYDIA FOULKES.[1]

*Nov.* 1814."

Miss Mary Foulks died on April 20, 1816, while on a visit to Anglesey, in her twenty-fifth year; her days of decline were much occupied with the last sayings of Mr. Charles, and the events through which she passed when nursing his beloved partner, at the close of her life.[2]

[1] Inserted by the courtesy of J. H. Silvan-Evans, Esq., Whitland, from a copy in the handwriting of the Rev. Robert Pugh, Weston.

[2] See *Evang. Mag.*, 1817, p. 350.

## LXIX

## A LITTLE OF LIFE'S AFTERMATH

(1814–1821)

EVEN the grave fails to secure rest for the great, and our subject is no exception to the rule; it is our purpose to present a few instances of the truth that while the "body lies mouldering in the grave, the soul goes marching on," as regards Mr. Charles. We attempt nothing so impossible as the exhaustion of such instances, for we have neither space for the task nor do we pretend that we could lay our hands on one-eighth of even the accessible ones.

We begin by dealing with materials bearing upon the transactions of the Bible Society; and the first thing to be said is that the Committee of that Institution acted on Lord Teignmouth's suggestion that a copy of the newly published small pica Welsh Bible should be sent to the Rev. John Roberts, Tremeirchion. Mr. Roberts ought to have felt flattered at this distinction conferred upon him by being classed with the five Bishops, and an acknowledgment in terms of unqualified gratitude might have been expected, and nothing more. But no; he had to be the Rev. John Roberts, Tremeirchion—the superior man and caviller. This is his letter to Mr. Tarn :—

"TREMEIRCHION, Nr. ST. ASAPH, *Novr.* 10, 1814.

SIR—I have to write with all who interest themselves in the spiritual welfare of my countrymen in acknowledging our obligations to the B. and F. Bible Society for the new edition of the Holy Scriptures which they have executed in Welsh. It will not fail to be a popular and a useful edition. Having been stunned as it were with the inquiries and cries of the Welsh People, for Bibles in large type, I could not help being vexed that they were

not relieved by some Society. I beg to offer you and your Committee my best thanks for the copy which you have sent me. As I apprehend that the popular prejudice in Wales is rather strong in favour of marginal readings and references, I have to observe that their insertion would have enhanced the value of the work in public estimation, and in my own humble private opinion, the character of the impression would have been more substantial by their insertion than by their omission as a perfect transcript of what is deemed in Welsh the authorized version. It is observable that in some instances the marginal readings of the Welsh Bible are the textual readings of the English Bible, and vice versa. The English version has a degree of authority which the Welsh has not. If the English Translation was accurate in the renderings which they adopted in their text, the Welsh Translators were wrong in throwing them into the margin, and consequently the Editors of the Welsh Bible in omitting these marginal renderings which English Translators deemed an essential part of the sacred Text, or however as conveying best its meaning. An advocate for the retention of the marginal renderings of the Welsh Bible as essential to the integrity of the Welsh version perhaps would be led to view an impression without them in the light of an imperfect and mutilated edition. The reason of their omissions in your editions, I presume, is to be found in the fundamental Rule of the Society which excludes Notes and Comments; but I do not see how the renderings of our Translators are to be considered as the Notes or comments of Editors. Nevertheless your new edition cannot fail to ensure to the Society additional gratitude and support as well as unfold to all its readers the blessings of the Christian Dispensation. You will please to forward to the use of our Flintshire Auxiliary Bible Society 200 copies of it with all convenient speed—directed to the care of Mr. Carnes, Bookseller, Holywell. I presume it will not be necessary for you to receive an order from the hand writing of either of the secretaries, as I am obliged in a great degree to officiate for them.

At present our Infant Institution is but partially supported by our County Gentlemen, but we may indulge in the hope that the same overruling power who has already engaged in carrying on the great work, will be still further manifested here. The establishment of a Welsh Magazine (a Quarterly Publication) partly in Welsh and partly in English has been lately established and has for one of its objects to aid the interests of the British and Foreign Bible Society. Should you have any notices to give

or communication to make to the Public in Wales respecting Welsh editions, the Editors would be glad to insert them. Mr. Jones N^o^ 5 Newgate Street is a Vendor of the Work in London.

Wishing you and fellow labourers every success

I remain, Dear Sir, Yours respectfully

JOHN ROBERTS.

P.S.—Since the Society have lost the valuable center of communication which they possessed in Mr. Charles, it may be serviceable that you should write to the Secretaries of the Auxiliary Societies in Wales to acquaint them of the execution of your last edition."

Mr. Roberts's remark about "the popular prejudice in Wales" as being "rather strong in favour of marginal readings and references" must have been somewhat disconcerting to the Society's Committee, unless Mr. Tarn, from what he knew of Mr. Charles's views, was able to reassure them. Mr. Roberts, as one would expect in the case of a man who was almost entirely confined to one parish, lacked the minute information which alone could enable him to speak about the views of the Welsh people on such a subject. Of course, he could speak on a very natural supposition—that people prefer Bibles with references to those without; but the voice is so oracular as to be unpleasant.

Whether this point had anything to do with the remarks of the Bishop of St. Asaph at an S.P.C.K. General Meeting, it is now not easy to decide; whatever they were about, they roused Lord Teignmouth once more to defend the Welsh Bible of the Bible Society. This note was received by Mr. Tarn:—

"PORTMAN SQUARE, *Feby.* 8, 1815.

DEAR SIR—I learn from Mr. D. Wilson[1] that the Bishop of St. Asaph at the General Meeting of the Bartlett Buildings Society yesterday, plainly charged the Bible Society with deceiving the public with respect to the Welsh Bible. I shall be obliged to you to send me as early as you can with convenience, copies of the Correspondence which passed between me and the Bishop on that occasion.

[1] Rev. Daniel Wilson, afterwards Bishop of Calcutta (1832-58), who succeeded his friend, the Rev. Isaac Crouch, as Tutor and Vice-Principal of St. Edmund Hall, Oxford. Through Crouch he would hear much of Mr. Charles, and when Wilson became Cecil's successor at St. John's, Bedford Row (1809), he had opportunities of meeting our subject.

I have little hope of attending the Committee on Monday. I have not rec^d. the letter you mention; if it should come the Committee shall have it.

Your very sincere

TEIGNMOUTH."

In a postscript to a short note, dated February 11, 1815, his Lordship writes to the same gentleman: "I open my letter to thank you for your packet of papers relating to the Welsh Test: They shall be taken care of." If Mr. Charles was dead, the Bible Society was very much alive, and the Bishop who once asked the rural deans of Bangor Diocese to arrange for a collection towards the expense of its operations was now its bitter foe. Whether Lord Teignmouth endeavoured to set the Bishop square with the facts, and if he did, what became of the correspondence, we cannot say. Probably the Bishop had had enough of Lord Teignmouth's steel, and on May 15 the Bishop left the Diocese of St. Asaph vacant by death; if he passed to where good men are called, he had an opportunity of understanding, for the first time, the man who had, by great and good deeds, caused him so much uneasiness on earth.

The Society in London, and its friends in Wales, very soon found out how great was the loss they had sustained by our subject's death. There were gaps to be filled, favours to be sought, and transactions to be made clear, none of which troubled the several parties while he lived. "To-day," writes Saunderson, on December 12, 1814, "our Committee meets, when some one will be appointed to succeed our late much lamented Mr. Charles as Treasurer to the Merioneth Auxiliary Society." "I beg, Sir," writes Thomas Jones, Denbigh, on December 13, 1814, "you will have the goodness to inform me whether the Society can favour our poor peasants, labourers, &c. so far as to let them have the Sm. Pica Welsh Bible at 10/-. Our late much lamented friend and father Mr. Charles mentioned publicly in several places, from the information he had, that Wales would be so favoured. And now I am informed that poor people in various parts of the country, by clubbing their pence &c., have prepared, or are preparing, to purchase the treasure; altho some of them have been disheartened by the report that they might now pay 13s. 3d. for it in London, besides 1/- or 1/3 for package, carriage, &c. Allow me further to ask, in case our exertions fail of having the Branch Society continued, or it be reduced to a small Bible Association, whether we can be favoured with other Bibles and

Test^a^ to the full amount of the sum or sums we may remit, at the Society's *reduced prices*, or at the *cost* Do."

Another correspondent writes to Mr. Tarn: "It was by the particular Desire of our late dear friend, the Rev^d^ Tho^s^ Charles, Bala, that the Subscription of this edition of the Welsh Bible began in this Town. Please to acknowledge per Return of Post the Receipt of the Inclosed £115 and about what time we may expect the Bibles. . . . I remain, Sir, your most ob^t^ Serv^t^

DAN^L^ JONES
Minister of the Welsh Calvinistic Methodists
Pall Mall, Liverpool.

Please Direct Dan^l^ Jones, 3 James Street, Liverpool."

This letter is dated "Jan^y^ 5, 1814," but is endorsed with the words, "Answered W. En. Jan^y^ 9, 1815"; men often cling to the old year when the new one has fully put in its claim.

Had we not evidence, in abundance, of Mr. Charles's absolute freedom from boastfulness, in the mass of letters herein produced, we might find it in what is implied in the first query of a great friend of his, in the following letter:—

"MR. TARN,

DEAR SIR—The Annual Meeting of the Branch Societies, of this County, takes place next week; it will make me feel very awkward to appear at the respective places without my most lamented friend Mr. Charles with whom I had engaged (had he lived) to go thro Anglesea, Carnarvonshire and Merionethshire. Circumstanced as we are, by the loss of so valuable a friend of the B. & F. Bible Society, Mr. John Elias has kindly promised to accompany me thro this County. The Rev. S. Lloyd will attend at two of our Meetings—the purport of this is to beg the favour of *you by return of Post* to answer the following questions:

Was the late Rev^d^ T. Charles one of the first promoters of the B. and F. Society? if so, will *you state particulars*? as it would be improper to say so publicly without official authority, or rather good authority.

When must the Money be in London, so as to appear in the next report?

Are there any recent communications in possession of the London Committee that will be worth while to send down for the information of the friends of the Institution in Merionethshire?

Mr. Charles had prepared a plan to ascertain to an *exactness*, the number in the three Counties of Merioneth, Carnarvon and Anglesea, who cannot read, and who are destitute of a Bible—we have had many returns, and the consequences of those places which have made the inquiry [are] that the Sunday Schools for Adults and Children are very much increased and such is the present state of this country that a Man that cannot Read is ashamed of himself and 30 years ago it is well known that 9 out of 10 of the peasants in the country could not read —the late Mr. Charles of Bala was the Instrument to effect all this change (in haste).

I remain, Dear Sir, Your Obedient Humble Servt.

JOHN DAVIES
Secy. for Merionethshire

VRONHAULOG, Nr. CORWEN,
18th Feby. 1815.

*Bible Meetings.*

| | | | | |
|---|---|---|---|---|
| Maentwrog, Festiniog, Llanfrothen, and Penrhyn Branch at Tanybwlch Inn, . . . | Tuesday | 21 | Feby. | @ 12 |
| Dyffryn Association . . . | Wednesday | 22 | Feby. | 12 |
| Barmouth Branch . . . | Thursday | 23 | " | " |
| Towyn " . . . | Friday | 24 | " | " |
| Dolgelley " . . . | Saturday | 25 | " | " |
| Bala County Committee Meeting | Monday | 27 | " | " |
| Corwen Branch . . . | Tuesday | 28 | " | " |

P.S.—I leave home on Monday Morning."

The same correspondent writes to the Society's bankers, the chief partner of which—Henry Thornton—had been treasurer of the Society from its inception until he died on January 17, aged 53, at the house of Wilberforce, at Kensington Gore:—

"VRONHAULOG, Near BALA, MERIONETHSHIRE.

Messrs. DOWN, THORNTON & Co.

GENTLEMEN—Will you be so good as to receive the enclosed Bills, value £200: 5: 0 on account of the Merionethshire Auxiliary Bible Society, in the name of the Revd. Simon Lloyd and John Davies before the end of the present Month—we expect to remit about £500 more. Since the Death of our late Treasurer, the Revd. Thos. Charles, who I understand was personally acquainted with the late Hy Thornton, Esqr., we are

not fully acquainted as to the proper method of transmitting this money but I hope you will have no objection to pay the whole amount when remitted to the present Treasurer of the British and Foreign Bible Society. A Receipt of the present Enclosure by Return of Post directed to me as above will much oblige,

Gentlemen, Your obliged Humble Servant

JOHN DAVIES.

[6 *April*, 1815]."[1]

Still John Davies, and still in his characteristic style:—

"VRONHAULOG, Nr. BALA, 27 *April*, 1815.

DEAR SIR—Inclosed you have a Dft value £4: 11: 0 which with other remittances will make £730 for the Merionethshire Auxiliary Bible Society for this year.

It was the late Mr. Charles's intention when he encouraged clubs and associations amongst the poor people in order that they may pay the reduced price *at least* for their own Bibles and Tests—That the sums remitted by Mr. Lloyd on behalf of such clubs ought to be added to the annual collection of this County, and the account Debitted the *cost* price for the Bibles sent—but the Committee will leave it to your discretion whether you will make any alteration—but it certainly was the wishes of Mr. Charles that the Parent Society should not be at a loss of furnishing those Clubs with Bibles at the reduced price, and I am directed by the Committee to inform you that they will most cheerfully agree to the proposals of their late Treasurer in that respect and take the loss upon the County Auxiliary Society.

In making the last remittance for the present year I cannot refrain from noticing the valuable assistance of the Revd. John Elias. He kindly accompanied me gratuitously to all our District Branch Societies, and what service he rendered is best answered by the sum of £730 from *the poorest County in the United Kingdom*, and were all the Counties of England and Wales to remit in proportion to its wealth as Merionethshire has hitherto done the Annual Receipts of the Parent Society would be upwards of Half a Million. I am persuaded that I am below the mark. As for myself I consider it an Honor and privilege to do what I can, but I think Mr. Elias deserves the special thanks of your Committee and as the opportunity offers on Monday next, I beg leave to suggest the propriety of it. I

[1] Date supplied by Mr. Tarn.

have attended three Anniversary Meetings in London as well as some Auxiliary, and I will venture to say that a more eloquent advocate never spoke in any I have been present at; but you are aware it is in Welsh he addresses the meetings and we generally have one or two to speak in Welsh at our Annual and Committee Meetings which answer the purpose very well—perhaps you may conclude that I am fishing for some notice from the Committee myself. I deserve it not, and let the Honor be to whom its justly due, and I should consider a personal vote of thanks to me very injudicious on their part—even were they so disposed. Mr. Elias travelled some Hundred miles in the three Counties of Anglesea, Carnarvon and Merioneth, to plead the cause of the B. and F.B. Society.

I have also to suggest the propriety of your inviting Charles Watkin Williams Wynn, Esquire, M.P., to take a share in the business some part of the Day on Wednesday—the little he will say will be to the purpose, and it would be proper for some person from Wales to have an opportunity of Stating his sentiments at the Meeting.

In mentioning the Departed friends of the B. and F.S. should it be in the report we shall as Welshmen anxiously expect an honourable mention of our mutual and lamented friend Mr. Charles (in haste). Believe me to remain

Very respectfully, Dear Sir, Your obliged H^ble. Serv^t.

JOHN DAVIES."

Mr. Davies knew Mr. Tarn very well, having enjoyed his kindness in London, and the latter, as we know, was a periodical visitor at Bala. What became of one of his suggestions is told in the records of the Bible Society:—

"Read a letter from John Davies, Esq., Secretary of the Merionethshire Auxiliary Society, dated April 27th, 1815, soliciting the attention of the Committee to the important services rendered to this Society by the Rev. John Elias, of Anglesey, by promoting its interests throughout North Wales from the commencement of the Institution,

Resolved, That the thanks of this Committee be presented to the Rev. John Elias for his valuable services and that he be presented with a set of the Society's Reports together with an Octavo Welsh Bible, all handsomely bound."

Among the distinguished men, benefactors of the Society, Mr. Charles, Henry Thornton, and Dr. Claudius Buchanan are appreciatively referred to, in the *Report* for 1815, as three worthy of melancholy notice under the home portion of the

Committee's *résumé* of the year's work and events. Mr. Davies must have felt elated.

It will be remembered that when Mr. Charles had to put away the first copy which he was preparing for the Society's printers in 1804, he was asked to prepare another copy on lines set down by the Society's Committee. The abandoned copy, as stated, is now in the Bala Theological College Library, in three interleaved volumes; the second copy — still the S.P.C.K. edition of 1799—was split up into six volumes and interleaved, and was among Mr. Charles's treasures when he died. After his death his sons presented the volumes to the Society's Library, and this is Mr. Tarn's communication in acknowledging the gift :—

"*June* 5th. 1815.

At a Meeting of the Committee of the British and Foreign Bible Society,

A Welsh interleaved Bible in six volumes 12mo containing the corrections of the late Rev. Thos. Charles, of Bala, in his own hand writing, was presented for the Society's Library, by his Sons Mr. T. R. Charles, of Bala, and Mr. D. J. Charles, of London.

Resolved, That the thanks of this Committee be presented to the Sons of the late venerable Mr. Charles for the above present and that they be requested each to accept of an Octavo Welsh Bible, together with a Set of the Society's Reports handsomely bound.

Extracted from the Minutes

JOSH. TARN, Asst. Secy."

To a communication accompanying this extract, Thomas Rice Charles replied :—

"DEAR SIR—I duly received your kind Letter by Mr. Davies accompanied with the minutes of the Committee of the Bible Society. I cannot sufficiently express my unfeigned gratitude for the honor they have conferred upon me by the handsome present I am led to expect from your Letter. Mr. Saunderson and myself in looking over my Father's Letters have met with three from the Revd. David Hughes late of Jesus College, in which he thanks my Father for his corrections, and begs he will continue to supply him with whatever others may occur to him; in order that they may be adopted in their Edition. Should Mr. Dealtry have to publish another Edition of his review of Novus, these letters might serve to shew that the other Society in fact are indebted to my Father for the correct state of their last

Edition. Mrs. C. unites with me in kindest regards to Mrs. Tarn, yourself, and family, who am

Dear Sir, Your ever obliged H^ble. Serv^t.

THO^s. R. CHARLES.

BALA, *June* 19^th. 1815.

P.S.—I have room for Saunderson to write."

Saunderson's contribution, dated June 20, will fit in better elsewhere; we proceed to another source of information on the same subject—the Bible Society. This was written to the Rev. Walter Davies (Gwallter Mechain):—

"VRONHAULOG, N^r. CORWEN, 10^th *July*, 1815.

REV. SIR—The cause, I take the liberty of writing to you [about], will I trust be a sufficient apology.

The Anniversary of the Merionethshire Auxiliary Bible Society is fixed to be held at Bala on Friday 11^th of August, when Sir Watkin Williams Wynn, Bart. will be present, and take the chair.

I shall feel much obliged if you can without much inconvenience, attend the meeting to take part in the proceedings of the Day. The Motion which I shall propose to you will be 'Thanks to Sir Watkin and to congratulate him on his return to his Native Country'—and if you would hint at the calumnies heaped upon the late Mr. Charles and refute the charges brought against him by the enemies of the Institution of altering the Orthography of the Welsh Bible it would be well; but I would, of course, leave that to your judgment.

But in favouring the meeting with your attendance I am confident you would very essentially serve the cause of the British and Foreign Bible Society.

It may be probable that you would feel some hesitation, in making your appearance at a Meeting out of the limits of your local connection, but as the parish of Yspyty has become a Branch of our Society and paid to the Treasurer £30 that circumstance will I hope obviate the objection.

I shall feel pleasure, in accommodating you with a Bed and a Stall at Vronhaulog, when you will I hope meet the Rev^d. Mr. Cunningham, vicar of Harrow. With great respect

I am, Rev^d. Sir, Your Obedient H^ble. Serv^t.

JOHN DAVIES,
Secretary of the Merionethshire
Auxiliary Bible Society." [1]

[1] *Gwallter Mechain MSS.*, Aberystwyth.

The account in the *Shrewsbury Chronicle*, August 18, 1815, does not mention the name of the Rev. Walter Davies as one of the speakers, and since the names of those who spoke to the resolutions are given, we may assume that he was not there; but, at last, we read that "several clergymen from different parts of the county" were present—released, we presume, by the death of Dr. Cleaver from their false position, and set free to follow the nobler desires within them. Mr. Tarn spoke on the general progress of the Society's work; and another old friend of Mr. Charles, the Rev. John Campbell, Kingsland, spoke of its achievements abroad. He had arrived back in England, after his first famous tour of two years in Africa, in May 1814, and was full of the needs and prospects of the heathen world.

If it belonged to our purpose we might quote a mass of evidence from the numerous letters before us of John Davies's devotion to the interests of the Bible Society, and of his generosity in time, money, and in entertaining its advocates, yet the hand of Mr. Charles was missed, and the Merionethshire Auxiliary had the misfortune of having a Treasurer who took life far more easily than his predecessor ever could. John Davies gives us an illustration of this in another of his letters to Mr. Tarn:—

"VRONHAULOG, Nr. BALA, 30 *Mar.*, 1816.

DEAR SIR—I have at length been able to hand you a correct account of the Money received on account of the B. and F. Society in Merionethshire last year. Mr. Lloyd, the new Treasurer did not take particulars at the time they were paid him, and it was with considerable difficulty I got them—it appears that the Accounts in consequence of not stating particulars are become confused—the late Mr. Charles had encouraged poor People in various districts to subscribe the *Cost* price, for the Octo. Welsh Bible—which Mr. Lloyd was not aware of—and altho some misunderstanding relative to an Association for Bibles at *Reduced* Prices has taken place and *delivered at the price* I am confident that when that Association was formed Mr. Charles particularly mentioned Cost prices—and the fact is—Our Committee wishes to have the Account *Settled* before the present year's Subscriptions are remitted—and I think the readiest way will be for your Committee to make a grant or mitigate so much of the Balance which now stands against the Merionethshire A.B. Society as the annexed statement will allow and your early attention will oblige. Our Committee meet on the 8th Inst [= Proximo]—upon looking over the

list on the other side you will readily allow that an extraordinary effort was made in this poor County, and when you consider that it was the first year that the Oct^o. Bibles have been in circulation and their prices being rather high, I trust that you will enable me to announce a satisfactory reply to the Committee—the Meeting to receive the year's Subscriptions &c. is on Easter Monday and what you receive THIS year may be considered as a permanent Income. I am afraid we shall be short of £500. In haste, I remain

D^r. Sir, Your Ob^t. Serv^t.

JOHN DAVIES.

P.S.—I stoped in Bala longer than I intended this morning, and have had but little time before the Post called. I shall write on other business on Monday. Mrs. D. unites with me in kind regards to you and your good family"

A statement of the "Subscriptions and Donations in the several Branch and District Societies connected with the Merionethshire Auxiliary Bible Society for the year 1815, ending 11^th of August," is enclosed, with a summary of the local balance-sheet. In a letter, which reached London "20^th Oct. 1815," Mr. Davies referred to a matter which ultimately resulted in friction between him and the Rev. Simon Lloyd.

"About a Month since, I had the opportunity of seeing the greater part of the most active friends of the B. Society, in Anglesea, Carnarvonshire and Denbighshire at an Association of the Calvinistic Methodists then held at Pwllheli. I had had a few applications from respectable quarters to join them in their efforts to obtain from your Committee a Welsh Summary—the opinions of those of whom I consulted were in unison with my own, 'That the most active friends of the Society understand the English Reports, and for the use of Welsh Subscribers Mr. Charles's account of the Bible Society (in Welsh) price 10/- ℔ Hundred and a Welsh Annual Report of the Local Societies would answer every purpose for the Welsh readers—and it would be an useless expense on the part of the Parent Society to undertake the printing of the Summary in Welsh.' Mr. Hughes, Rector of Llanfyllin, Mr. Newcome, Warden of Ruthin of the establishment together with Mr. John Elias and several other Ministers are of the same opinion.

For the two last years our WELSH Report has been drawn up by the late Mr. Charles and the operations of the British and Foreign Bible Society, have been copied into the Reports of the

other Local Societies verbatim—hitherto the Merionethshire Welsh Report has been looked upon as another Southwark. Such it has been, but its author is now no more. I feel my total inability of the task but with the Assistance of some friends I have put to Press an exact Translation of your last year's proceedings as extracted in the Missionary Register—With a short account of our own proceedings. I am however very anxious to give our Welsh Subscribers every information and if you have any interesting correspondence since the Publication of the last Report, It would be a great addition as an Appendix. You mentioned to me that you would publish a sheet in October. Now would it be too much to ask the Committee to let us have 600 translated into Welsh—say 4 Pages Octavo same size as the Compendium so as to be here for the 27th-28th Inst. ℔ Coach. Evans will prepare for the Press in a very few days—if however the Committee should decline may I request the favour of you to send me an English sheet and I will have the thing done by Saunderson at Bala—but I trust you will succeed in sending them down ready translated so as to add the half sheet to the Report which will be ready by the 26th Inst."

The "Extracts" were not then proceeded with, a fact which seems to suggest that a paragraph in Mr. Davies's letter decided the matter—for a time. It cropped up again in 1819, as we find in this passage from Mr. Roberts, Tremeirchion's, reply to a letter from Mr. Tarn. The date is "Feby. 22d 1819."

"Your letter respecting the Extracts &c. engaged my immediate attention. It occurred to me that Bala was the most eligible situation for communication with different parts of North Wales and that Rev. Simon Lloyd may be influenced to volunteer his services as a Translator. If local difficulties should impede timely distribution of Extracts from Bala for the use of South Wales Auxiliaries a copy of the Welsh Translation might be sent to a Printer there. That I might be able to make some definite reply to your inquiry, I wrote to Mr. Saunderson to inquire what are the facilities of local communication which are peculiar to Bala. His answer I have just now received, in which he states that he can send parcels to all parts of Wales every week; and that he knows Mr. Simon Lloyd would be happy to render every assistance in his power with respect to the Translation. He does not state, that he was authorized by Mr. Lloyd himself to make that offer of his services. Therefore I think it would be well if a direct application was made to him from the Committee. I have addressed him on the subject, but did not think of him when I wrote to Mr. Saunderson, and therefore there has not

been time for his answer. The translators of our Welsh Version of the Bible were North-Walians and consequently the North Wales dialect prevails in it. It is my opinion that the translation of the Extracts into Welsh would be useful; but their distribution should be governed by proper regulations, so that they are not used for waste paper."

This was read at a Committee Meeting held on April 10, 1819, and Mr. Tarn was instructed "to correspond with Rev. S. Lloyd as to a quantity"; he annotates the letter with the words, "Wrote Mr. Lloyd Apr. 17th." Mr. Lloyd's reply, dated "Bala April 20th, 1819," reads thus:—

"With respect to the proposal of translating your monthly extracts into Welsh, I have already been apprised by Mr. Roberts to whom I signified that I should have no objection to contribute a helping hand in conjunction with others, supposing that they would be published in Welsh monthly; but finding now that you intend publishing only a selection of them and that quarterly I shall have no objection, for a time, to engage singly in the work. Upon consulting Mr. Saunderson upon the subject, he says that he would engage to print as many as might be wanted for the Principality and to send the parcel for S. Wales by Shrewsbury to Carmarthen, and the several parcels for N. Wales to the central places. But if you should prefer employing a printer at Carmarthen for the S. Wales division, he is ready to acquiesce in whatever you may deem most expedient. I think Merionethshire would require about 500 copies of the extracts, but they might be increased or diminished according to circumstances."

Nearly five months later Mr. Lloyd replied to another letter from Mr. Tarn:—

"BALA, *Sept.* 11th. 1819.

DEAR SIR—Your letter of the 19th ult. arrived during my absence, and was opened by Mr. Saunderson. I have now the satisfaction to inform you that the first number of the intended Quarterly Extracts in welsh is completed. The manuscript consists of ten pages closely written on paper of this size, which I expect will be sufficient. If upon consulting Mr. S. I should find that a little more will be wanting, I shall add one of the smaller letters. My friend Mr. J. Elias called of (*sic*) me this morning and he coincided with me in opinion that it would be more eligible for our countrymen to have the Welsh Extracts printed in Octavo. He thought with me that about 10,000 would be enough. But probably you have ere this, ascertained

what number would be proper to print. From the edification which I have myself received in translating the divine sentiments contained in some of the letters I have no doubt of their being blessed to many of the inhabitants of the Principality, and should hope would stimulate to increased exertions in the Bible cause. As I propose, God willing, to set off on a journey on this day se'nnight y^e 18^th Inst., and to be absent three weeks. If I don't hear from you before I start, I shall leave the manuscript with Mr. S. to be forwarded by him to London, or to be printed at Bala, as the Committee may determine.

I am, Yours faithfully

S. LLOYD."

On this Mr. Tarn wrote, "Ans^d. by one of the same date." On December 15 Mr. Lloyd acknowledged the receipt of the Society's English *Extracts* for December, from which, and those of October and November, he intended to select materials for the second quarterly issue. On the second page of the same letter Saunderson gives an account of the distribution of the 5000 he had printed of the first number, of which 500 had been sent to London, and 820 were on hand.

John Davies gave this plan of keeping the Welsh Auxiliaries interested a season of probation, and then his opposition was offered, and things went other than well between him and Simon Lloyd. Dating his letter from "Bala 17^th March 1821," Saunderson wrote to Mr. Tarn:—

"Our Collections for the Bible Society are commencing. We have had no Report printed for the County for last year, for which I feel sorry. The Corwen and Edeirnion Branch have sent me a Report of their own to be printed, but as it is to be in *Welsh* I presume it will be useless to send a few Copies to your Committee in London. I should think it would be well to print the list of all the Subscribers in the County of 3/- and upwards, at least once in every three or four years; but being a Printer, I feel a little delicacy in urging this; perhaps if you was to recommend it to our Committee, requesting of them to use their best endeavours to procure a list from all the Branch Societies of their Subscribers, the thing might be done. I am sorry that our Treasurer and Mr. John Davies are averse to co-operate with each other; this has at length ended in Mr. Davies resigning the Secretaryship, at our last Committee Meeting."

Mr. Davies himself wrote to Mr. Tarn, on "14 April 1821": "I exceedingly regret that our County Bible Society, is by no

means in a flourishing state; we unfortunately (the officers) are not united in our plans, and we seldom, or I may say never hold Committees on that Account, and I do not know how we can mend matters unless its new modell'd. Mr. Saunderson never sends me the Monthly papers, indeed I am not over anxious for them, but I certainly will maintain it that those printed in welsh are an unnecessary expense to the institution; a good address, with a report once a year will in my opinion answer a better purpose, and I am sure get more money, people like to have their names printed, which our treasurer opposed—the last was for 1815, and *then I paid* the expense myself."

Thanking Mr. Tarn for information regarding the deputation to be sent to the Annual Meeting at Bala, and saying that he had conveyed it to the members of the Auxiliary, Mr. Lloyd writes, under the date of "June 9th 1821": "The information was very agreeable to each of them. I hope it may have a tendency to revive the Bible cause, which I fear has begun to languish in some districts of this county, as the collections have not yet come in from several of them. Mr. D. of Bronhaulog, who used to be very active, has sent in his resignation as Secretary."

Mr. Davies zealously worked for the cause of the Bible Society after resigning the secretaryship, but within a far more limited sphere. The missionary cause was also very near his heart, as much because it was a great cause in the eyes of his late instructor and guide as because of its merits. Not long after the death of Mr. Charles the position of the Calvinistic Methodists with reference to the different Missionary Societies came forward for consideration, and, in order to be prepared for the discussion, Mr. Davies wrote to the Rev. Josiah Pratt, Secretary to the C.M.S., for certain information. Even the address reveals the nervous concern of the writer, and the letter shows his eagerness to pursue the course marked out by his departed ideal organiser. The address reads: "Revd. Josiah Pratt, B.D., Ch. Missionary House, Salsbury Square, Fleet St., London | in his absence, to be opened."

"Revd. Sir—When I had the pleasure of seeing you in Town in May last I mentioned that the (late) Revd. Thomas Charles of Bala had recommended to his connection to divide the Missionary Collections made in the chapels of the Calvinistic Methodist[s] in North Wales between the Church, Dissenters (in London) and Baptist Societies. I came on purpose to this place to meet the Revd. John Elias who *now* takes the lead in that Body—his

answer is that the subject shall be discussed in the Quarterly Conference to be held at Ruthin in Denbighshire on the 2nd and 3rd of March next—the purport of this is to request the favour of you to send ℣ first SHREWSBURY and Holyhead Mail such account of your proceedings as you may judge best calculated to induce them to fulfil our much lamented friends wishes—in that respect—the Society may present the Body of the Calvinistic Methodists or a few of the leading Preachers with such Reports &c. as you and the Committee may think proper to send—it will be too late for this Quarter unless sent by Tuesday Night Mail directed as ℣ enclosed. in very great haste

I am, Rev. Sir, Your obliged Hble. Servt.

JOHN DAVIES.

DOLGELLEY, 26 *feb.* 1815.

*J. D.*, Vronhaulog, Nr. Corwen, Merionethshire, care of Mr. Jno Evans, Corwen. ℣ Mail from Bull and Mouth and forwarded ℣ purpose Messenger.

Mr. Seally (*sic*), is in the habit of sending me parcels—a few of the Missionary Magazine with the *Chart* would be useful. I take 4 numbers, 3 of which I give away. *care* should be taken not to send ℣ Chester and Holyhead Mail."

Mr. Charles was not only a diplomatist, but a fair and judicious administrator. He knew, as no one else so well knew, that many of those who gave their support to the Missions were Methodist Churchmen, and not Methodist Dissenters, and that it was only fair that a proportion of the collections should go to the funds of the C.M.S.; but why he advocated that a share should be given to the Baptist Missionary Society is not so easily explained, unless his well-known catholic and cosmopolitan spirit closed his eyes, in this instance, to the source of the collections, and opened them all the wider to the needs of the heathen. However, Mr. Charles's recommendation was overruled by the influence of the Rev. John Elias and others, and the Calvinistic Methodists sent their contributions to the funds of the London Missionary Society until they established a Society of their own, in 1840. Mr. John Davies was elected Treasurer of the North Wales Methodist Missionary Auxiliary in 1818, and for many years he discharged his duties with characteristic enthusiasm.

A few things about the continuation of Mr. Charles's educational schemes call for insertion in this chapter, though we cannot go far into the subject, inasmuch as the Sunday Schools set on foot by him are all thriving even unto this day. If his

spirit communed with the things of this world after passing out of its visible shell, it must have been cheered at the first recommendation of his brethren, assembled in solemn conference. Many a time did he hold forth in the assemblies of his Connexion, advocating the great cause of the schools, when the majority of his brethren only listened to him out of personal regard. By degrees the unpopular cause advanced, and its triumphs thinned the ranks of the opponents, until the North Wales Association, when it came to review his life and the wonderful achievements of his Sabbatical "seminaries," felt constrained to urge upon the churches to continue his labours with all zeal.

In a paragraph in the published Welsh "Minutes of the Dolgelley Association, October 27, 28, 1814," we read what may be thus rendered:—

"In the meeting at two [o'clock], reference was made to catechising and repeating chapters in public; and [it was recommended] that these things should on no account be allowed to drop. These were the things which the late Rev. Mr. Charles laboured so very hard to establish; and we hope they will not go down now that he is removed, for we ought to emulate every virtue found in those who have passed away from our midst. 'Whose faith follow.' It was also strongly recommended that the Sunday Schools be carried on, being the means so signally blessed of God to enable thousands in Wales to read the Holy Scriptures. An account was given of the way the school had prospered in many places; and it was urged that the example be followed."[1]

We have now to produce a letter which has a concern for several of the movements so dear to the heart of our subject, and among them that of the Sunday Schools in Montgomeryshire.

"GELLY nr. LLANFAIR, *Feby.* 20th. 1816.

DEAR SIR—In your last Letter you enquired respecting the state of our Bible Society—am sorry that we have not been able to get the Lord Clive to become our Pattron—before he came to the country we got our address to his Lordship prepared and signed, and through some of the agents presented to his Lordship—but no manner of answer was received, whether acceptable or not—now we are at a stand not knowing how to proceed for he has left the country and is now in London. I don't think that we have spared any trouble in persuing this object now for a considerable time, from Mr. Hughes, Llanfyllin, we had

[1] *Y Drysorfa*, iv. p. 199.

but little assistance. if you with some of the friends in London could direct or assist us it would be a happy thing. as he is now in London perhaps some of you as friends to the cause could find out a channel to address his Lordship on the occasion. as means we have now only to look unto you for assistance for our collections are likely to be but small till we can get his Lordship to become as a Pattron.

Yesterday I rec^d. a Letter from Mr. Seeley requesting a remittance for the Bibles, about which I mentioned to you before. According to your direction I have sent some to Dolgelley in Merionethshire and likewise to Llanidloes in this County—but at Machynlleth there remains a certain number still unsold besides some here at Llanfair. the cause in my opinion, why the demand is so little is owing to the distressing state that the country is in because of the great scarcity of money. I know that the Bibles are much wanted in our country and I will endeavour as much as I can to find the money for the whole to send with our next collection which is likely to be in the latter end of March, if you will have the goodness to mention it to Mr. Seeley or the Committee; shall feel oblige[d]. I am very sorry indeed that the payment has been so long, its not my wish—when I was desired I sent the orders, expecting that they would stand but little.

Having herein enclosed a £15 note—Thirteen pounds of which is a collection made by us y^e Welsh Calvinistic Methodists in Montgomeryshire for the Irish Evangelical Society whose Secretary is Rev^d. Mark Wilks, 39 Goswell St. London. Another Pound is a fruit of an Infant Society lately formed for the purpose of propagating Religious Knowledge amongst the inhabitants of the Marches of Wales[1] its own desire to have this Pounds worth of your useful Tracts to distribute among them. we find that there are whole Parishes as destitute of the light of the Gospel as any parts of the earth its the same darkness in its nature and consequences as that which covers India they perish for want of knowledge. their little children are brought up as Heathens! there are about 8 parishes in this state, in this county adjoining Shropshire and Radnorshire, and all along the Marches even from here to the Bristol Channel, this mortal darkness reigns in a similar manner. Our Society

[1] This Society is the origin of the Calvinistic Methodist Home Mission Society, and was actually established in October 1815. In one of the Quarterly Associations of 1813, Mr. Charles urged the brethren labouring near Offa's Dyke to imitate the friends in Flintshire in multiplying facilities for the religious improvement of their English neighbours. The first Committee was convened at Llanwyddelan.

intends to operate by distributing Tracts, with Sunday Schools to instruct their little children, and preaching the Gospel. here is a wide field of labour! We are happy to say that doors are opening for Sunday School[s] and preaching—but how to procure a sufficient supply of Books for these Schools we know not. the teachers we find gratis. if we could prevail with you dear friend to Intercede on our behalf with the Sunday School Society for a little supply of Books in a time of great need—our dear and beloved Father Mr. Charles allways entreated and succeeded for us in London, but now he can be of no service to us. I hope dear Sir you^d pardon my freedom. I know that I have allways been troublesome to you.

The other remaining one pound of the £15 you [will] please to keep till the collection is sent—waiting for your ans^r. when convenient and wishing you the chief good

I remain, dear Sir, Your friend

OWEN JONES.

P.S.—the Sunday School Books sh^d be all English." [1]

We are glad to have this letter to include in our subject's biography, not only because of Owen Jones's services in helping Dr. Owen-Pughe in correcting the first Welsh Bible of the Bible Society, but also because he was one of those men whom Mr. Charles had encouraged and trained into his own method of advancing the kingdom of God. Like his "beloved Father," as he calls Mr. Charles, he did great things for Sunday Schools, and composed (in 1820) a catechism for their use.

Owing to the spread of the Sunday School movement, and the devotion of much of the educational funds entrusted to our subject to their advancement, the Day Circulating Schools had become fewer and fewer after some years; nevertheless, many districts sadly needed them, and Mr. Charles continued to employ a few masters even to the last. The Rev. Simon Lloyd, in a letter addressed to David Jones Charles, but meant for publication, tells us how matters stood with reference to these schools at the time of Mr. Charles's death.

"BALA, *Aug.* 8, 1816.

DEAR SIR—I was glad to find by a letter, part of which Mrs. C.[2] read to me, that you have the interest of the Merionethshire Circulating Schools so much at heart, and that you are not without some hopes of getting a little assistance in London towards their support. The Schools have been conducted exactly

[1] B. and F.B.S. Correspondence.

[2] Mrs. Thomas Rice Charles.

according to your father's plan since his decease, as you can testify, and have been equally flourishing as they were under his management. Your father, latterly, had only three schoolmasters; another has been added since his death, at a salary of £16 a year each, which will require £64 *per annum*. There are, upon an average, from 60 to 80 children in each of the schools: in some instances, from 80 to 100. The masters are removed quarterly or half-yearly, according to circumstances; but in general they remain half a year in the same place. The schools are generally kept in chapels. It has always been a rule, and still continues, never to employ as masters any but such as are deemed pious characters. The business of the school begins and ends with prayer and praise. Besides learning to read their Bible in their mother tongue, the children are carefully instructed in the principles of the Christian religion, according to the catechisms composed by your father. The schools are occasionally visited by those that have their superintendence. They circulate in a tract of country containing about 40,000 inhabitants, comprising Merionethshire, part of Carnarvonshire, and part of Denbighshire. Much good has been done, and is doing by them; but we are apprehensive that they cannot be continued much longer, unless our funds are increased. The pressure of the times has prevented us from receiving even what was promised from the several religious societies in the county. When your father died, there was a balance in his hands of £76, for the schools. The balance at present in the hands of the Treasurer, is £29. 15s 3¾d. as I found yesterday upon examining the books. Hoping that the Lord may induce some liberal-minded men to give us a little assistance, I remain, with best respects to your brother and Mr. Jones, your affectionate friend,

S. LLOYD."[1]

Mr. Thomas Rice Charles and his brother-in-law from Wrexham were in London on business at the time; hence the last sentence.

Mr. Lloyd had made inquiries, a short time previous to the date of the foregoing letter, for the address of a lady, whose husband had been President of the Sunday School Society, and who had passed away since June 13, 1813, at Barham Court, in Kent.[2] His letter bears no date, but is endorsed, "Answ^d. March 2 | 16. J. T."

"DEAR SIR— . . . We very much fear that the Collections

[1] *Evang. Mag.*, p. 446.

[2] *Gent. Mag.*, 1813, i. pp. 597-98.

of this year [towards the Bible Society] will fall short of the last, as there never was such a prospect before us in the memory of the oldest living. But the Lord is able and will no doubt carry on this work. Will you please to favour me with Lady Barham's address, as I mean to write to her for a continuance of her benevolence in aid of the circulating Charity Schools conducted by our friend Mr. Charles, the funds for which at present are very low? Could we have any assistance from any religious friends in London? I have no time at present to enter in[to] particulars about the Schools, but shall take liberty ere long.

With best respects to Mrs. Tarn,

I remain, Your friend and servant

S. LLOYD."

Mr. Lloyd succeeded, by the help of his published letter and personal appeals, in getting some funds for the object in view, and writes to Mr. Tarn:—

"BALA, *Octr.* 8th, 1816.

DEAR SIR—I embrace this opportunity by Mr. Jones (Mr. T. [R]. Charles's brother in law) of expressing my grateful acknowledgement to you and several religious friends in London for the interest which they have expressed on behalf of the Merionethshire Circulating Charity Schools that were under the management of our friend Mr. Charles. I hope to be able before long to send some printed papers describing the state which they are in at present to be handed to a few friends that may be able and willing to contribute a little in aid of them. Mr. T. Charles informs me that whilst he was last in London, he found out that a legacy of £42 had been left to the late Mr. C. his father for the use of the Schools. Probably you can give me some information about it, and whether it is likely to be recovered.

Having been a good deal from home this Summer I found upon enquiring with Mr. Saunderson that the concern of the M.A.B. Society had been very little attended to. I am not aware that any orders have been sent for books from any part of the County. In order to make a beginning please to send us as under. . . .

I remain your friend and servant

S. LLOYD."

Herein Mr. Lloyd refers to a matter which is quite inexplicable to us. More than four years before Mr. Charles passed away, one of the generous supporters of his educational schemes

left in her Will a sum of money for his use, and he died without knowing anything at all about it. We refer to the bequest of Miss "Rebecca Tomkins, of South Place, Finsbury, in the Parish of St. Luke, in the County of Middlesex," who died July 27, 1810. It will be remembered that Mr. Charles acknowledged her first sum, through the *Evangelical Magazine*, by the initials of "G. T. G." Her Will, made on July 13, 1809, was proved on September 12, 1810, and this clause is found in it: "I leave to the Sunday School at Bala, at the discretion of the Rev. T. Charles, sixty pounds—this place I have visited." The executors and trustees named in the Will were relatives of hers, by name Edward Tomkins and Joseph Fletcher; and it is possible that owing to her numerous and promiscuous bequests, delightfully indiscriminate as to sect or creed, the executors were somewhat, if not very much, disappointed with her trust to them, and allowed some of the legatees to make an appeal for what came to them. Mr. Charles had passed away before even the Bible Society, to which charity she was always generous, had its portion. It is a huge Will, with no less than eight codicils.

At the end of January 1819, Thomas Rice Charles died, and the letters and extracts we now wish to quote inform us that Miss Tomkins's legacy was not paid until more than two years later, and that a solicitor had to be employed in the end. The whole correspondence is with Mr. Tarn:—

"BALA, *April* 24, 1821.

DEAR SIR—I was from home when your letter of the 11th inst. arrived, on a journey to Shrewsbury, and part of Montgomeryshire, the first of any consideration that I have undertaken since the latter end of last summer.

I have often heard since the death of Mr. Charles of the legacy you mention, but always was given to understand that it was bequeathed for the support of Mr. Charles's Circulating Welsh Charity Schools, with which you were well acquainted. There are only two of that description now in the county of Merioneth, and those supported by voluntary contributions of the inhabitants in whose vicinity they are kept. I superintended the payment of the schoolmasters' salaries, as long as we had any funds; those being now for some few years exhausted, or nearly so, no moneys belonging to that Institution have passed through my hands. I told Mrs. Charles yesterday that it would be desirable to examine the accounts of that concern of which Mr. Thos. Rice Charles was Treasurer, to see if any ballance

remained in her hands. Though the activity of the Sunday Schools has in some measure superseded the necessity of having Circulating Charity Schools yet there are many parts of the County where the latter are much wanted, so that I and my friends here would be very ready to bestow every necessary attention for securing the Legacy, that the benevolent intention of the Testatrix may be realised. But if as you suppose the designation of the Legacy be for the Sunday School at Bala, it would answer a good purpose for purchasing books for the poor children, and perhaps in clothing some of the poorest. Mr. Charles, as you are aware, nominated his brother Mr. David Charles of Carmarthen, and Mr. Richards of Glanllyn near Bala as trustees and executors of his will, who are legally his representatives. We shall be glad to follow the directions you shall be pleased to give us in this matter.

I expect to be able to make our first remittance on account of the Bible Society on Saturday or Monday next. The Collections have been generally made in the County but not much more than £100 have yet come to my hands. With best respects to Mrs. Tarn,

I remain your obliged friend and servant

S. LLOYD.

P.S.—I have had some conversation lately about an Octavo Edition of the Welsh Bible with marginal references, which would be very desirable, as soon as circumstances will admit."

Mr. Lloyd wrote on "May 3d 1821":—

"Mr. Gabriel Davies is Treasurer of the Bala Sunday School and when he hears of the Legacy being paid, he will give you a receipt for the money. If it should be paid you, he desires that it may be lodged at his Bankers Lloyd & Jones, and placed to his account with a proper description."

In a letter dated "Bala June 25th 1821," Mr. Lloyd again refers to the legacy:—

P.S.—My son George has I believe this day opened a shop, as Chemist and Druggist at 107 Ratcliff Highway London. If it shod be in your power to promote his interest in any way, I shall feel much obliged to you to give him countenance and advice. You will either by to day's or to morrow['s] post have from Mr. [Gabriel] Davies all the papers respecting Miss Tomkins's Legacy, as I have this day delivered them to him."

In a letter with the date of "August 15, 1821" on the outside, Mr. Gabriel Davies says:—

DEAR SIR—I herein return you the Papers which I trust will be found properly filled and attested, when you receive the money you are of course to indemnify yourself and your Solicr. and let the remainder pass to my acct. at Messrs. Jones, Lloyd & Co. It is now our intention to apply this money towards building a School House at the end of our Chapel, a thing suggested to me by Mr. Charles a few months before his death. . . . The piece of Gold which you called Noble will thank you to keep it untill you have an opportunity of sending it here unless a person calls for it. I promised it a Gift to a Lady who is making a collection of Coins.

I remain, Dear Sir, Your unworthy Friend,

GABRIEL DAVIES."

On this Mr. Tarn has written, "Ansd. and sent the Noble with October Extracts"; and thus ends the effort to secure the legacy of one of our subject's most faithful helpers.

We will close this chapter with an illustration of the impression Mr. Charles's ideas with reference to the language question in educational work were making on men of experience. Those who have read the Life of Thomas Scott know that he was training young men for the ministry abroad, under the Board of the C.M.S. He wrote a letter to the Rev. Josiah Pratt, dated "Aston Sandford Nov. 25. 1816," of which this is just an extract:—

"On teaching the native children as soon and as much as possible to read their own language, in preference to teaching any of them English; I read a letter from Mr. Charles of Bala, on the subject of teaching the Welsh Children to read the Scriptures in Welsh, rather than previously to teach them English, which bears so directly on the question; and contains such arguments and facts on the point; that I wished all the friends of our Society could read it. It is in the last No. of the Evangelical Magazine. I hope you will procure it and read it; though in a publication rather out of the way of churchmen; and if some Extracts of it were inserted in the register I think they would be useful. But here I do not desire to interfere."

The whole letter may be seen on pp. 363-68, though Scott is only referring to the second instalment of it, as published in the *Evangelical Magazine* for November 1816 (pp. 445-46), beginning with, "At first, the strong prejudice which universally prevailed against teaching them to read Welsh *first*." (See p. 366.)

## LXX

## MEMOIRS AND AN ALLEGED APOSTASY

(1814–1881)

A MEMOIR of Mr. Charles was inevitable from the outset, and the authorities of his Connexion in North Wales lost no time in deciding to provide one. The winter Quarterly Association met at Llanrwst on December 29 and 30, 1814, and the published summary of the Minutes says of the second meeting of the first day: "In the meeting at two o'clock, it was decided that the History of the Life and Death of the Reverend T. CHARLES be published, and that the work be entrusted to Mr. Jones of Denbigh; a few remarks were made about MR. CHARLES's qualities, his pleasant and enlightened good fellowship, his evangelical sermons, his inspiring addresses, his holy living, his learning, his gift of eloquence, his heavenly gentleness, &c., and an exhortation was given 'to follow the faith of those who have had the rule over us, and to consider the end of their conversation.'"[1]

Mr. Saunderson had thought of an article in the *Evangelical Magazine*, and wrote on "Decr. 12th, 1814," to Mr. Tarn: "I wish very much for them to send up their Father's Diary to you as early as possible. Mr. Thos. Charles promised to write to you concerning it, and other things he wished to consult you about, I believe about securing the Copy-Right of his Father's Welsh Dictionary of the Bible.[2] I spoke to him this morning, but he is rather unwell and intends writing in a day or two." Mr. Tarn canvassed the assistance of Thomas Jones, Denbigh, and his reply is found in this letter:—

[1] *Y Drysorfa*, iv. p. 36.

[2] *Geiriadur Ysgrythyrol*, &c., was entered at Stationers' Hall, July 21, 1815, in the name of "Thos. Rice Charles and David Charles," and the receipt of eleven copies of *Y Llyfr Cyntaf* is recorded, by Geo. Greenhill. This is the only work by him so entered. (S.H. Register, 1813-16, p. 377.)

"DENBIGH *Jan*$^{ry.}$ 25$^{th.}$ 1815.

DEAR SIR—I have inclosed a Draft value £50, on our Bank, with a Pound note being a sum collected by a club of poor Labourers and Mechanics in the adjoining Parish of Henllan, and I have to beg you will order 100 of the Welsh Small Pica Bibles, at the reduced price, to be forwarded in return, according to the tenor of your last favour of the 12$^{th}$ Inst. for which I have to return our thankful acknowledgement. I expect to receive further sums from other Parishes in a short time, and am now in hope that our Branch Society will go on much better than I lately apprehended. If the Pound note be too small to pay for the Chest or Packing case, with the Postage of this, I will be careful to make up the deficiency in the next remittance. Please to order the Direction of the Bibles to T. Jones, Old Printing Office, Denbigh.

With respect to compiling a Memoir of our late highly esteemed friend Mr. Charles, for insertion in the Evangelical Magazine, I really do not know what to say. My friends (from a late Association in Llanrwst) sent me their request that I would compile in our Welsh Language (from Mr. C.'s Papers, Letters, &c. &c.) what may be looked upon as a History of his important Life. This I have promised to do according to my small ability. But as, from some circumstances, I did not receive the Narrative or Diary wrote by the deceased himself, it was but yesterday I began to translate and compile the work. His Narrative and observations on the gracious dealings of God are comprised in two thick Copies closely wrote, and would probably make an English Volume or Tract, that would sell for 5s. or 6s. Yet the last Contents are dated Jan$^{ry.}$ 1785, about 16 or 17 Months from the day of his Marriage, and about the commencement of his itinerant Ministry in N. Wales. Consequently the most important and eventful part of his Life is still wanting, and how to fill up the chapter I cannot yet say. For although I know that his numerous Letters, with the memories of intimate friends will afford considerable assistance yet the deficiency must be felt and lamented.

I am now to proceed to translating the Narrative, making selections from, or abridging, the deceased's pious observations, as Providence shall enable me. Moreover, as to compiling an English Memoir, I truly feel and know myself to be incompetent to the task, for I am deficient in proper English diction that the production of my pen would be a detraction rather than a suitable narrative of him we so much respect.

As soon as I have gone thro' the first Copy, it is at your or any English friend's service, on obtaining the assent and approbation of Mr. T. R. Charles. I have wrote to Mr. D. Charles of Carmarthen, pressing him to pay the tribute in an English Memoir to the memory of his departed and honoured Brother, but he declines. In short, I have only to hope it will be undertaken by some competent hand.

In haste, I remain

Dr. Sir, Yours with sincere respect

THOS. JONES."

Mr. Jones writes again, forwarding £10, and thanking the Society for the 100 Bibles, at the reduced price, for the "poor families in the adjoining Parish of Henllan," and says:—

"DENBIGH *March* 23d 1815.

DEAR SIR—. . . By Mr. Seeley's last Bill, &c., I find him indebted to me in the sum of 8/-. should that be too small to pay for the next Case, I will take care to make up the deficiency next time, and to pay him for a Copy of the Revd. T. Jones, Creaton's, Welsh Looking Glass and a second Tract of his in defence of it—if he will be so kind as to order them to be sent with the Bibles. I hear Mr. J. has excessively defamed his *once* Welsh friends.

With respect to the Life of our very esteemed friend, the Revd. T. Charles, I am doing what I can towards forwarding it in our native Welsh; altho, from my imperfect state of health and from various avocations, I go on but slowly. His *Memoranda* comprised in two thick Copies and some leaves in a larger Note-book contain *nothing historical* after the time of his Marriage (August 20, 1783) but are continued in the way of spiritual and experimental observations, under various dates, up to Febry. 3d, 1786, which is the last date. Then follows his Letter to his friend (unworthy me, I suppose) after the amputation of his thumb—this translated into the Welsh, and enlarged by himself, with a Hymn which he composed on that occasion. In another part of this last Note-book he has wrote, in Welsh, an account of Matters handled among the Preachers and Elders in about 40 Associations, or Quarterly Meetings, held in various towns in N. Wales, from the year 1790 to 1804 inclusive.

I have lately received some particulars from the Revd. S. Lloyd of Bala, who was well acquainted with him from the time they were fellow-students at College, and have to expect several

of his Letters with Anecdotes &c. from other friends. Here I will take liberty to mention the above Rev^d. Gentleman, Mr. Simon Lloyd, as the most competent that I know of, in Wales, to compile an English Memoir of our late highly esteemed friend, and I can hardly doubt of his willingness to undertake that labour of love, out of respect for the deceased and concern for the living.

Begging the favor of [a] line on receipt of this and your pardon for such a hasty and clumsy scrawl. I remain, Dear Sir,

Yours with sincere respect

THO^s. JONES, Sen^r."

Mr. Tarn, in red ink, has endorsed this: "Wrote to Mr. Lloyd Mar. 29^th"; and a copy of Mr. Lloyd's reply is before us as we write.

"BALA, *April 7^th.* 1815.

DEAR SIR—. . . With respect to the intended Memoir of our late departed friend Mr. Charles, I have to observe, that his son Mr. T. Charles told me some time back, that it would be written by some religious friend in London, and that sufficient documents would be sent up for that purpose. We were therefore made happy under the idea that ample justice would be rendered to his memory both in Welsh and English. Though very inadequate to the task, I think it my duty to comply with your request in attempting it, as soon as I can get a view of Mr. C.'s Diary, in order to ascertain some dates of which I am not perfectly sure. The Diary is at present with Mr. Jones of Denbigh, who I hear is expected at Bala to examine Mr. C.'s papers, before the close of this month. I shall in the mean time write to him to desire him to bring the Diary along with him. I thank you for the leaf annexed to your letter, which sufficiently shews the flourishing state of y^e Bible Society.

I am with Mrs. Ll.'s respects to you and Mrs. Tarn

Your faithful serv^t.

S. LLOYD."

In a short letter in reply to one from Mr. Tarn, dated April 13, about the remittances of the Merionethshire Auxiliary Bible Society, Mr. Lloyd, on April 15, says: "I shall attend to y^e Memoir with all convenient speed." Then, among the family manuscripts of the Charleses, we find a letter from Thomas Jones, addressed "Mr. T. R. Charles | Bala":—

"DENBIGH *May* 9, 1815.

DEAR SIR—Herewith I return two of the Copies you sent me

of your late Father's *Memoranda*, with a Double Letter sent me by the Rev^d. S. Lloyd, containing several particulars of his important Life &c. My request is that you will be so kind as to send them to Mr. Lloyd immediately, that he may have the use of them for the compiling of an English Memoir of your respected Parent, at the pressing call of English friends.

If Providence favours my design of coming to Bala Association, I hope to have further use of the largest Copy and Mr. Lloyd's Letter, as I have hitherto been able to translate only to the date of your Parents' Marriage; but that would form a small Book, and if agreeable to you and friends at the Association, the printing of it may then commence. In this last week I have been much affected with a Cold, and last Sunday wholly unfit to go from home. With our united respects to Mrs. C. yourself and all friends at Bala, I remain, in haste, Dear Sir,

Yours respectfully

THO^s. JONES.

P.S.—May 10. To day I find myself unfit to attempt going to Holywell, where our friends have an Association."

The "room for Saunderson to write," which T. Rice Charles left in his letter of June 19, is thus filled up:—

"DEAR SIR—Being favoured by Mr. T. Charles, I beg to inform you that the Rev^d. Tho^s. Jones has just finished translating the Diary of the late Mr. Charles, prefixed to which Mr. C. had written a concise account of himself, from the time of his birth to the period of his entering on his curacy in Somersetshire. We are going to commence the printing of it immediately, in the Welsh language. Understanding that the young man is now in London who about 2½ years ago took a likeness of our late ever memorable and worthy friend, we should feel particularly obliged if you would get Mr. David J. Charles to procure you a sight of it, and if you think it a good resemblance, will you have the goodness to superintend the engraving of it, by some one of the best artists in the town, in order that we may have it to accompany the Memoirs.

The Rev^d. Mr. Lloyd has drawn up a memoir for the Magazine, which he is now transcribing in order to send up to you. Am sorry that Mr. Ll. has been confined to space, as I think there is something wanting in it in order to set forth the amiable disposition and manners—the unremitting zeal—the conquering perseverance, &c., &c. so highly characteristic in the life of one

*This is an exact reproduction of the "likeness" taken towards the end of 1812—the original of the engravings printed in the "Geiriadur Ysgrythyrol."*

so eminent in the Church of God. There is no one better than yourself to supply this deficiency. I beg to remain

Dear Sir, Your very unworthy servt.

ROBT. SAUNDERSON.

BALA, *June* 20th. 1815."

Mr. Lloyd's article appeared in the November and December numbers of the *Evangelical Magazine*. The next reference to the Welsh biography is in a letter from Thomas Jones to Mr. Tarn.

"DENBIGH, *April* 17, 1816.

DEAR SIR—. . . I expect the second Part of Mr. Charles's Life (in Welsh) is by this time finished, altho I have not seen it in print. The loss our poor Country has suffered by his departure affects my mind continually. But 'Just and true are all thy ways, thou King of Saints.' On one point (viz. administration of the Sacrament) I had the pain and misfortune, for a while, to differ from him: but he yielded and forgave me. And now, reflecting on the complacency and benignity of his mind, together with the course of his laborious life and great usefulness in his Divine Majesty's service, my heart is frequently overwhelmed. But ere long, I trust, we shall join his happy spirit, with that of his dear partner, and millions upon millions more, in the land of perfection and bliss, where sin and sorrow shall be no more. May we be found 'looking for, and hasting unto the coming of the day of God,' our Redeemer and Saviour: and may we so be enabled to live and die to the glory of his grace. With Xtian love and regards, I remain,

Dear Sir, Yours sincerely

THOS. JONES

P.S.—Should you favour me with a line before the end of this month, please to address, T. J., Senr., Minister, Denbigh—but if we remove as intended, the address henceforward will be, Syrior | near Abergele | Denbighshire."

It took Mr. Jones about twelve months to complete his valuable little volume, the preface being dated January 3, 1816. By the time the second part was completed, the demand for the *Cofiant* had been fairly tested by the sale of the first part, and Mr. Jones was highly satisfied.

Another quondam friend soon afterwards expressed a desire to be granted the use of the manuscripts which our subject had left behind him—the Rev. Edward Morgan, Syston, near

Leicester. His first attempt at securing that favour is recounted in his letter to Thomas Rice Charles, of the date appended :—

"My Dear Friend—Mr. Parry of Chester has informed you, as I wished him, that I had some intentions to publish some of your Father's Letters. He was my chief counsellor, and constant friend, no one son had greater filial regard for his Parent than I had for him—and never did I lament the departure of a relative so much as I did his, and I have been deprived of several. It is my wish to print these Letters to shew a token of unfeigned regard for the memory of your Dear Father, and at the same time believing they will be useful to [ ].[1] I called on your Dear Uncle [Rev^d. David Charle]s at Carmarthen last month [and he approved of my] intentions, and told me that [he had seen a Copy of] a Letter which your Father wrote to him, in your study: which Copy he says is very excellent: but your Uncle has not the Letter—it is missing, or destroyed. but however if we shall have the copy, it will answer the same end. Mr. Parry told me that you will favour me with them for the purpose I have in view. As I want to visit Holywell in the course of few weeks, it will give me great pleasure to extend my journey to Bala, should I find that you would be at home then. Will you therefore drop me a line *immediately* to acquaint me whether you will be at Home or not towards the end of this month? and then I shall talk further with you and shall see the Letters. However let me know what time you are likely to be at home.

I am, Dear Friend, Your[s very sincerely

E^D. Morgan.]

Syston, near Leicester,
*Sep^r.* 2^d. 1816.

P.S.—Please to give my kind regar[ds to Mrs. Charles and family] and all enquiring fri[ends]."

Nearly four months later Morgan wrote again, addressing his letter, "Mr. Tho^s. Charles | Bala | Merionethshire | North Wales."

"Syston, near Leicester, *Dec^r.* 19^th. 1816.

Dear Friend—I have received your very kind Letter, and I mean to do myself the pleasure of seeing you, and sitting *once more* in your Dear Father's study, in which I had great deal of pleasure in his company. And I shall be very happy to look over the welsh concordance of your fathers, and shall be very

[1] A piece of the letter is torn off.

ready to do what I can to promote its publication. I can't well say when it may be convenient and proper for me to undertake my journey to North Wales, but it is my intention, if God pleases, to be with you sometime from hence to the Spring. I expect a clergyman to come here to help me. I shall write to you before I start, and I shall be glad to see your Father's Letters. My kind respects to Mrs. Charles and the family.

Yours very sincerely

ED. MORGAN."

The "welsh concordance" mentioned in Morgan's letter was a work which Mr. Charles began in 1810, when his "dear partner's" health kept him rather confined to his home and study. Though, on finishing the *Geiriadur*, he declared that it had nearly finished him, such was the literary momentum which had possessed his system that he began that laborious work of compiling a Concordance. The first public reference to it, as far as we have discovered, was a notice on the cover of the *Drysorfa* for September 1812—No. 10 of the second volume :—

"AN ANNOUNCEMENT. I have the Scripture CONCORDANCE under consideration, and I have worked on it to that extent, that it can soon be put to press, should there be a demand for it. There certainly is a need for it; otherwise, I would not risk my health in labouring to complete it. Many words have been left out in the Concordance we have at present; and many scriptures, *i.e.* thousands, containing the words which are included, have been omitted; I have collected over a hundred verses more than are given under the word *Afon* [River]. I do not desire to cast any slight on the work we now possess, published by the late Rev. *P. Williams*: it was a good thing to have it for the monoglot Welsh people, and it has been of great service. But when writing the Scripture Dictionary I experienced considerable difficulties owing to its not being fuller, and the meaning of some of the words also varied. It was this that created a desire in me to present my fellow-countrymen with another before I die, if the Lord is pleased to spare my life for a few years. Should there be no demand for it now, I intend completing it, hoping that someone will put it through the press when I am under the sod. The wise providence of God has cast my lot among the poor Welsh, to my great comfort; and on their behalf I mean to labour as long as life is extended to me. I do not doubt that there are many who can do better work: that is all right: let them work, and I will do what I can. I will endeavour to build up some portion of the

wall of our city, like those of old, in the days of Nehemiah. Chap. 3. Its price and size are entirely unknown to me as yet. I will make it as full and comprehensive as I can.

T. CHARLES."

Mr. Charles himself did not live to see any of his work in the printer's hands, nor had he proceeded very far with his task when he died, owing to his having undertaken the editing of the Small Pica Welsh Bible. His grandson, the Rev. (afterwards Dr.) David Charles, first announced his intention of completing and publishing the Concordance on the cover of *Y Drysorfa* for February 1840,[1] and six shilling numbers, demy quarto, making a total of 234 pages, were published. Inasmuch as the work, as published, only includes the first reference to the word "Cofus," the scale would have swelled it to a great bulk; but the enterprise had to be abandoned, owing to the faithfulness of the subscribers and distributers, between them, in preventing the author from getting returns. He had to find his reward in his work, and settle with his printer—T. Thomas, Chester—as best he could.

The late Mr. Evan Davies, bookbinder, Bala, assisted the editor in checking the references in Mr. Charles's work, and aided in the composition of the fresh work. Evan Davies's description of their method of working was positively amusing, and his lucid mind retained nothing more vivid than the memory of the hours he spent in the study of Mr. Charles's grandson, with his finger on the different verses of the Welsh Bible, and calling out the references as the editor jotted them down.

But to return to the chief object of the last letter: for some reason or other, Morgan did not publish his *Memoir* of our subject until 1828, and it has hitherto been the main source of information concerning the remarkable life of a remarkable man. The first edition ran to 394 pages, including the Index. In 1831 a second edition, "revised and corrected," appeared, making 440 pages, and is a great improvement on the first. In 1836 Morgan published, through R. D. Seeley and W. Burnside, London, a volume of *Essays, Letters, and Interesting Papers of the late Rev. Thomas Charles, A.B.*, running into 478 pages. He has in this, as in the *Brief Memoir*, so pruned his materials as to make patience, while perusing it, a supreme desideratum; because provocations even to exasperation are innumerable. Of course, one does not know to what limitations he was sub-

[1] The announcement gave rise to a correspondence on the subject, doubt being cast on the authorship by some one who thought Mr. Charles had never begun such a work. (See *Y Drysorfa*, 1840.)

ject in the use of the materials lent him; so charity may be advisable in estimating his work. But what seems most extraordinary to us is this. When the Bible Society was preparing for the celebration of its jubilee, Morgan issued an edition of his *Memoir*, under the title of *The Life and Labours of the Rev. T. Charles, A.B.*, through Simpkin, Marshall and Co. (1852). On the title-page are printed, the "THIRD EDITION, REVISED THROUGHOUT"; and yet the most valuable clues to important facts about Mr. Charles's life are not used, though printed in his own volume of *Essays, Letters*, &c.! The fourth edition, published by Milner and Sowerby, of Halifax, is a mere reprint of the third, from the same plates.

Thomas Jones's *Cofiant* and Edward Morgan's *Brief Memoir* have remained, up to the present, the authorities on the life of our subject, and much as we are indebted to them for their labours, the want of research on the part of the authors has made their works mere fill-gaps. How often their memoirs have been drawn upon may be a difficult matter to settle, but we know of no instance in which their works have not suffered from supposed improvements, and in which their mistakes have not been aggravated. The most glaring instance is that of *The Life and Letters of the Rev. Thos. Charles, B.A.* (1881), by the Rev. William Hughes, vicar of Llanuwchllyn. Mr. Hughes has embodied all but the entire work of Edward Morgan in his volume, and with so much want of care that he has, in some instances, failed to distinguish between extracts from Mr. Charles's *Diary* and extracts from his letters. In order to give a certain air of originality to his volume, he has inserted on the title-page the facetious *caveat*—"ALL RIGHTS RESERVED"!

The author's design in writing his extraordinary volume was, according to his own "Preface," to demonstrate "the attachment of Mr. Charles to the Church of England," and his "filial regard" for an institution, the authorities and ministers of which, from Mr. Hughes's own statements, had treated him shamefully. On the assumption of the reality of this "attachment" and "filial regard," the author says some very pretty things about our subject, and the redeeming feature of the volume is its enthusiasm in praise of Mr. Charles's character and labours; had we reason to believe that the sole object of the author was to present the public with a portrait of a man who had lived before men and God with a good conscience, and who had rendered untold aid in the uplifting of his people, it would have been a pleasure to mention his work at this point in our own effort to that end. But, with the author of *The Sunday Schools of*

*Wales* (p. 323), and a host of others, we suspect an ulterior motive.

At a Diocesan Conference, held at Oswestry, the last week of April 1878, the late Bishop Hughes, St. Asaph, stated in his address that Mr. Charles had confessed on his death-bed that he "regretted that he ever left the church of his fathers, and that should God spare his life he would return to it." This statement was challenged in one of the leading articles of *Y Goleuad*, on May 11, 1878. The week following a letter appeared over the signature of "William Hughes, Queen's Park, Caerlleon, Mai 10fed"—Mr. Hughes was then ministering in Chester—in which the Bishop's statement was supported by a quotation from Johnes's *Causes of Dissent in Wales*, and some irrelevant arguments by the writer himself. What Judge Johnes says, on p. 48 of the second edition of his work, is this: "There is reason to believe, that he [Mr. Charles] afterwards felt cause to regret the step he had thus taken, and that this feeling, operating on his mind naturally sensitive, combined with his incessant labours and reckless exposure to the inclement skies of the bleak hills of Gwynedd, contributed to hasten his decease, which occurred in 1814, while he was yet in the prime of life."

The upshot of this was a vigorous correspondence in *Y Goleuad*, at an early stage of which it transpired that Bishop Hughes had based his statement, not on the authority of Judge Johnes, but on that of the author of the following letter, sent to the editor of the above journal:—

"*The Bishop of St. Asaph and Charles of Bala.*

SIR—In your issue for May 11, the Bishop of St. Asaph is blamed for stating that Charles of Bala had confessed on his death-bed that 'he regretted he had ever left the church of his fathers, and that should God spare his life he would return to it.' I am told that letters have appeared since, on the same subject, but I have not had the privilege of reading them. I wish to inform the readers of *Y Goleuad* that *I* am responsible for what the Bishop knows of the confession attributed to Mr. Charles, and that it is at the request of the Bishop I am trying to make known my responsibility through the medium of your journal. The only ground I have for the story is the testimony of the late Mr. Saunderson of Bala—a bosom friend of the Rev. T. Charles. About eighteen years ago, Mr. S. told me personally, as he had previously told several of my neighbours, that he had heard from Mr. Charles's own lips, a short time before he departed this life, words similar to the following. 'The Methodists

trouble me. If God spares my life, I will return to England, and will take a curacy in the Established Church.'

Yours, &c.

JOSEPH HUGHES.

ST. DAVID'S COLLEGE, *June* 4th, 1878."

This letter stimulated the correspondence, and among the men in the warfare were Dr. Lewis Edwards, who was married to Mr. Charles's granddaughter, Dr. David Charles, brother of Mrs. Edwards, and, indirectly, Miss Saunderson. She supplied Dr. Edwards with a copy of her father's short account of Mr. Charles's life, written at the request of the rector of Bala, for Bishop Short of St. Asaph's perusal. In the argument, the Rev. William Hughes was single-handed; but he was hopelessly outmatched by each of his opponents. Nevertheless, it must be admitted that even the members of Mr. Charles's family seem to have been conscious of a certain weakness in their case; their strong point was the absence of any evidence for the assertion, the absence of even a trace of a tradition in the family, and the astonishing thing that not one of them had ever heard a suggestion from Mr. Saunderson—whom they had known and lived with so long—that Mr. Charles had said any such thing. These are strong arguments, but they have the inherent weakness of arguments based on negatives. They certainly failed to convince the Rev. William Hughes, and it seems as if his volume was meant to be the standing monument of his anti-triumph over his opponents. But the preacher who makes a sermon for the sake of an illustration is not wise. If the positive evidence which Mr. Hughes's opponents desired, in order to complete their case, could not be found among Mr. Charles's papers, Mr. Hughes was wrong in concluding that no such evidence existed.

An exceedingly strong argument against the story of his death-bed repentance is the absence of any reference to it in Mr. Saunderson's article, as sent to Bishop Short, because Mr. Saunderson was a Churchman, and no one could know better than he how acceptable such a piece of news would have been to the Bishop. Indeed, he mentions the fact that Mr. Charles advised Edward Morgan not to leave the Establishment. When Saunderson first settled at Bala, he was a member of the Welsh chapel there; but because each member was obliged to attend the week-night fellowship meeting and to relate some of his religious experience, he found it difficult to continue his membership. One evening, when he was asked to relate his experience, having the Scotsman's instinctive reticence on that point, and

knowing Welsh but imperfectly, he said he could not say anything that would edify the brethren. On this John Evans gave him a lecturette, which greatly troubled the good, honest young man. He consulted Mr. Charles, and was told that since he felt he could not conform to the Methodist custom, except with pain and discomfort, it might be better for him to attend the Church of England. Thus, after a period at Mr. Oliver's chapel in Chester and a short stay with the Methodists at Bala, he returned to his original communion, and a Churchman he remained to the end.

In addition to what he wrote for Bishop Short, we have a letter of his to "The Reverend | Thomas Wynne Edwards | Vicarage House | Rhuddlan | Rhyl," the son of Mrs. Edwards, Plas yn Nantglyn, in which nothing whatever is said of the alleged repentance.

"BALA, *Nov.* 26, 1859.

REV. AND D^R. SIR—In answer to your Letter of the 22 inst I beg to inform you that I only know of 2 Editions of Mr. Charles's Life—one by the Rev^d. Tho^s. Jones, late of Denbigh in *Welsh*—and the other in *English* by the Rev^d. Edw^d. Morgan, Vicar of Syston in Leicestershire, both of which I have seen; but owing to my having been for a little more than ten years in close and intimate friendship with Mr. Charles I can truly say that I am more acquainted with his private and domestic character as a Christian than any of his friends or connections. I have had the high and unspeakable privilege of passing many hours with him in his study, and can truly say of him that never was there a more amiable character to be found. I was with him during the last fortnight of his life and was at his bedside when he entered into his rest. I have seen him bearing the most heavy trials with the most pious resignation.

I could tell you of many things respecting him which I suppose was never communicated to any other of his friends. The Bishop of St. Asaph expressed a wish some time ago to our worthy Rector Mr. Pughe for some information respecting Mr. Charles, which at the desire of Mr Pughe I sent to his Lordship. He Mr. Charles is now removed out of the reach of all his enemies and slanderers, and in the enjoyment of the recompense of his labours in heaven.

Dear Sir, I have enclosed for you a specimen of his handwriting in compliance with your request. I have by me a good many similar heads of some of his Sermons.

I am not aware of any thing owing from you for 'Hanes

Jane Fach.' We have just printed an improved Edition of it and also of 'Merch y Llaethwr' by the same author.

Parcels go now every where by Book Post which I find to be a cheaper way than any other, unless an opportunity by a private convenience offers.

I am, Rev. and Dr. Sir,

Your's very sincerely

ROBT. SAUNDERSON."

Mr. Hughes says that Mr. Saunderson's daughter, whom he wrongly describes as "a niece of Mr. Charles," told him "that her father told her that he was present at Mr. Charles's house when the latter returned from the meeting at which it was decided to 'ordain' the lay preachers, and that when Mr. Charles came home he exclaimed, in great excitement, 'Y maent wedi fy nhrechu. Y maent wedi fy nhrechu.' (They have conquered me, they have conquered me.)" If this were true, it only concerns 1810; but Mr. Charles was not given to such fits of excitement. The late Mr. Evan Davies was wont to remark that Mr. Saunderson seldom referred to Mr. Charles in conversation without mentioning his complete mastery over his passions, and his unruffled calmness under the greatest provocations. Since the story has nothing in it remotely connected with the alleged death-bed repentance, it is hardly worth while calling attention to the passage in Mr. Charles's letter to Mr. Tarn (pp. 342-43), which completely demolishes it.

With reference to Professor Joseph Hughes's letter, we can only describe the brother who can believe that Mr. Charles ever said, "If God spares my life, I will return to England, and will take a curacy in the Established Church," as the most credulous of men. Saunderson was absolutely incapable of perpetrating a joke so pregnant with mischief. A man who had too much consideration for the wife of his youth to press her to leave her native Bala when she was comparatively young, and who, after a short period of itinerant life, declined a curacy in England, was not likely to think of such a thing when he had added to the ties of his wife a hundred more of his own, and after he had become old and sickly in the service of his country. The whole thing is so unthinkable that it quite surpasses our power of imagination to guess how any one could take seriously a story so absurd, and give it publicity.

Without repeating what has been said in the chapters on the ordination movement and its results, to prove that, once the ordination was over, Mr. Charles was abundantly satisfied with

his action, we may quote a very pertinent passage from one of our subject's letters to Mr. Tarn, written about eight months before he died: "I have sent the 2nd part of the Welsh Bible; and also a copy of each of my publications directed to Lord Teignmouth. There is another little Tract giving an account of *our ordination*, or appointment of some of our preachers to administer the Sacraments among the Methodists in Wales; this I am desired to translate and print soon: and when it is finished I will send a copy to you, if you please, and to his Lordship."[1]

So far is this passage from betraying grief on account of the part he had taken in bringing about the ordination of lay preachers, that it borders on being a boast about it.

Let us call to remembrance, again, the fact that he arranged for, and took part in, an ordination service at Bala four months before he died. His health was very much broken by then, but his liveliness and geniality were such, during the meetings, that some of his friends began to entertain hopes of his recovery. Writing to Mrs. Astle, London, on June 24, he says: "We had last week our great annual [Association] meeting here. The congregation, though always large, was more numerous by some thousands, than we have ever witnessed before. The meeting lasted part of four days. There were fourteen discourses delivered; and four private meetings held. Great harmony prevailed in the private meetings, and love which is the 'bond of perfectness.' The public discourses were edifying and powerful, and commanded the attention of between 15,000 and 20,000 people without intermission."[2]

This is an enthusiastic account of the last Association he attended, and the Rev. William Hughes has quoted it in his volume (p. 272). But the force of it has entirely escaped him, because, on p. 322, he is trying to prove the existence of friction between Mr. Charles and his brethren from some of our subject's remarks on brotherly love, in an address at the Bala Association of 1813,—as if that could form any part of a proof of a death-bed repentance. Perhaps Mr. Hughes wishes us to believe that a man cannot exhort his brethren to cultivate the spirit of love unless a feud already exists, and then to believe that June 1813 was nearer the date of Mr. Charles's death—which took place on October 5, 1814—than was June 1814! The whole thing is so extraordinary, that one must ask to be excused for following up the absurdity.

Mr. Charles was due at an ordination service at the South

[1] See p. 510. [2] See p. 530.

Wales Association, to be held on August 17, 1814—where he could witness the fruit of his action against the Llangeitho "stewards," in 1812—and he mentions his intention of being there in the note he sent with his nephew to his brother. "Our Association was much larger than ever, and went off well, and I hope many obtained a real blessing. I mean to be at Llangeitho if nothing prevents, but I believe I cannot extend my excursion further into South Wales."[1] The Association was held at Llangeitho on the date appointed, but he and his "dear invalid" had been obliged to forego the privilege of attending, and to spend a short time at Barmouth instead.

The only thing now to be considered is this. Did anything transpire between the end of June 1814 and October 5 of that year to drive Mr. Charles to repentance for what he had done in bringing about the ordinations of 1811, and those of subsequent years? Mr. Hughes does not mention anything, and no one else has heard of anything. Where then is the proof of the strange story so assiduously promulgated by Mr. Hughes? There is not a shadow of a suspicion of any feeling of the kind in all the accounts of his last days—not in that of Thomas Jones, Denbigh, not in that of the Foulkses of Machynlleth; and the late Mr. Evan Davies, as well as Miss Saunderson (who is still with us), have given us an emphatic denial of Mr. Saunderson's guilt in giving being to the "death-bed repentance" story; and both declare that if such a repentance had been witnessed by him, he had all the fearlessness and the frankness required to make it known. There is also the fact that Mr. Charles sent his greetings to the brethren at the Carnarvon Association, September 29 and 30; and the Secretary's reply thereto, together with the visit of the Revs. John Roberts, Llangwm, and Thomas Jones, Denbigh, on their return from that Association, make it absolutely evident that nothing whatever was known of anything resembling displeasure on the part of our subject with the fraternity up to the last few hours of his life. As to those last few hours, there were others present with Mr. Saunderson, and what was said by Mr. Charles was known to everybody in the house.

It is very difficult to know how willingly some men become the victims of deceptions born of idle gossip; and for that reason one is inclined to sympathise with them until they have had every chance of being undeceived by solid and undeniable facts. But a little inquiry would have sufficed, in this case, to probe the matter to the bottom; and plenty of proofs could

[1] See p. 530.

have been, and have been, found that the "death-bed repentance" story originated under the inspiration and jovial stimulus of that "ardent spirit usually distilled from barley." It is a somewhat painful duty that imposes upon one the task of so bluntly expressing the case, but the interest of truth, like that of health, sometimes makes an operation imperative.

An echo of the satisfaction with which Mr. Charles reflected upon his plan of ordaining Methodist preachers may be found in a letter written to his brother, by the Rev. Rowland Hill, just before Theophilus Jones[1]—once a Welsh Calvinistic Methodist preacher—was ordained as Mr. Hill's colleague, at Wootton-under-Edge.

"MY DEAR SIR—Tho I am always happy to bear my testimony to the zeal and attention of our Welch Calvinistic Methodist brethren, and feel myself gratified in every expression from them of mutual esteem in return, yet from the style of your letter, I fear my fond hopes will not be so fully gratified as I expected in seeing some of them over with our good young friend Mr. Jones at the season of his ordination as a confirming proof of our union and attachment to each other and the more so as I have so far circulated the report that such kind visitants would be expected amongst us which may prove a painful disappointment to many.

In addition to this we shall meet with another perplexity which I was in hopes might have been avoided. Most of the ministers in these parts are formed regular Independents, and we as ill like to join with them as they with us. We want an ordination entirely on the Methodist plan we may get two or three such from a distance but others who after all I believe do not wish to come will be offended if they are not asked nor will they be pleased when they find our plans differ from theirs. Now if only two of our Welch Brethren could but come over it would set all matters right, and if you could be one of them it would be a greater gratification than I could express. but on this subject a mere hint is all I dare to drop.

For your sake I am grieved to hear of the ill state of Mrs. Charles's health,[2] otherwise whatever you may think of yourself it would be highly satisfactory to me to see you here.

I need not add that all extra expences would be most gladly born[e] and hearty welcome will be given to all.

[1] See Sidney's *Life of the Rev. Rowland Hill*, A.M., p. 266, and compare the remarks about his ordination there with this letter.

[2] Mrs. Charles was one of Rowland Hill's converts. She died November 20, 1817, aged 58 years, and was buried at Llangunnor on the 25th. See p. 634.

As to Language, I am sure our dear brethren need not mind that with us, our people know no more good english from bad than a *cow does of a new shilling* any thing that can be understood goes down if it comes from the heart, and is good experimental bible divinity. we have no critics and if we had it would never be worth minding them if our Welch brethren will but leave their pride behind them, and bring the Gospel with them and preach those glorious truths in the best english they have it will all do very well.

My especial love to Mrs. Charles. May divine support be granted her. Mrs. Hill and Mrs. Burchell now with us join in the same wish.

Yours very affect^ly.

ROWL^D. HILL.

WOTTON UNDEREDGE, *July* 29, 1817."[1]

Address, "Rev. D. Charles | Carmarthen."

Why do some Churchmen to-day so eagerly desire the foolish story to be true? Of the treatment meted out to our subject by the Churchmen of his own day, Mr. Hughes has said stronger things than many a Nonconformist would care to say. This biography contains data which abundantly justify Mr. Hughes's judgment upon his predecessors, and his condemnation of the conduct of the bishops of that time in particular. He was an outcast among them, treated as an ethnic and a publican. But time has so wonderfully vindicated the conduct and labours of the man, and history has made of the conduct of his detractors such a theme of scorn, that present-day Churchmen—to their honour be it said—are ashamed of the past, and are desirous of redeeming as much as they can of it, at all cost. Only a foolish bias and an unfair mind would dream of holding modern Anglicans responsible for the folly of their predecessors of a hundred years or more ago; that would be like belabouring a man on the mere ground of his nationality, or treating him as a criminal because an ancestor of his had been hanged for sheep-stealing. No rational man will think any the worse of a Churchman to-day because all Mr. Hughes says of the Anglican contemporaries of Mr. Charles is true. But we fail to see what the Church is to gain, historically, by this attempt to pull back into it, by a corner of his shroud, a man whom the authorities of his day rejected and persecuted.

However, this is what is attempted; but, unfortunately, Mr. Charles is said to have been guilty of schism—the crime of

[1] Bala MSS.—from the collection of David Roberts Charles, Esq.

crimes—and for that reason he is an excommunicated man and an outcast. The question, then, is how to reclaim him—can he by any means be restored? Since his life and labours have been so magnificently vindicated by a century of remarkable developments along the lines of his passionate desires, can he, even at this distance, be brought back into the fold? A way may yet be found. Lo! it has been found. He is made to repent, like the thief on the cross, at the eleventh hour, and is thus allowed to enter the ecclesiastical paradise! The thief's cross was a Roman one, and his a Methodist one; but paradise is the possession of both of them! If this is the trick, it is a very despicable one. If the evidence herein offered results in even a death-bed repentance in those who have sought, however unwittingly, to bring the memory of a great and a saintly man to ridicule by promulgating gossip about a fictitious "death-bed repentance," we shall be glad that it has fallen to our lot to produce that salutary emotion.

This chapter would not be complete without a word about the Monument which now adorns the square in which is situated the Welsh Calvinistic Methodist Chapel of Bala. The Welsh people never had any enthusiasm for statues, except in their state of animation—when even they can come dangerously near being idolaters. A long time elapsed before any one seemed to have sufficient courage to suggest a monument even for Mr. Charles's grave. The late R. Oliver Rees, Dolgelley, at last thought it might be well to celebrate the centenary of his birth by placing a monument on his grave, by establishing a Charles Scholarship in the two Connexional Colleges, and by publishing a Welsh biography of him, written by his grandson —Principal David Charles, of Trevecca.

At a Monthly Meeting of the East Merionethshire Presbytery, held at Bala on December 26 and 27, 1866, it was proposed that a Monument be erected in memory of Mr. Charles, to be placed where the present one stands; and the proposition was carried. This was reported to the North Wales Association at Aberdovey, March 19-21, 1867, and the project was warmly commended. The friends in East Merionethshire were asked to appoint a Committee to see about getting designs for the purpose, together with an estimate of the cost. That was done, and several designs were presented at the Llangefni Association, June 11-14, 1867. It was there decided to ask the Committee appointed to arrange for the opening of the new College buildings at Bala, on September 5 and 6 of that year, to act also as a Committee to carry through a scheme for consummating

the suggestion of a Charles Monument. The Committee met at Bala, and decided to recommend that a collection should be made in all the Sunday Schools, and that the Methodists of South Wales and America be asked to co-operate with those of North Wales in the project. The Minutes of that meeting should have been read at the Llandudno Association, November 26-28; they were not dealt with until the Oswestry Association, April 1-3, 1868. In order to carry out the suggestion of the Committee it was decided to take the matter to the General Assembly at Llanelly, July 7-10, 1868, where the Connexion as a whole would be represented. The report of the Committee, as transmitted by the North Wales Association, was there heartily confirmed, with a declaration of the sense of indebtedness to the labours of Mr. Charles which the whole Principality felt; and the first Sunday in October of that year was appointed as the day upon which a general collection should be made. Messrs. G. Jones, Banker, Bala, and G. Thomas, Aberystwyth, were appointed Treasurers. The North Wales Association met at Bangor on September 8-10, and sent out a strong appeal to all the Churches and Sunday Schools to be faithful on the day fixed for the collection. A Committee was next appointed, at the Bala Association, December 8-10, to superintend the actual erection of the Monument. Its members were the Revs. Dr. Edwards, Prof. John Parry, Edward Morgan, Dyffryn, and John Williams, Llandrillo; Messrs. G. Jones, R. Roberts, Jacob Jones, and R. Jones—all of Bala; W. Williams, Dolgelley; D. Roberts, O. Elias, both from Liverpool, and G. Thomas, Aberystwyth. The Treasurer for South Wales sent over £84 to the General Assembly, held in Liverpool, May 12-15, 1869; and it was reported at the Wrexham Association, March 21-23, 1869, that the collection in Wales had been completed, and that the sum of £502 had been secured.[1] More money came to hand later, and the total reached nearly £650—the actual cost of the statue. The design selected was the work of the late William Davies ("Mynorydd"), Euston Road, London—father of the famous Welsh singer, Mrs. Mary Davies.

The statue represents Mr. Charles dressed in the Geneva pulpit-gown, with his left hand on his heart, and with the right hand stretched out and holding a Bible, as if he were offering a copy to the onlooker. The attitude is meant to express: "I heartily desire that every living man shall have a Bible." The

[1] From the printed Minutes of the Associations and Assemblies, kindly lent by Jacob Jones, Esq., J.P., Rhyl.

statue of seven feet high is supported by a pedestal of eight feet high, and at his feet are piled the works of which he is the author, and which one cannot mistake even in marble. There is a bas-relief depicting him teaching a class of children, and an inscription, "Thomas Charles | Born 1755 | Died 1814 | Erected 1875." The artist and the Committee forgot one important thing—they forgot to amputate his left thumb. The unveiling took place on June 17, 1875, his granddaughter, Mrs. Dr. Edwards, being the honoured person of the occasion. The late John Roberts, Esq., M.P.—father of J. Herbert Roberts, Esq., M.P.—was in the chair. The late Earl Shaftesbury was to have been present to represent the British and Foreign Bible Society, of which he was President; but not having had adequate notice of the meeting, he had entered into other engagements which he could not put off to another day.[1]

A good deal was said about Mr. Charles during the celebrations of the centenary of the Welsh Sunday Schools in 1885, and a bronze medal, embossed with his bust, was struck off for the occasion. The next thing to be done is to make some national recognition of his services to Welsh education, to the preservation of the Welsh language, and to that passion of the Cymro—Welsh theology.

The mention of his services to Welsh theology reminds us that, of the number of things which engaged Mr. Charles's attention during the last eighteen months of his life, one important item has been omitted. It is elsewhere stated that he issued a second edition of the first volume of his *Geiriadur* in 1813; it seems that he was engaged on a revision of the whole work—supplying articles on words omitted from the first edition, and adding to what he had written on other words—when his life was cut short. With the exception of entering the work on the registers of Stationers' Hall, July 21, 1815, we do not know that anything was done with reference to it for about three years. By that time the first edition was exhausted; and by saying that the first edition was sold, in 1814, for £2 : 10s. for the four volumes, we give a fair idea of what it meant to issue a second edition. This serious venture Messrs. Thomas Rice Charles and David Jones Charles were unable to face. They, therefore, granted Mr. John Davies, Fronheulog, a licence to print 2300 copies of the work, for the sum of £500; and the indenture is dated March 18, 1818 (see pp. 618-22).

We cannot say exactly when Saunderson began to print the second edition, but the publisher's preface to the first volume

[1] See *The Sunday Schools of Wales*, pp. 333-40.

of it is dated November 1, 1819. It is with reference to this volume Saunderson writes to Mr. Tarn in the following letter:—

"BALA, 8th *Novr.* 1819

DEAR SIR—In compliance with your request, I forward to-day to Mr. Cockle 500 of the Welsh Extracts, and also beg leave to enclose my bill for the printing of the 5000. If you please, you may pay the amount to Mr. Brown, Printing Ink Maker, through Mr. Hughes, Printer, Chelsea.

I shall write to Mr. Collier, respecting the Portrait of Mr. Charles. I wish he could give the Plate a little touch, so as to give a little more liveliness in Mr. C.'s countenance. We have already abt. 1800 Subscribers to the Dictionary, and shall want at least that number struck off immediately to accompany the first volume.

With best respects, I remain, Dr. Sir,

Your very Obedt. Humble Servt.

ROBT. SAUNDERSON."

In a letter dealing mainly with the Welsh "Extracts," Saunderson writes again to Mr. Tarn:—

"BALA, 13th *Jany.* 1821

SIR— . . . I have been informed of a newly invented Roller[1] for supplying the forms with Ink, which is said to be a very great addition to the working of Press, in its not only [effecting] a saving of Ink, but [being] also free from pricks &c., perhaps, Sir, you cd give me a little information in my next parcel from Mr. Seeley, respecting the price of one &c, &c, &c.

I enclose my bill for Nos. 5 and 6 of the Quarterly Extracts and shall beg of you, if you be so good, to pay Mr. Collier's bill for printing the late Rev. Mr. Charles's Portrait and another bill I owe to the Executors of the late Robt. Thorne,[2] Letter Founder.

I am, Sir, Yours &c.

R. SAUNDERSON."

[1] The invention to which Saunderson alludes is thus announced in a contemporary publication: "PRINTING — An *Inking Cylinder* has been lately invented by Benj. Foster, Blackfriars, London, for the purpose of distributing the ink in more equal proportions, before it is taken on the roller that passes over the types. The invention is on a different principle from the patent one; instead of a *straight-edge* and *levers* for the adjustment of the ink, a leather *rubber* and *screws* have been adopted, the ink being neatly inclosed in a box within which the cylinder revolves." (*Gent. Mag.*, 1819, i. p. 351.)

[2] "*March* 11[, 1820. Died] at Holloway, in his 67th year, Mr. Robert Thorne, one of the oldest letter-founders in London." (*Gent. Mag.*, 1820, i. p. 286.)

In another letter, dated "Bala, 17th March 1821," he writes to the same gentleman: "I rec^d^ your kind letter in my parcel from Mr. Seeley's, and am greatly obliged by your paying the Executors of Mr. Thorne and Mr. Collyer. Mr. Tilling in his letter respecting the Patent Roller, does not state the *price* of one. I much wish to have one, but should first like to know the price. Will you please to inform me of this in your answer, and how long a Roller will last."[1]

Though Saunderson's name appears on the printed matter issued from the Cambrian Press, Bala, after the friendly dissolution of the partnership of "Jones & Co.," at the end of 1804, the business belonged to Mr. Charles—Saunderson receiving one-half of the profits for his superintendence of it. In addition to this, he received a wage for his practical work, just as any other hand received, only on a higher scale. The press is not mentioned in Mr. Charles's Will, but it was part of the residuary legacy left to Mrs. Charles. The £100 which was left in the Will for Mrs. Saunderson was exchanged for it, after Mrs. Charles's death, by a mutual agreement between Mr. Charles's two sons and Mr. and Mrs. Saunderson, and only after that agreement did Saunderson become the real proprietor. Some of the world's innocents may be shocked at learning that our subject carried on a business under the name of another, just as if the matter of a name could prejudice the integrity of the owner! Such, however, are the facts; and Mr. Charles was not only able to do a marvellous amount of good by insisting on the work of his press being turned out honestly and expeditiously, but he also made it subservient to a great deal of his philanthropy.

[1] All the letters to Mr. Tarn are from the B. and F.B.S. Correspondence.

## LXXI

## ANECDOTES AND DOCUMENTS

A FEW things which could not be conveniently included in the body of this work must find a place under the above heading, because we can hardly consider them part of the Appendix. They are of the nature of illustrations of the characteristics of the man, one of which was his mild temper, as he himself tells us in the first passages of his *Diary*. He had an inherent desire to avoid everything likely to offend, though he had ample moral courage to guard him against allowing that to result in the betrayal of principles. In the kind of life Providence led him to adopt, it was one of his most valuable assets. His activity, and the bold line of action he took in his ministerial course, provoked widespread hostility; but personal contact with his foes seldom failed to convert them into life-long friends. The chief reason for the continued hostility of so large a number of the clergy was their determination not to meet him. The nearest modern example, known to us, of this virile inoffensiveness is the late beloved Professor Henry Drummond.

There is a story told of an incident at Llansannan, which is said to have occurred not long after Mr. Charles began to itinerate among the Methodists. So vast a crowd had gathered to hear him that it was impossible to accommodate but a small proportion of it in the chapel, and it was decided to hold the service in the open air. Soon after the devotional service had commenced the church bell began to toll, calling the people to another service. In order to avoid all semblance of opposition, Mr. Charles announced that the open-air service would be postponed until the church service was over, and that he himself intended to go to church with the worshippers. To the church he went, followed by the crowd, until the parish edifice was packed to suffocation. The service over, Mr. Charles stood outside the

churchyard wall, and began again the service which had been interrupted; but the clergyman interfered, objecting that he stood too near the sacred enclosure of the church. Without the least demur Mr. Charles deferred to his authority and led the crowd about a quarter of a mile away from that spot, the service there proceeding without further interruption. Reflecting upon his gentlemanly conduct and Christian bearing, the clergyman was moved to desire an interview with the itinerant, and sent to request that he and Edward Parry, a local lay preacher, would dine with him the next day. Owing to an engagement to preach elsewhere, Mr. Charles was unable to accept the invitation; but the clergyman never again interfered with the Methodist gatherings.[1]

Sometimes, however, his gentleness was not allowed an opportunity of manifesting itself, owing to the suddenness of an outburst of blind hostility. Much of the brutality and rough horseplay to which some of the earlier Methodist itinerants were subjected in certain districts had died down before Mr. Charles took the field; but there is one instance on record of his having been very roughly handled. Sometime about the year 1790, one John Cadwaladr, a saddler, removed to Corwen. Being deeply in sympathy with Methodism, and finding that no one in Corwen cared to open his house to entertain the Methodist preachers, he made up his mind to experiment, and invited Mr. Charles over from Bala to conduct a service at his house. Word of his coming went abroad, and plans were made to thwart the saddler's purpose. A blacksmith by the name of David Hughes—everyone's handy-man in mischief—was asked to borrow a big drum from the house of a neighbouring squire, the beating of which was to be the signal for the congregating of the roughs of the town. Mr. Charles kept his appointment, and the service was commenced. In a few minutes the blacksmith was heard thumping his drum and the crowd gathered outside; so violent became the threats of revenge upon the saddler that Mr. Charles deemed it prudent to adjourn the proceedings and conduct the service in the open air, lest the fury of the men should result in wrecking the house. No sooner had he and the worshippers appeared on the street than stones began to fly about, and Mr. Charles received a blow on the mouth with a stone, which deprived him of one of his teeth. He had no alternative to making good his escape as quickly as possible, and by taking the road over the river, then making his way home

[1] See *Meth. Cymru*, iii. p. 117; but Tanyfron is wrongly given there for Llansannan.

over the fields, he escaped without further violence. The story goes on to describe how the man who threw the stone was one day engaged on some job of ordinary labour when he suddenly threw down his tools and took the road as a tramp—a career from which the most determined and sympathetic efforts of friends and relatives failed to wean him. As to the blacksmith, he was apprehended for theft, imprisoned, and his days were ended in the poorhouse.[1]

Mr. Charles himself tells of an attempt to molest him at Dolgelley. "I remember," says he, "that I was in that district preaching in the open air, when I perceived a number of molesters drawing near to where I stood, armed with clods or stones, which they were about to hurl at me. A tall, well-built man stepped forward and stood between me and the danger, and told me to proceed without fear with what I had to tell the people." This stilled the enemy and the avenger, and the service passed off without a scene.[2]

Mr. Charles's Welsh biographer records one remarkable escape he had when on one of his journeys to Liverpool, during the earlier years of his itineracy. He was going to cross the Mersey, and had seated himself in a boat, when he suddenly remembered that his saddle-bag was not in that boat. He left it, and crossed over in the boat into which the men had put his saddle-bag. The one he had left went down on the way to the other side, and all on board were drowned.

When the time came for him to pay his next visit to that city Mrs. Charles manifested considerable reluctance to let him go, fearing that a similar calamity might that time involve him too. The night before the day he was to set out on his journey, one of the children fell over the side of the bed, and it was feared at first that his arm was fractured. Taking this incident as a warning that calamities might as easily befall men at home as abroad, Mrs. Charles surrendered her husband to the Lord, to be led in the discharge of duty wherever He pleased.[3]

Mrs. Charles was altogether a remarkable little woman, though her talents shone chiefly in the affairs of this world. Somewhat small in stature, in figure inclined to spareness, she was by no means frail; her movements were always lively, sometimes sharp. She could even flare up into a temper, and in her warmth she did not hesitate to give her offending apprentices the flavour of a rod or yardstick. Nevertheless she seldom, if ever, lost control of her judgment so as to throw her business arrangements into confusion. Her great capacity for work and

[1] See *Meth. Cymru*, i. pp. 561-62. [2] *Ibid.* i. p. 509. [3] *Cofiant*, pp. 227-28.

her application made all around her, if they had anything in them, exceedingly alert; and those who left her for other spheres generally carried with them marks of her influence in a certain fitness and ripeness of experience. Unlike many women of her business aptitude, she had also a great capacity for affection; and her servants, without exception, held her in much esteem and admiration. Mr. Charles was no exception to his branch of the Charleses—he had but a poor gift for business affairs and the management of money; her gifts, therefore, enhanced as they were by deep religious longings, admirably supplied his deficiencies. A good story, which travelled all Wales during the best part of last century, for the sake of its moral, illustrates her power to quickly grasp a situation and to offer sound advice. It not only shows the practical turn of her mind, but it manifests a distinct spirit of enterprise.

The Methodists of Llanfachreth, Merionethshire, had been for many years trying to find a permanent home for the cause in their midst. Sir Robert Williams-Vaughan, who owned the greatest part of the property in the neighbourhood, strongly resented the interference of the Methodists with the parish, honestly believing, we do not mind presuming, that the Church of England provided for all the reasonable requirements of the people. The Methodists, however, managed to acquire a small cottage in the village, and in this they worshipped until it became too small for the congregation. They then decided to pull down the cottage and build a chapel; but a difficulty had to be faced at the outset—where were the stones for building to come from? Sir Robert had a fine quarry, but not a stone could they hope to get from there. Another landowner had a quarry close by, and, to their great delight, an appeal to him was successful. A quantity of stones was quarried and removed to a convenient place for the carters; but before a single load had been carted away, the owner withdrew his consent to the proceedings, and the people were driven again into perplexity. The officers decided to proceed to Bala and consult Mr. Charles in their plight. There was a suggestion that the chapel should be built of timber, and when the whole case had been fully disclosed to Mr. Charles, he seemed unable to improve on that suggestion. Over the meal-table the case was gone over for the sake of Mrs. Charles, and her first question to the deputation was, Is there a real need for a new chapel? To this the men replied without hesitation, that there was great need for it. Then she asked, Have you done everything you possibly can towards securing it? They replied that they had, with the

exception of actually pulling down the cottage. "Well," she added, "when you have pulled down the house, and cut the foundations, you will then have a reasonable case to present to the Lord. Until you have done all that you can towards getting the chapel, you cannot expect the Lord to intervene." This so entirely accorded with Mr. Charles's sentiments about the intervention of Providence that he advised the men to adopt the suggestion. They carried home the message, the house was pulled down, and the foundations were in process when the workmen struck upon a rock, from which were quarried not only enough stones to build the chapel, but enough also to build a house for the chapel-keeper![1]

One of the characters of the Methodist fraternity in North Wales was the veteran John Evans of Bala; and many a good story is told to illustrate his ready wit, his shrewdness, and his great common sense. In a conversation between his wife and himself about heaven, his partner asked him, "Do you think we shall know each other in heaven, John Evans?" "Margaret," was his ready reply, "do you think that we shall be duller there than we are here? Since we know each other here, we shall doubtless know each other there."

John Evans was very fond of having a little practice with the fine steel of his wit on Mr. Charles. A woman who was seeking membership at a church meeting at Bala was questioned by Mr. Charles as to her experience and knowledge of divine things in accordance with the rules of Methodism. John Evans, who was somewhat deaf, sat near the fireplace, and was unable to hear the conversation; so Mr. Charles turned to him, after a while, and remarked, "I find her very uninformed, John Evans; what do you think ought to be done with her?" "Well," replied the old sage, with a twinkle in his eye, "you were uninformed yourself when you came to us; the woman may improve in spite of her ignorance; give her every fair play to endeavour, anyhow." She was received without any more ado.

Mr. Charles was due to preach one Sunday at a remote chapel amid the mountains of Merionethshire, and the weather was exceedingly cold and boisterous on the Saturday. He was not very strong, and a fall of thick sleet made him hesitate to the point of grave doubt as to whether he ought to risk the journey. The roads at best were not pleasant; under the conditions then threatening, they might be positively dangerous.

[1] See *Meth. Cymru*, i. pp. 606-8, where a slight variety in the conclusion of the story is given.

He sent his servant to ask John Evans what he thought he ought to do. The old man at once said to the servant, "Ask Mr. Charles, Is he master or servant? If master, he can do as he pleases; but if servant, he has but to obey the call." The matter was decided, and the appointment was kept without any ill effects.

When Mr. Charles was suffering intense pain in his thumb, and his life was thought to be in imminent danger, John Evans used to visit him every day. One morning, when very disheartened, and the old man had come on his visit, Mr. Charles asked him, "What do you think, John Evans, the Lord will do with me this time?" His instant reply was, "Indeed, I do not know what He will do with you; but this I know, Sir, He will do you no wrong, because 'To subvert a man in his cause, the Lord approveth not.'" Many a time did Mr. Charles recall the great comfort which these words had brought him in his hours of suspense.[1]

For some reason or other, preachers, as a class, make but poor listeners to the discourses of their brethren, but Mr. Charles is said to have been most sympathetic and encouraging under the ministry of others; and the more youthful and inexperienced the preacher, the more careful he was to render him all the assistance his kind and intelligent eyes were able to afford. One Sunday when he was at home, two young preachers were due at Bala at two o'clock in the afternoon. Mr. Charles went to the service, and sat listening patiently to the low-toned, slow-moving first preacher. The second preacher was Daniel Jones, Llandegai, a youth in years and experience. Owing to his short-sightedness he wore glasses, and presented rather a quaint appearance. When he rose up to announce his text, one can imagine how Mr. Charles, ever careful in choosing texts, was agitated by the contrary feelings of amazement and amusement when he heard the preacher reading out, "The stone sank into his forehead." He had not long to wait, however, before he was entirely reassured. The preacher soon had the congregation well in hand, swaying their emotions now with pathos, now with humour, and Mr. Charles made no attempt to conceal his frequent use of his pocket-handkerchief; the simplicity and directness of the discourse greatly delighted him. Many a man, with more consciousness of his importance, would have passed the sermon off as good enough for the ignorant crowd, and would have taken the young man to task for choosing so peculiar a text for a single opportunity on tour. But our subject

[1] See *Y Drysorfa*, 1837, pp. 74-6.

pocketed his criticism of the text, and encouraged the preacher on leaving with the remark, "Well, my young brother, come to Bala again as soon as you can, to hurl stones at sin."[1]

When Mr. Charles happened to be a guest at some of the farmhouses of the country districts, or at some of the cottages of the working classes, he used to preside over the meal-table, and invariably took upon himself the work of cutting up everything that was to be cut up, even to the bread-and-butter. Hearing this for the first time after we began to make researches for the materials in this work, we made several fruitless inquiries trying to ascertain the reason for this peculiarity in his habits. We now understand, however, that it was a very common thing then among the country people of North Wales for the housewife, or head servant, to lay butter on bread with the forefinger instead of with a knife, and that the custom was so repulsive to him, that he insisted on cutting his own bread-and-butter. In order to avoid invidious distinctions between his ways in the house of one family and those in that of another, he adopted the custom of doing all the cutting himself in as many places as he was allowed.

A man who knew Mr. Charles very intimately has left us this brief description of his personal appearance. "Mr. Charles was of moderate height, somewhat stout, with a well-formed physique, comely, good-looking, lively of movement, with gentlemanly expression. When one looked into his face, he perceived that he was neither a savage lion nor a languid woman, but a man full of thought, discernment, and judgment. My daughter, when a child, used to say that the man most like Jesus Christ was Mr. Charles. His first appearance, perhaps, might repel one with a certain awe of reverence, but his geniality and gentleness soon drew one towards him with confidence, some valuable lesson being imparted by them the meanwhile."[2]

So far the anecdotes. We have now to present three documents which seem to us to be of sufficient importance to appear in full.

The first is a Lease of Mines in Merionethshire, of the history of which we know nothing beyond what is revealed in the document itself. It is printed here by the courtesy of its owner, Edward Griffith, Esq., J.P., Dolgelley, a gentleman who takes a keen interest in the history of religion in Wales, and is probably the best authority on the history of the Quaker communities of North Wales. It will be seen that only three of the lessees signed the document along with the lessor, and it would be interesting to find the document which the lessor retained, since

[1] See *Y Drysorfa*, 1855, p. 301. [2] *Ibid.* 1855, p. 301.

thereon one would probably find the signature of our subject. He was at that time suffering with his thumb, and it is quite improbable that he took any keen interest in the speculation.

### I. Lease of Mines

| | |
|---|---|
| "William Jones, Gentleman to William Roe, Esq^r. and Others | Lease of Mines. Dated 14th August 1800. |

This indenture made the Fourteenth day of August in the year of our Lord One thousand and Eight hundred between William Jones of Bryntirion in the Parish of Llanaber in the County of Merioneth Gentleman of the one part and William Roe of Liverpool in the County of Lancaster Esquire Richard Kirk of Broughton in the County of Denbigh Gentleman Thomas Jones of Brombo' in the same County Esquire Thomas Jones of Dolgelley in the said County of Merioneth Esquire Thomas Pugh of the same place Merchant John Griffith of Barmouth in the said County of Merioneth Merchant Thomas Charles of Bala in the same County Clerk and Edward Pearson of Nannau in the same County Gentleman of the other part witnesseth that for and in Consideration of the Reservations Payments Renderings Covenants Conditions and Agreements hereinafter reserved mentioned and contained on the part and behalf of the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns to be rendered paid observed and performed And for other good Causes and valuable Considerations him thereunto moving he the said William Jones hath granted demised leased set and to farm letten And by these presents doth grant demise lease set and to farm let unto the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns all and every the Mines Veins Pits Groves Rakes Beds and Holes of Coal Copper-ore Lead-ore Booze Smithom and Matters to make Lead Caulk and Calamine and all other Mines and Minerals whatsoever that is are can or may be found out or discovered by any ways or means howsoever in under or upon That Farm or Tenement with the Closes Pieces or Parcels of Land thereto belonging of him the said William Jones called or known by the name of Tyddyn du situate and being in the parish of Llanaber in the said County of Merioneth and now or

late in the occupation of Edward Williams his Undertenants or Assigns or in under or upon any part thereof and the roads thereof and therein Together with full free and absolute liberty license power and authority to and for the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns their Agents Workmen Labourers and Servants to open and dig Sinks or make Pits Shafts and Soughs and to search for dig get take and wind up and carry all sorts of Mines and Minerals Vein and Veins of Coal Copper-ore Lead-ore Booze Smithom and Matters to make Lead Caulk and Calamine and all other Mines and Minerals of in out and from the said Premises or any part and parts thereof not intentionally damaging any of the Buildings thereof or thereon Together also with full and free liberty license power and authority to dig sink cut and make levels drains buddels brigsteads and watercources and to set up any Whimsies or Engines Houses Erections or buildings divise or divises in and upon the said premises or any part thereof for draining and conveying of water from the said Mines Veins and Works and washing of the said Ores Mines and Minerals and for all other necessary uses and purposes in and about the said Works and Mines Together likewise with the Ingress Egress and Regress way and passage with or without Horses Carts Wains Waggons Carriages or otherwise to carry away the said Coals Ores and Minerals and to bring and carry all Materials and necessary Carriages to and from the said Mines and Works and to lay down Timber and Materials to be used in or about the same upon the said Lands But nevertheless so as not to incommode or damage the Houses and Buildings of the said premises or any part thereof And in case any damage shall or may happen It is hereby agreed by and between the said parties that such damage be settled and awarded by two indifferent substantial persons one to be chosen and appointed by the Landowner or Tenant and the other by the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns (Excepting and reserving out of this demise to the said William Jones his Executors Administrators and Assigns one sixteenth part or share of the said Mines and Premises over and besides the share hereafter allotted and allowed to him as royalty in respect of the said demised premises he and they bearing and paying a proportionable part according to such share so reserved by him the said William Jones in working the said Mines and Premises

in common with the said Lessees) TO HAVE HOLD use occupy and enjoy the said Works Mines Veins Coal Copper-ore Lead-ore Booze Smithom and Matters to make Lead Caulk and Calamine and all other Mines and Minerals to be gotten had and raised out of the said premises or any part thereof (Except the said One sixteenth part or share before excepted) Unto the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns from the day next before the day of the date hereof for and during the Term of Twenty one years from thence next ensuing and fully to be complete and ended as their own proper Goods and Chattels and for their own proper Use and Uses (Excepting as hereinbefore and also hereinafter is reserved) And after the End or expiration thereof the same to be renewed by the said William Jones his heirs or assigns unto the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns for the further Term of Twenty one years at which renovation the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns or some of them shall pay or cause to be paid unto the said William Jones his Heirs or Assigns in lawful Money of Great Britain the sum of Twenty one pounds YIELDING AND RENDERING therefore Yearly and every Year during the said Term hereby demised a full Eighth share or part in kind of all and every the said Copper-ore Lead-ore Booze Smithom and Matters to make Lead Caulk and Calamine and other Mines and Minerals to be gotten as aforesaid The said Mines being first well and sufficiently cleansed and washed dressed and made Merchantable and fit for Sale by and at the Expence of the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns The said share of the said Mines unto the said William Jones his Heirs and Assigns (over and above the said One Sixteenth part or share of the said Mines and Premises hereinbefore reserved by the said William Jones) to be rendered and laid apart at the time of measuring or weighing the Coals Ores Mines and Minerals at or upon the place or places where the same shall be gotten and weighed and before the same or any part thereof be carried away and the said Coals Ores Mines and Premises to be weighed at the Expence of the said William Roe, Richard Kirk, Thomas Jones,

Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles, Edward Pearson and William Jones their Executors Administrators or Assigns according to their respective Shares therein Once in every Six Months at furthest after the getting thereof AND the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson Do for themselves their Heirs Executors and Administrators Covenant promise and agree to and with the said William Jones his Heirs and Assigns in manner following (that is to say) that they the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson Their Executors Administrators or Assigns or some of them shall and will well and truly render and deliver or cause to be rendered and delivered unto the said William Jones his Heirs and Assigns the said One Eighth share or part of the said Coal Copper-ore Lead-ore Booze Smithom and Matters to make Lead Caulk and Calamine and all other Mines and Minerals hereinbefore reserved at the times and places and in the manner parts and proportions herein for that purpose before mentioned of and concerning the same and according to the true intent and meaning of these presents AND ALSO that the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns or some of them shall and will measure or weigh up or cause to be measured or weighed all the said Coal Copper-ore Lead-ore Booze Smithom or Matters to make Lead Caulk and Calamine and all other the Mines Minerals and Premises that shall be gotten as aforesaid on in out from or under the said Farm or Tenement Lands and Hereditaments hereinbefore comprized or mentioned or any part thereof the said Minerals being first well and sufficiently washed cleansed and made merchantable and fit for smelting once in every six Months at farthest after the getting thereof during all the Term hereby granted on the respective Banks of the several Works And he the said William Jones in Consideration of the premises DOTH HEREBY covenant and agree to and with the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns That he the said William Jones and his Assigns shall and will when thereunto required at the Expence of the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns

Sign and Execute one or more Deed or Deeds in due form of Law not only for the further Assurance of the Premises for the purposes aforesaid but for the renewal of the said Term of Twenty one Years from the Lapse thereof for the further Term of Twenty one Years paying as aforesaid during the continuance of the same Terms under the same considerations and subject to the same Agreements as expressed herein respecting the present demise of Twenty one Years AND DOTH hereby further covenant and agree That until breach should be made or caused of the several Stipulations and Agreements herein before specified They the said William Roe, Richard Kirk, Thomas Jones, Thomas Jones, Thomas Pugh, John Griffith, Thomas Charles and Edward Pearson their Executors Administrators and Assigns shall and may from time to time and at all times during the continuance of the said Term peaceably and quietly enjoy and possess the premises for the purposes aforesaid without any Let Suit Trouble Denial Eviction Molestation Hindrance or Disturbance whatsoever from the said William Jones or his Heirs or from any other person or persons of his knowledge or authority IN WITNESS whereof the said parties to these presents have hereunto set their hands and seals the day and year first above written

-(Seal.)- -(Seal.)- -(Seal.)- -(Seal.)-

WM (Seal.) JONES

-(Seal.)- THOS. (Seal.) JONES JOHN (Seal.) GRIFFITH EDWARD (Seal.) PEARSON

Signed Sealed and delivered by the within named William Jones (the words 'Merioneth' and 'he and they bearing and paying a proportionable part according to such share so reserved by him the said William Jones in working the said Mines and Premises in common with the said Lessees' being first interlined in the within Deed; and the several erasures in the ninth, tenth, thirteenth, fourteenth, seventeenth, nineteenth, twenty-fourth, thirty second, thirty third, thirty sixth and thirty seventh lines of the first Skin and in the second, fifth, sixth and eighth lines of the second Skin of the within Deed being also first made And the words 'In witness whereof the said parties to these presents have hereunto set their hands and seals the day and year first above written' being in the said Deed likewise first wrote on an erasure) in the presence of

WILLIAM HOULDSWORTH Servant to Mr. Roe
THO RICHARD of Dolgelley Atty

Signed Sealed and delivered by the within named."

The second document is Mr. Charles's Will, which explains itself. Mrs. Charles, needless to say, left no Will; and on January 2, 1815, an Administration "of the Goods Chattels and Credits of Sarah Charles late of Bala in the County of Merioneth, Widow of the Reverend Thomas Charles, deceased," was taken out by "Thomas Rice Charles and David Charles the natural lawful and only Children of the Deceased" having been first sworn by Commission. The estate is estimated on this Administration at £3500. Thomas Rice Charles died January 28, 1819, aged 33, and was buried at Llanycil on February 1.[1] His Will was proved in St. Asaph, and the value of his property —all of which was left to his wife—was estimated to be £600. David Jones Charles died at Bala on Thursday, December 20, 1821, aged 28, and was buried at Llanycil on the 24th.[2] After the death of the Rev. David Charles, Carmarthen, September 2, 1834, aged 72, an Administration (with the Will annexed) of the "Goods Chattels and Credits of the Reverend Thomas Charles" was again obtained on March 19, 1835.

## II. Will of Thomas Charles

"I Thomas Charles of the town of Bala in the County of Merioneth Clerk being of sound and disposing mind memory and understanding do make my last will and testament as follows That is to say My immortal spirit I commit to Him who gave it and died to redeem me a guilty and helpless sinner In this last surrender of myself I have full satisfaction and confidence of my being graciously accepted in the beloved Son of God who is all my salvation and all my desire As to the interment of my mortal part I leave that wholly to the discretion of my executrix hereinafter mentioned Whereas I am the owner of the Inheritance of three messuages or dwelling-houses with their appurtenances two of them situate in Bala aforesaid and the other in Hope Street in the town of Manchester in the County of Lancaster now I do hereby give all the same premises unto my dear wife Sarah Charles for her natural life And from and immediately after her death I give all that my house situate in Bala aforesaid with its appurt^s^ now in the occupation of my eldest son Thomas Rice Charles being one of my said three houses unto my said eldest son for his natural life and in case of the determination of his life estate therein by forfeiture or otherwise in his lifetime I

[1] *Carmarthen Journal*, February 19, 1819; and Llanycil Parish Registers.
[2] *Ibid.*, December 28, 1821.

give my said house left to him as aforesaid with its appurt^s^ from and immediately after such determination of his life estate therein unto my brother David Charles and his heirs during the natural life of my said son in trust to support the contingent estates hereinafter limited thereof and for that purpose to make entries and bring actions as occasion may require but yet to permit my said son to take the rents and profits thereof to his own use during his natural life And from and after the death of my said son I give my said house with its appurt^s^ hereinbefore left to him unto all and every his child and children who shall be living at his death or born in due time after and all and every the child and children of any child or children of his who may have died in his lifetime and to their heirs as tenants in common but the issue of every such deceased child of his shall take only such part or share thereof as every such deceased child would have taken if he or she had been living at the death of my said son And as to my other house in Bala aforesaid which is now in my own occupation and my said house in Manchester I give the same with their appurt^s^ from and after the death of my said wife unto my youngest son David Charles for his natural life And from and after the determination of his life estate therein if it shall happen by any means in his lifetime I give the same two houses with their appurt^s^ unto my said brother and his heirs during the natural life of my said youngest son in trust merely to support the contingent estates hereinafter limited thereof by all proper acts in law but yet to suffer my said youngest son to take the rents and profits thereof to his own use during his natural life and from and after the death of my said youngest son I give my said two houses with their appurt^s^ hereinbefore left to him to all and every his child and children who shall be living at his death or born after and the issue if any of every deceased child of his who shall have died in his lifetime and to their heirs for ever as tenants in common but the issue of every such deceased child of his shall have only such share as every such deceased child would have taken if he or she had been living at the death of my said youngest son And if my said youngest son shall happen to depart this life without leaving any issue in whom upon his death my said two houses hereinbefore left to him shall vest under the preceding clause of this my will in that case from and immediately after his death I give my said last mentioned two houses with their appurtenances to my said eldest son for his natural life with remainder as I have before limited my said other house to my said brother and his heirs during the life of my said eldest son to support contingen-

remainder or remainders to all and every the child and children of my said eldest son living at his death or born in due time after and the issue of any deceased child or children of his and their heirs for ever as tenants in common the issue of every deceased child taking only such share as the parent of such issue if living at the death of my said eldest son would have taken And Whereas the several sums of two thousand and five hundred pounds are now owing to me from my said eldest son on two several bonds from him to me Now I do hereby give the interest of those two sums to my dear wife Sarah for her life and after her death I give the interest thereof to my said eldest son for his life and after his death I give the said two sums to all and every his child and children living at his death or born in due time after and the issue of every child of his who may have died in his lifetime equally among them except that the issue of every deceased child shall take only what the parent if living at my said eldest son's death would have taken And Whereas I have laid out two thousand five hundred pounds in the purchase of stock in the four per cents which now belongs to me Now I do hereby give the dividend of that my stock property and of any other money that I may have in the funds at my death unto my said wife for her life and after her death I give the dividends of my said stock in the four per cents purchased as aforesaid with the sum of two thousand five hundred pounds to my said youngest son for his life and after his death I give my said last mentioned stock property unto all and every his child and children living at his death or born in due time after and the issue of every child of his who may have died in his lifetime equally among them except that the issue of every deceased child of his shall take only what the parent would have taken if living at the death of my said youngest son and if my said youngest son shall die without issue living at his death or born in due time after and without any issue of any child of his that shall have died in his lifetime I then give the dividend of the said stock purchased as aforesaid with the sum of two thousand five hundred pounds unto my said eldest son for his life and after his death I give the said last mentioned stock to the child and children of my said eldest son and the issue of any deceased child of his as I have before given to them the said several sums of two thousand pounds and five hundred pounds I give after the death of my said wife the interest of one hundred pounds to my niece Mrs. Rebecca Saunderson for her life and after her death I give such sum of one hundred pounds to her child or children living at her death and the issue of any

of her children who may have died in her lifetime equally among them except that the issue of every deceased child shall take no more than what the parent would have taken if living at the death of my said niece The residue of my personal estate I give to my said wife for ever except that after her death my household goods and furniture plate linen and china shall belong to my said youngest son In case my executors shall think it expedient I wish them to call in the said money due on the bonds of my eldest son and to place it out on other good security and I do hereby appoint my said wife and Griffith Richards of Glanllyn near Bala aforesaid Gentleman and my said brother the executrix and executors of this my will and in testimony of this being my will I have to the three first sheets thereof set my name and to the last sheet thereof my name and seal the twentieth day of December in the year of our Lord one thousand eight hundred and thirteen,

THOS. CHARLES.

Signed sealed published and declared in the presence of us who have in the testators presence and of each other signed our names as witnesses. . . . JOHN REYNOLDS, Queen Street, Chester.
JOHN WALKER, Brazier, Chester.
DAVID FRA. JONES, Chester.

Proved *27th October* 1814."[1]

The third document is an exceedingly interesting one, if only as an illustration of the filial faithfulness of the two sons of Mr. Charles in trying to devise a way by which they could overcome the financial difficulties of keeping in print their father's *magnum opus*—*Y Geiriadur*. Mr. Charles was preparing for the re-issuing of the work when he died, and Mr. Saunderson was very anxious to give the public the benefit of his revisions; but the financial burden was too great for the resources of the sons, until the fairly opulent admirer of their father came to their assistance. What success attended the speculation, Saunderson has given us some materials from which we may form an estimate.

This document, and two letters, are inserted by the courtesy of Ifor O Wynn Williams, Esq., Llandderfel.

### III. LICENCE TO PRINT *Y Geiriadur*

| | |
|---|---|
| "Messrs Charles to John Davies, Esq. | LICENCE to Print, &c. 2300 Copies of a Work Edited by the late Revd. Thos. Charles called *Geiriadur Ysgrythyrol*. Dated 18th March 1818. |

[1] P.C.C., Wills, 557—Bridport, 1814.

THIS INDENTURE, made the Eighteenth day of March in the Fifty eighth year of the Reign of our Sovereign Lord George the Third by the Grace of God of the united kingdom of Great Britain and Ireland King defender of the Faith and in the Year of our Lord One thousand Eight hundred and Eighteen BETWEEN Thomas Rice Charles and David Jones Charles of Bala in the County of Merioneth Gentlemen Administrators of the Goods and Chattels Rights and Credits of their late Mother Sarah Charles late of Bala aforesaid widow deceased who was the sole Residuary Legatee and one of the joint Executors and Executrix named in the last Will and Testament of her late Husband the Reverend Thomas Charles late of the same Place Clerk deceased whom she Survived of the one Part and JOHN DAVIES of Vronhaulog in the said County Esquire of the other Part WITNESSETH that in consideration of the sum of Five hundred Pounds of lawful Money current in England to the said Thomas Rice Charles and David Jones Charles well and truly paid by the said John Davies immediately before the execution of these Presents The receipt whereof the said Thomas Rice Charles and David Jones Charles do hereby Acknowledge and of and from the same and every part thereof do hereby Acquit release and for ever discharge the said John Davies his Heirs Executors Administrators and Assigns and every of them The said Thomas Rice Charles and David Jones Charles Have and each of them Hath given and granted and by these presents Do and each of them Doth give and grant unto the said John Davies his Executors Administrators and Assigns FULL and free Licence and Authority exclusively henceforth to Print and Publish Two thousand and three hundred entire Copies of a certain work lately Edited Printed and Published by the said Thomas Charles deceased entitled "Geiriadur Ysgrythyrawl yn cynwys. . . . Sylwadau Beirniadol ar lawer o ysgrythyrau." from time to time and at such times and in such number of Copies at one time as to the said John Davies his Executors Administrators or Assigns shall seem meet and to vend the same Copies from time to time when Printed for the sole and exclusive benefit of him the said John Davies his Executors Administrators and Assigns And the said Thomas Rice Charles and David Jones Charles do hereby for themselves their Heirs Executors and Administrators and each of them Doth hereby for himself his Heirs Executors and Administrators Covenant Promise and Agree to and with the said John Davies his Executors Administrators and Assigns That they or either of them the said Thomas Rice

Charles and David Jones Charles or the said Sarah Charles since the decease of the said Thomas Charles have not at any time heretofore Printed or Published any Copy of the said work or made Printed or Published any extract therefrom or Abridgement thereof (except such as now concurred in by the said John Davies) nor Authorized or empowered any person or persons whomsoever save and except the said John Davies to Print or Publish or Vend the said Work or any Portion Extract or Abridgement thereof or otherwise incumbered the Copy Right thereof And that they the said Thomas Rice Charles and David Jones Charles or either of them their or either of their Executors or Administrators or the Personal Representative or Representatives for the time being of the said Thomas Charles or Sarah Charles shall not nor will Print Publish or Vend the said Work or any Portion or Abridgement of the said Work or any Extracts therefrom or Permit or Suffer Authorize or empower any other person or persons to Print Publish or Vend the same Work or any Portion or Abridgement of the said Work or any Extracts therefrom or contract with any person or persons for the Printing Publishing or Vending of the said Work or any Portion or Abridgement thereof or any Extracts therefrom without the Licence or Consent of the said John Davies his Executors Administrators or Assigns in Writing first had and obtained before or until the said John Davies his Executors Administrators or Assigns shall have Printed and Published and also Vended the whole of the said Two thousand and three hundred entire Copies of the said Work AND ALSO that the said Work has been duly entered at Stationer's Hall Pursuant to Act of Parliament And that they the said Thomas Rice Charles and David Jones Charles now are or one of them now is exclusively entitled to the Copy Right of the said Work And that they now have in themselves or one of them now hath in himself good right and full Power by these Presents to grant unto the said John Davies his Executors Administrators and Assigns the full and exclusive Licence and Authority hereinbefore given and granted to Print Publish and Vend the said Work or Copies thereof in the Numbers and in Manner Aforesaid And that the said John Davies his Executors Administrators and Assigns shall have and may exercise such Licence and Authority for his and their own exclusive use and benefit without the let hindrance Molestation Interruption or Denial or Interference of them or either of them the said Thomas Rice Charles and David Jones Charles their or either of their Executors Administrators or Assigns or any other person or persons whomsoever claiming or

to claim under the said Thomas Charles or the said Sarah Charles deceased And free from all Incumbrances whatsoever AND MOREOVER that they the said Thomas Rice Charles and David Jones Charles and each or either of them their each or either of their Executors or Administrators and all and every person or persons claiming or to claim by from under or in Trust for the said Thomas Charles or the said Sarah Charles deceased shall and will from time to time and at all times hereafter on every reasonable request of the said John Davies his Executors Administrators or Assigns but at the joint Costs and Charges of the said Thomas Rice Charles, David Jones Charles, and John Davies their Executors or Administrators respectively make do and execute or cause or procure to be made done and executed all such further and other lawful and reasonable Act and Acts Deed and Deeds Powers Authorities and other Assurances for granting unto the said John Davies his Executors Administrators or Assigns the exclusive Right and Authority to Print Publish and Vend the said Two thousand and three hundred entire Copies of the said Work or any number of them or for vesting and continuing in the said John Davies his Executors Administrators or Assigns the full and whole Copy Right of the said Work and all Privileges connected therewith until he the said John Davies his Executors Administrators or Assigns shall have Printed Published and Vended the whole of the said Two thousand and three hundred Copies of the said Work for the sole and exclusive benefit of him the said John Davies his Executors Administrators or Assigns According to the true intent and meaning of these presents As by the said John Davies his Executors Administrators or Assigns or his or their Counsel in the Law shall be reasonably devised or advised and required and be tendered to be made done and executed AND the said John Davies doth hereby for himself his heirs Executors and Administrators Covenant Promise and Agree to and with the said Thomas Rice Charles and David Jones Charles their Executors Administrators and Assigns That he the said John Davies his Executors Administrators and Assigns shall give to each of them the said Thomas Rice Charles and David Jones Charles or their several Executors Administrators or Assigns or leave at their usual place or places of Abode severally or respectively Notice in writing that the said whole of the said Two thousand and three hundred Copies of the said Work hath been and if and when and as soon as the same shall have been Printed Published and Vended pursuant to the Licence and Authority hereinbefore contained And the true Intent and

meaning of these Presents IN WITNESS whereof the said Parties have hereunto set their Hands and Seals the Day and Year first above written

THOMAS RICE CHARLES D. J. CHARLES JOHN DAVIES.

Signed Sealed and Delivered (the Parchment being first duly Stamped) by the within named Thomas Rice Charles, David Jones Charles in the Presence of

ROBERT SAUNDERSON, Bala
WM ROWLAND, Clk to MR. ANWYL, Bala

Received the day and year first within written of and from the within named John Davies the Sum of Five hundred Pounds within expressed to be by

WM. ROWLAND D. J. CHARLES."

# APPENDIX

(I. p. 28)

THE following is taken from the Account Book of William Plowden :—

"Rent-roll of my Carmarthenshire Estate for the half year due at Lady Day 1740.

| | | £ | s. | d. |
|---|---|---|---|---|
| P^d. | Part of y^e Demesne farm of Treventy let to Lewis Harry at | 5 | 0 | 0 |
| „ | Part d^o. let to Jno Jenkins . . . . . at | 7 | 7 | 6 |
| „ | Part d^o. let to W^m. Morris . . . . . at | 4 | 7 | 6 |
| „ | Part „ „ to Mrs. Mary Bevan . . . at | 2 | 7 | 6 |
| „ | Part „ „ to Richard Chapman . . . at | 4 | 0 | 0 |
| „ | Part „ „ to David Howel . . . . at | 1 | 10 | 0 |
| „ | Part „ „ to Rees Protheroe on lease . . at | 36 | 10 | 0 |
| „ | Part „ „ to Peter John . . . . . at | 0 | 5 | 0 |
| „ | Part „ „ to Evan Rowland . . . . at | 0 | 6 | 0 |
| „ | Part „ „ to Rees Perrot . . . . . at | 0 | 5 | 0 |
| P^d. | Pantdovan farm to John Davies on lease . at | 55 | 0 | 0 |
| | Lower Court farm to Oliver Watkin on lease at | 55 | 0 | 0 |
| P^d. | Rent of Treventy Demesne in hand worth to myself one ½ year in clear money . . . . . | 16 | 14 | 0 |
| | (*Sic*) | £188 | 16 | 6 |

(I. p. 94)

Another passage from the said Account Book, in 1749, reads as follows :—

"The Manor of Osterlow Grange in Carmarthenshire belonging to Mr. Plowden with Court Baron, &c.

| | A. | R. | P. | Yearly Rent. | | |
|---|---|---|---|---|---|---|
| Part of the Manor Farm called Treventy Rented by John Jenkins containing . . . . . | 256 | 1 | 3 | £85 | 0 | 0 |
| Carry Forward | 256 | 1 | 3 | £85 | 0 | 0 |

| | A. | R. | P. | Yearly Rent. | | |
|---|---|---|---|---|---|---|
| Brought Forward | 256 | 1 | 3 | £85 | 0 | 0 |
| The other part of y^e s^d. Farm called Foxhole farm Rented by Rees Protheroe containing . . . | 179 | 0 | 34 | 65 | 0 | 0 |
| Pantovan farm Rented by David Rees containing . . . . . | 367 | 2 | 20 | 110 | 6 | 0 |
| Lower Court Farm Rented by Oliver Watkins containing . . . | 355 | 0 | 9 | 110 | 0 | 0 |
| | 1158 | 0 | 26 | £370 | 6 | 0 |

[A later note]. "The above is a clear Rent charges. N.B. From Lady Day 1759 to 1772 by a new agreement for a 21 y^rs. Lease Pantovan farm is to be a Rent charge of 10^th. yearly more than it now pays. The farm of Lower Court is held by Lease of 21 y^rs. 8 y^rs. whereof are unexpired—when y^e Lease falls in Mr. Plowden is pretty sure of Raising it 10^th. rent charge yearly. The same he is convinced he can do by y^e manor farm of Treventy now divided, and still leave his tenants good bargains. Of Jenkins and Protheroe's Leases 9 years are yet unexpired."

(I. p. 236)

Mr. Charles, in his letter of December 21, 1780, tells Simon Lloyd that his eldest brother was married. William's marriage is thus recorded in the registers of the parish of Meidrim:—"William Charles of this Parish of Mydrim in the County of Carmarthen and Hester Morris of the same Parish Married in this Church by Licence this the fifth Day of February, 1781, by me Samuel Morris Curate

WILLIAM CHARLES
HISTER MORRIS

DAV^D. DAVIES
JOHN WILLIAMS
WILLIAM LEWIS."

The Morrises had occupied Deri Gleision for three generations at least, and the following burial records are in the Meidrim registers:—

"Feb. 6^th. 1754, Thomas Morrice, Sen^r. of Dery-gleision."

"Feb. 28^th. 1759, Thomas Morrice of Dery-gleision."

"March 10^th. 1776, Thomas Morris, Deri-gleision buried."

"Feb. 20, 1782, Thomas son of Tho^s. Morris, Derigleision, buried."

The children of William and Hester Charles were baptized on the following dates:—William, August 16, 1782; Ester, June 7, 1785 (buried, June 11, 1785); John, February 11, 1787; Thomas and David (twins), October 25, 1789—Thomas was buried June 15, 1790. "Ester Charles, Derigleision," was buried "January 22^nd.

1813, aged 66, by John Jenkins, vicar" of Meidrim. William Charles died at Carmarthen on Monday, January 18, 1830, and was buried at Llangunnor, Thursday, the 21st. The parish register of Llangunnor gives his age as 76, and his obituary as 77; the truth is, however, that he was 91, having been christened at Llangunnor October 22, 1732. *The Carmarthen Journal*, Friday, January 22, 1830, says:—"On Monday last, in this town, aged 77, after a lingering illness, William Charles, late of Deri in this county, and brother of the late Rev. Thomas Charles, B.A., of Bala, died. Mr. Charles was a member of the Calvinistic Methodist denomination for the last 60 years, and during that long period he enjoyed the confidence, and proved worthy of the esteem, of his brethren."

(I. p. 501)

As an example of Mr. Charles's Welsh, before he began to send his work to the Press, we can produce nothing more genuine than the notes of one of his sermons at Llan ym Mawddwy.

"LLANYMOWDDYVI, *Mawrth* 7, :84.

ACTAU 4. 12.—Y mae'r Actau yn cynwis hanes'r Apostolion, sef, ei gwaith, ei Llwyddiant ai derbyniad.—ei gwaith oedd pregethu jechadwriaith trwi Iesu Grist:—ei Llwyddiant, *llawer* a gredasant yn Iddewon a chenhedloedd—pum mil trwi bregeth Peder.—ei derbyniad oedd cael ei herlid fel ei meistr. Y mae'r Evangylwir yn rhoi hanes ein Jachawdwr; ag y mae'r actau'n rhoi hanes yr Yspryd glan yn ei weithredoedd &c—fe dybygsid wedi i frenhin y gogoniant gael ei groesholio yma ar y ddaear, y beasse Duw'n gwneithur y ddaear yn debig i uffern, neu'n wâth am fod ei phechod yn fwy; ond nid meddyliau Duw yw ein meddyliau ni (Is: 55. 7, 8) yn lle hynu wele drygaredd y[n] gorfoleddi yn erbyn barn, ar *Trydidd* Person yn cael ei anfon wedi'r ail gael y fath dderbyniad. rhyfedd yw Duw yn ei holl ffyrdd! 'y mae'n gor[ch]fygi drwg trwi ddaioni.' Yn y geiriau Sylwiwn ar Dri pheth.—1. Fod eisie iechadwriaith ar Ddyn. 2. Fod y iechadwriaith hon yw ei[1] chael:—ag yn 3. Fod yw ei chael yn unig yn *ngrist*.

1. Y mae eisie &c—'does un creadur yn cael ei eni yn fwy di-ymgeledd na dyn, nag yn fwy anabl i wneithur drosto ei hun.—ni's gall un creadur fod yn fwy tlawd—'yn *noeth* y mae'n dod o groth ei fam,' y mae creaduriaid erill lawer yn dod wedi ei gwisgo, fel'r Annifeiliaid: neu, y mae ei gwisg yn tyddi o honunt, fel yr Adar.—ni's gall ddefnyddio nau synhwrau nau Ailodau—y mae'n fwy di-synwir a dinerth nag un creadur. ond y mae llawer mwy eisie iechadwriaith ar ei enaid nag ymgeledd ar ei gorff—gwisg yw ei enaid, bwyd yw ei enaid, Diall Ysprydol a galli goruchnaturiol yw ei enaid, na

[1] The use of "yw ei" for "idd ei" makes it easy to mistake the meaning of some sentences in this sketch.

chysyron tymmhorol yw ei gorff. y mae ei enaid 'yn druan, ac yn resynol, ac yn dlawd, ac yn ddall, ac yn noeth.' y mae'n cael ei eni mewn dyled mawr, dan farn o gondemniad, ai enaid wedi ynfydi gan anian gythreulig. Eph: 2. 1, 2, 3. Ond yn

Ail, y mae iechadwriaith yw ei chael. Gwisg ogoneddus—Deall Dwifol—anian nefol—a gwaredigaeth dragwiddoll. 1 Cor: 1. 30. gwelwch Luc 4. 18. y mae pob peth yn barod erbyn ir afradloniaid ddod adre—erbyn geni'r had nefol. mae'r gwaith wedi ei *orphen*. 'gorchfygwd holl nerth angau, ag agorwyd teirnas nef i bawb a gredant.' ond yn

Drydidd, y mae yw ei chael yn unig yn ngrist. yr oedd y dyled cyn cymmaint a gofynion y gyfraith, a gofynion y gyfraith gymmaint a haeddiant Duw—h. y. yn anfeidrol. a phwy all'se ei dalu on[d] un anfeidrol? wele Crist yn gwbl abl; y mae e yn Dduw; a thyma Dduw yn talu'r hun y mae Duw yn ei ofyn. pe biasse holl Angylion y nefoedd, ar holl seintiau hefyd yn yno ai gylydd, ni's gallassent wneithur jawn am y pechod lleiaf; oherwydd bod cyfiawnder anfeidrol yn gofyn jawn anfeidrol—y peth na's gall holl greadyriaid y faith greadigaeth byth mo ei roi. pwy ond yr hwn oedd Dduw a dyn a all'se ddioddef dygofaint y Duw anfeidrol? pwy on[d] efe oedd a gallu i dynu ymaeth bechodau y byd? heb law hyni, roedd yn rhaid cyfnewid calon lygredig dyn—ei greu o'r newydd, lladd pob llygredd, gorchfygi pob gelin, a'i ddwin trwy lawer o orthrymderau, a thrwy Angau ei hun? powy (*sic*) oedd yn abl i'r gorchwyl on[d] y Duw anfeidrol ei hynan? y mae e yn abl; ac y mae'r Tad wedi rhoi ei enw ef tan y nef i bechaduriaid—sef enw'r Iesu, 'yr hwn a wared ei bobl oddi wrth ei pechodau.' nid *yn* y nef ond *tan* y nef —rhun sidd yn dangos i ni, mae *yma* mae bod yn gadwedig—*tan* y nef mae cael iechadwriaith ac nid *yn* y nef. nid mind i'r nefoedd yw iechadwriaith, ond *effaith* o honi. amlwg ynte yw na all neb find i'r nef ond y rhai sydd yn credu yn enw'r Iesu, ag yn feddiannol o'r jechadwriaith yma. nid oes ffordd arall at y Tad; nid oes arch arall a geidw rhag y Diluw; na Dinas noddfa arall i gadw llofryddion. nid oes aberth dros bechod wedi ei adael mwiach, ond rhiw ddysgwil ofnadwy am farnedigaeth &c. 'yr hwn sydd yn credu yn y Mab, y mae gantho fywyd tragwyddol: a'r hwn sydd heb gredu i'r mab, ni wêl fywyd, eithr y mae digofaint Duw yn aros arno ef.' Joh: 3. 36. does dim ond colledigaeth ynom ein hynain, ag y mae jechadwriaith gyflawn yn ngrist—a gwir ffydd sydd yn credu'r gwirionedd hun, ac yn myned anu allan o honom am jechadwriaith at I:Xt. 'diw Dyn sydd yn soddi mewn dwfr nes a dal gafael yntho ei hun yw ei ddwin i'r lan: gwell pob peth na hynni, a mwy tebygol yw ei achyb."

(I. p. 566)

Mr. Charles, on the above page, when telling Thomas Scott how he maintained his Charity Schools, says: "the money is raised by

voluntary subscriptions among our societies." Can this list have anything to do with that system of raising part of the required money? It was drawn up about 1795, we believe, and added to.

THE NAMES OF THOSE WHO LIVE IN Y^E TOWN OF BALA AND ARE MEMBERS OF THE METHODIST'S SOCIETY IN Y^E OLD CHAPEL

| | £ | s. | d. |
|---|---|---|---|
| Wm. Evans Vedwarian | 0 | 5 | 0 |
| John Evans, Senr. | 3 | 3 | 0 |
| Humphrey Edward | 0 | 10 | 6 |
| Dd. Cadwaladr | 0 | 6 | 0 |
| Dd. Edward | 0 | 10 | 6 |
| Robt. Jones, Dealer in old clothes | 5 | 5 | 0 |
| Margt. Morris | 1 | 1 | 0 |
| Jane H: Ed:'s wife | 0 | 10 | 6 |
| Sarah Charles | 2 | 12 | 6 |
| Thomas Charles | 2 | 12 | 6 |
| Evn. Jones, Weaver | 0 | 7 | 6 |
| Mary, Evan Jones' wife | 0 | 5 | 0 |
| Richd. Owen, our servt. | 0 | 2 | 0 |
| Cady Rowland our md. | 0 | 1 | 0 |
| Jane Ellis our md. | 0 | 2 | 0 |
| Hugh Jones Post | 0 | 5 | 0 |
| Lowry, his wife | 0 | 1 | 0 |
| Evan Owens, Currier | 0 | 10 | 6 |
| Jane, his Wife | 0 | 5 | 0 |
| Gwen Owens | 0 | 10 | 6 |
| Nancy Owens | 0 | 10 | 6 |
| Jane Nelson | 0 | 1 | 0 |
| Jn Jones servt. Plâs | 0 | 2 | 6 |
| Margt. Richard | 0 | 10 | 6 |
| Robt. Griffiths | 0 | 3 | 0 |
| Jane Jn Jn David | 0 | 5 | 0 |
| Evan Evans Shopkr. cross street | | | |
| Edward Evans Taylor | 0 | 8 | 0 |
| Lewis Jones Weaver | | | |
| Jane Lloyd next House | 1 | 1 | 0 |
| Jane, her md. | 0 | 2 | 0 |
| Betty Ellis | | | |
| Betty Robt. her Daughter | | | |
| Betty Rowland Glover | 0 | 2 | 6 |
| Margt. Thomas Morris | | | |
| Ellis Evan | 0 | 5 | 0 |
| Jn. Evans, junr. | 0 | 3 | 0 |
| Gwen Jones, his Wife | 0 | 2 | 6 |
| Gwen Griffith, Jn Moses' widow | 0 | 5 | 0 |
| Jn Roberts, Shopkeeper | 0 | 15 | 0 |
| Richd. Rees | | | |
| Gwen, his Wife | 0 | 0 | 6 |
| John Davies, Sadler | 0 | 10 | 0 |
| Gab: Davies | 1 | 10 | 0 |
| Nansy, his Wife | 1 | 1 | 0 |
| Sally Jones | 1 | 1 | 0 |
| Jn Griffith, Weaver | 0 | 5 | 0 |
| Jane, his Wife | 0 | 1 | 0 |
| Richd. Edward | 0 | 5 | 0 |
| Hannah Edrd. | | | |
| Margt. Evans, Shopkr. | 1 | 1 | 0 |
| Betty Jones, her Sister | 1 | 1 | 0 |
| Margt. Robert, Jn Evans' md. | | | |
| Robt. Lloyd, weaver | 0 | 2 | 6 |
| Margt. Jones, Widdow | 0 | 2 | 0 |
| Mrs. Lloyd | | | |
| *Miss Cor: Lloyd[1] | | | |
| Cadwaladr, servt. Plâs | 0 | 10 | 6 |
| Richd. Owen, Shoe Maker | 0 | 0 | 3 |
| Nansy, his Wife | 0 | 0 | 3 |
| Ed: Jones, Shoe Maker | 0 | 5 | 0 |
| Margt. David, his wife | 0 | 5 | 0 |
| Ellis Jones Pen y geilan | 0 | 5 | 0 |
| Ellis Davis, Brynbannon | 1 | 11 | 6 |
| Alce, his Wife | 0 | 10 | 0 |
| Hugh, their servt. | | | |
| *Nansy Roderick | | | |
| Robt. Powel | | | |
| Nelly, his Wife | | | |
| Peggy Rowland, Graienyn | 0 | 1 | 6 |
| *Cady Owen Serv. | | | |
| Mary, Tir stent | 0 | 1 | 0 |
| Ellis Wm.—Shany's Father | | | |
| Judith, Penrhyw | 0 | 5 | 0 |
| Betty William Widow | | | |
| Ellin Sion tan y rhyw | 0 | 1 | 0 |
| Nansy Jones, Mr. Lancaster's md. | 0 | 2 | 6 |
| John Parry, shoemaker | 0 | 0 | 6 |
| *Nelly, Humphrey Wms. md. Llanvawr | | | |
| Betty Jones Penmen | 0 | 10 | 6 |
| John Jones Do. | 0 | 5 | 0 |
| Jenny Jones Do. | 0 | 5 | 0 |
| David Jones servt. Do. | 0 | 10 | 6 |
| Robt. Jones Tau Draw | | | |
| Catherine his Wife | | | |
| Shone, Maes y Vedw | | | |
| *Robt. Evans Cornele | | | |
| *Jane his Wife | | | |
| Mr. Griffiths Exciseman | 1 | 1 | 0 |
| Peggy Rowland, Trumpeter | 0 | 7 | 0 |
| Lewis Jones Taylor | 0 | 5 | 0 |
| His Wife | 0 | 5 | 0 |

[1] The pen is drawn through the names marked with an *.

| | £ | s. | d. |
|---|---|---|---|
| Cady Jones Md. at Thos. Ch: | 0 | 2 | 0 |
| Shanny Dd. Llanukil | 0 | 1 | 0 |
| Lowry Ellis Vronveino | 0 | 5 | 0 |
| Robt. Roberts Henredu | 0 | 5 | 0 |
| Wm. Jones Vedwlwyd | 0 | 7 | 6 |
| His Wife | | | |
| Ellis Robt. Hendredu | 0 | 2 | 6 |
| Hugh Lumley T: Ch: | 0 | 2 | 0 |
| Mrs Lloyd Plas yn dre | | | |
| Ed: Robert Taylor | 0 | 1 | 0 |
| Betty his wife | 0 | 1 | 0 |
| Richd. Hughs Llanvr. | 0 | 2 | 0 |
| Evan Lewis wth Ed: Shoe Mkr. | 0 | 2 | 0 |
| Evan Lloyd, son Ellis Lld. | 0 | 1 | 0 |
| Hugh Davies Doctor | 0 | 1 | 0 |
| John Jones, wth Gr. Davies | | | |
| John Roberts Ton Tau Draw | | | |
| Gwen Evans, wife to Thos. Rowland | 0 | 1 | 0 |
| Betty Davies, Dd. Morris Dr. | 0 | 1 | 0 |
| Peggy Evan Twll y mwg | | | |
| Peggy Williams, md. Llanukil | 0 | 1 | 0 |
| Peggy Hughs, H: Post Dr. | | | |
| Nansy Jones | 0 | 0 | 6 |
| Dorothy Williams, md. Rd. Sion | | | |
| Rebecca Evan, Evan H: Dr. | 0 | 0 | 6 |
| Peggy Hugh | | | |
| Jane Evans, md. Onen | 0 | 0 | 6 |
| Jane Roberts | | | |
| Sally Jones, Wm. Jones Dr. | | | |
| Nelly Jones, Sion Gof Dr. | 0 | 1 | 6 |
| Susannah Jones, Wm. J: Dr. | | | |
| Betty Edward, H: Ed: Dr. | | | |
| Nansy William, wth Sion Wm. Dr. | 0 | 0 | 1 |
| Mary Edmund, Jn Ed: Dr. | 0 | 0 | 6 |
| Cath: William, Thos. Dd. Md. | 0 | 0 | 6 |
| *Cath: Robt. | | | |
| Mary Hugh, H. Post Dr. | 0 | 1 | 0 |
| *Peter Jones Cilrhos | | | |
| *Rebecca Dd. his Wife | | | |
| *Robt. Jones Bryn Hynod | | | |
| Gwen Robt. Llanvawr | 0 | 1 | 0 |
| Humphrey Robt. servt. Mr. Jones | 0 | 1 | 0 |
| Dd. Thomas | 0 | 0 | 6 |
| Thos. Rice Charles | 0 | 1 | 0 |
| *Cath: Rees Llanvawr | | | |
| *Nansy Thomas | | | |
| Morris Evans Vedwarian | 0 | 5 | 0 |
| Nelly Robt. at Vronveino | 0 | 0 | 6 |
| Dd. Jones Llwyn y Cu | | | |
| Lowry his Wife | | | |
| Ellin Hugh, Trebenmn. | | | |
| Judith md. Plâs | 0 | 3 | 0 |
| Cath. Robert Maes y Vedw | | | |
| Betty Jones md. Jn Evan | 0 | 2 | 6 |
| Mary Cad: | 0 | 1 | 0 |
| Cady Robert | 0 | 5 | 0 |
| Sally Owens | 0 | 0 | 6 |
| Miss Lloyd | 1 | 1 | 0 |
| William Jones | 0 | 1 | 6 |
| Roderick | 0 | 8 | 0 |
| Cath: Zacheus | 0 | 0 | 6 |
| Nansy Sion Bala | 0 | 1 | 0 |
| El: Cad: Dol y Tyddyn | | | |
| Dd. Hughs | 0 | 2 | 6 |
| Nelly Robt. md. Hendredu | 0 | 1 | 0 |
| Judith Robt. Bala | 0 | 1 | 0 |
| Bob Hughs Shopkr. | 0 | 5 | 0 |
| Gwen Cad: | 0 | 0 | 6 |
| Margt. Lewis md. of Ed: Shoe Maker | 0 | 0 | 6 |
| Peggws Owens | 0 | 0 | 6 |
| Cady Robt. Sion Rowlnd. Dr. | 0 | 0 | 6 |
| Betty Jones Wm. Jones smith's wife | 0 | 1 | 0 |
| Enoch, Jn Evan's son | 0 | 1 | 0 |
| Wilm. Evans, Do. Do. | 0 | 1 | 0 |
| Sarah Jones Wife of Vedwld. | | | |
| Cath: Ellis Llanukil | 0 | 2 | 6 |
| Evan Jones | 0 | 1 | 0 |
| Jn Robert Cowman bm | 0 | 0 | 6 |
| Betty Williams Penisardre | 0 | 2 | 0 |
| Cady Owen blind | 0 | 0 | 6 |
| Jane Robt. | 0 | 8 | 0 |
| *Betty Jones glover | 0 | 2 | 6 |
| Ellis Wm. Vedwarian | 0 | 3 | 0 |
| Cady Rees Llanvr. | 0 | 2 | 6 |
| Sally Richr Owen's Dr. | 0 | 0 | 2 |
| Grace Jones Seamster | 0 | 1 | 0 |
| Margt. Jones our Friend | 0 | 3 | 0 |
| Nelly Ellis Llanvr. | 0 | 2 | 0 |
| Magdalen Thos. Domengastell | 0 | 2 | 0 |

[The following names are added, in the handwriting of Thomas Rice Charles]

| | £ | s. | d. |
|---|---|---|---|
| John Ellis Ysbysfa | 0 | 2 | 6 |
| Ann Davies | 0 | 1 | 0 |
| Jane Jones Late Bachglas | 0 | 1 | 0 |
| Ann Pugh Tynpren | 0 | 2 | 0 |
| John Thos. Isaac's son | 0 | 0 | 2 |
| Janey Mathews | 0 | 2 | 6 |

| | | | |
|---|---|---|---|
| Betty Roberts | £0 | 5 | 0 |
| Cath^n. Frances | 0 | 5 | 0 |
| Marg^t. David | 0 | 1 | 6 |
| Tom Hugh Jones's Assist.[?] | 0 | 0 | 6 |
| Marg^t. Rob^ts. att Jn^o. Evans | 0 | 10 | 0 |
| Humph^r. Rob^ts. Hendredu | 0 | 5 | 6 |
| Jane Owen Jn^o. Gof's wife | £0 | 0 | 6 |
| Hanna Evan Ev^n. Edw^d.'s D^r. | 0 | 1 | 6 |
| Cath^n. Tho^s. att G. Davies | 0 | 2 | 6 |
| Row^d. Davies shoemaker | 0 | 1 | 0 |
| Tho^s. Owens Cooper | 0 | 1 | 6 |

TRERHIWAEDOG SOCIETY

| | | | |
|---|---|---|---|
| David Jones | £1 | 1 | 0 |
| John David | 0 | 10 | 0 |
| Humphrey Sion | 0 | 3 | 0 |
| David Evans | 0 | 15 | 0 |
| Ellis Robert | 0 | 5 | 0 |
| David Robert | 0 | 5 | 0 |
| Rob^t. Roberts | 0 | 5 | 0 |
| W^m. Jones Pantyrithyn | 0 | 2 | 6 |
| Harry Owen | 0 | 5 | 0 |
| W^m. Jones Tutanygraig | 0 | 10 | 0 |
| Sidney Jones Do. | 0 | 6 | 0 |
| Jn Jones Do. | 0 | 6 | 0 |
| D^d. Jones Garnedd | 0 | 5 | 0 |
| Evan David Rhosygwalie | 0 | 2 | 0 |
| D^d. David Alltrigog | 0 | 2 | 6 |
| Jn Robert Ddolwin | 0 | 5 | 0 |
| Lewis Evan Bethlafr | 0 | 2 | 0 |
| Betsen Rich^d. Mathews | 0 | 0 | 6 |
| Ellin Cad: m^d. Rhywaedog | 0 | 0 | 6 |
| Jane Tho^s. m^d. Tuisa | 0 | 0 | 6 |
| Cath: Sion m^d. Tutanygraig | 0 | 0 | 6 |
| Gwen Jones Garnedd | 0 | 3 | 0 |
| Jane D^d. Bwlch | 0 | 2 | 0 |
| Marg^t. Evans Aberddwyafon | 0 | 5 | 0 |
| Jane Jones Erwstenyn | 0 | 1 | 0 |
| D^d. Jones serv^t. Tutanddrwn | 0 | 2 | 6 |
| Marg^t. Rob^t. m^d. Jn D^d. | 0 | 3 | 0 |
| Jane Jones Tutanddrwn | 0 | 3 | 0 |
| Eliz: Row^d. Pandyisa | £0 | 2 | 6 |
| W^m. Charles | 0 | 0 | 1 |
| Jn Evans Garnedd | 0 | 10 | 6 |
| Lewis Ed: Cae'r crydd | 0 | 1 | 0 |
| Jane Williams Nantyrithyn | | | |
| Jn David Tan y Garth, Taylor | 0 | 1 | 0 |
| Betty Rob^t. Nantyrithyn | | | |
| Sydney David | | | |
| Lowry Lloyd | 1 | 1 | 0 |
| Ellin William | | | |
| Marg^t. Jones | | | |
| Jane Evan | | | |
| Jane David | | | |
| Cath: Robert | | | |
| Jane Robert | | | |
| Daniel David | 0 | 1 | 0 |

[In the hand of T. R. Charles]

| | | | |
|---|---|---|---|
| Rob^t. W^m. Cwtrallt | £0 | 1 | 0 |
| Marry Edmund Maesfallen | 0 | 3 | 0 |
| Hugh Hughes Tynygarth | 0 | 1 | 0 |
| Cath^n. Edw^da. m^d. Tyisa | 0 | 0 | 6 |
| Lewis David, Mason | 0 | 2 | 0 |
| Evan Edw^da. Rhiwaedog | 0 | 2 | 0 |
| Wife of Tynwern | 0 | 1 | 0 |
| Strangers | 0 | 2 | 0 |
| Marry Edmund Maesfallen | 0 | 3 | 0 |
| John Jones serv^t. Tyisa | 0 | 1 | 0 |

SOCIETY PENBRYN

| | | | |
|---|---|---|---|
| John Edward | | | |
| Rob^t. Tho^s. | £0 | 2 | 6 |
| Hugh Rob^t. Tyn Pant | 0 | 5 | 0 |
| Evan Sion | 0 | 2 | 6 |
| Peggy his Wife | 0 | 1 | 0 |
| John Hugh | 0 | 5 | 6 |
| John Evan | 0 | 4 | 0 |
| Tho^s. Sion | 0 | 5 | 0 |
| Alce Jones Jn Evan['s] wife | 0 | 4 | 0 |
| Mary Edward | 0 | 2 | 6 |
| Ow[e]n Hughs | 0 | 5 | 0 |
| Ann Roberts | | | |
| Tho^s. David | 0 | 5 | 0 |
| Grace Rob^t. his Wife | 0 | 5 | 0 |
| Gwen Rich^d. | £0 | 1 | 6 |
| Marg^t. Robert | 0 | 4 | 0 |
| Cady Hugh | 0 | 2 | 6 |
| Betty Jones Penbryn | 0 | 7 | 0 |
| Jane Robert | 0 | 2 | 6 |
| Jane Jones | 0 | 2 | 6 |
| Humphrey Rob^t. | 0 | 5 | 0 |
| David Davies | 0 | 2 | 6 |
| Jn Rob^t. Tucerrig | | | |
| Sarah Hugh his Wife | | | |
| Mary Rob^t. Dolwawr | 0 | 2 | 0 |
| Cath: Sion | 0 | 2 | 6 |
| Elin Rob^t. bodwen | 0 | 0 | 6 |
| Jane Evan Gl[a]n'ravon | 0 | 3 | 0 |

### Society Glyn

| | £ | s | d |
|---|---|---|---|
| Robt. Thomas | 0 | 2 | 6 |
| Robt. Jones bryn hynod | 0 | 2 | 6 |
| Ann Watkin his Wife | 0 | 1 | 6 |
| Peter Jones | 0 | 2 | 6 |
| Rebecka Davies his Wife | 0 | 1 | 0 |
| Eliz: Edward Rhydvidr | 0 | 0 | 6 |
| Eliz: Jones Do. | 0 | 1 | 0 |
| Rowland Robert Llechweddystrad | 0 | 2 | 0 |
| John William servt. Coed Cadir | 0 | 2 | 0 |
| Thos. Jones Pant y Ceibren | 0 | 2 | 6 |
| Edward Rowland Madog | 0 | 2 | 6 |
| Evn. Evans Llechwedd-du | 0 | 1 | 6 |
| Sarah Robert Llechweddystrad | 0 | 1 | 0 |
| Mary William md. bryn bedwog | 0 | 0 | 6 |
| Robt. Owen Tu'n Coed | 0 | 1 | 6 |
| Margt. Lloyd his Wife | 0 | 1 | 6 |
| Gwen Cad: Bryn gwin | 0 | 0 | 6 |
| Hugh Ellis Tu'ntwll | 0 | 2 | 6 |
| Cath: Rowland his Wife | 0 | 1 | 6 |
| Willm. Ed: Mirddyn Marred | 0 | 3 | 0 |
| Cath: Richd. his Wife | 0 | 1 | 0 |
| Robt. Evans Cornele | 1 | 1 | 0 |
| Jane Lewis his Wife | 0 | 5 | 0 |
| Owen Sion Pant Saer | 0 | 2 | 6 |
| Barbara Sion his Wife | 0 | 1 | 6 |
| John Ed: Llechwedd-du | 0 | 5 | 0 |
| Cath: Wm. Glyn | 0 | 2 | 0 |
| Margt. Robart Cornele | 0 | 2 | 0 |
| Jane Robt. Do. | 0 | 2 | 6 |
| Robt. Evan servt. Do. | 0 | 2 | 6 |
| Sarah Powel md. Do. | 0 | 0 | 6 |
| [In the hand of T. R. Charles] | | | |
| Elinr. Lewis Llechwedd-dy | 0 | 1 | 0 |
| Jane Thos. Do. | 0 | 1 | 0 |
| Wm. Morgan Glyn | 0 | 5 | 0 |

### Society Cwm Glan Llafr

| | £ | s | d |
|---|---|---|---|
| Cadwaladr Morris | 0 | 10 | 6 |
| Jane Griffith Plas Madoc | 0 | 2 | 0 |
| William Robert Do. | 0 | 2 | 6 |
| Hugh David | 0 | 3 | 0 |
| Gwen Jones his Wife | 0 | 2 | 0 |
| David Robert Cwm Tylo | 0 | 10 | 6 |
| Thos. Robert Do. | 0 | 10 | 6 |
| Cath: Evan Gwern biseg | 0 | 2 | 0 |
| David Thos. Cystyllen | 0 | 5 | 0 |
| Betty Cad: Rhydyrevel | 0 | 2 | 0 |
| Barbara Thos. Cyf[f]ty | 0 | 4 | 0 |
| Betty Robert Tynddol | 0 | 3 | 0 |
| Mary William gwernbiseg | 0 | 10 | 6 |
| Ann Jones Ceunant | 0 | 2 | 0 |
| Ed: Robert Gwern biseg | 0 | 2 | 6 |
| Nelly Reynallt | 0 | 3 | 0 |
| Alce Hughs Ms. Mathew | 0 | 2 | 6 |
| Margt. Hughs Tunrhos | 0 | 1 | 0 |
| Jane Shon Cwm Tylo | 0 | 2 | 0 |
| Cath: Robert Tu Cerrig | 0 | 1 | 6 |
| Betty Jones Tu du | 0 | 2 | 0 |
| Nansy Rowland Ceunant | 0 | 2 | 6 |
| | 4 | 6 | 6 |
| [*Continued*] | | | |
| Hugh Pugh | 0 | 5 | 0 |
| Anne Jones | 0 | 5 | 0 |
| Hugh Pugh junr. | 0 | 2 | 6 |
| Danl. Pugh junr. | 0 | 2 | 6 |
| Jane Pugh | 0 | 2 | 6 |
| Jn Pugh | 0 | 2 | 6 |
| Mary Pugh | 0 | 2 | 6 |
| Wm. Richard Brynia | 0 | 0 | 6 |
| Jane Wm. Ravel | 0 | 2 | 0 |
| Cad: Richard | 0 | 1 | 0 |
| Sarah Sion Cwm Tylo | 0 | 1 | 6 |
| Cath: Jones Tu Cerrig | 0 | 2 | 0 |
| Mary Jones Tucerrig | 0 | 1 | 0 |
| [In the hand of T. R. Charles] | | | |
| John Rees Argoed | 0 | 2 | 6 |
| Margt. Owens | 0 | 0 | 6 |
| | 1 | 13 | 6 |

### Society Pandy

| | £ | s | d |
|---|---|---|---|
| Rowland Thos. | 0 | 1 | 6 |
| Grace his wife | 0 | 1 | 6 |
| Magdalen Ed: | 0 | 6 | 0 |
| Maurice Ellis | 0 | 5 | 0 |
| Shanny David, Pentre | 0 | 1 | 0 |
| Jane Robert bedwidog | 0 | 1 | 0 |
| Mary Jones Cwmhescyn | 0 | 2 | 0 |
| Ellin Evans Pentre | 0 | 3 | 0 |
| Robt. Jones Tau'rfelyn | 0 | 3 | 0 |
| Hugh Ed: Nant y Cyrtie | 0 | 2 | 6 |

| | | | |
|---|---|---|---|
| Ed: Hughs Do. | £0 | 3 | 0 |
| Thos. Wm. Tu'nddol | 0 | 4 | 0 |
| Evan Meredith | 0 | 7 | 6 |
| Griffith Hughs Pencae | 0 | 1 | 6 |
| Nanny Robt. his wife | 0 | 1 | 6 |
| Cath: Llywelin | 0 | 1 | 6 |
| Alce Hugh Tu newydd | 0 | 1 | 6 |
| Maurice Cad: Penrallt | 0 | 2 | 0 |
| Ann Davies Tu newydd | 0 | 1 | 0 |
| Margt. Davies Do. | 0 | 1 | 0 |
| Evan Jones wergloddgoch | £0 | 4 | 0 |
| Sarah Owen Rhyd[lle]chog [?] | 0 | 2 | 0 |

[In the hand of T. R. Charles]

| | | | |
|---|---|---|---|
| Jane Mredieth | 0 | 5 | 0 |
| John Robt. | 0 | 1 | 0 |
| Thos. Dd. Tynant | 0 | 5 | 0 |
| his wife | 0 | 5 | 0 |

## Society Llandderfel

| | | | |
|---|---|---|---|
| John Owen | £0 | 5 | 0 |
| Robt. Jones Nantyrithen | 0 | 5 | 0 |
| Margt. Rees | 0 | 1 | 0 |
| Thos. Robt. | 0 | 1 | 0 |
| Ann Jones | 0 | 0 | 6 |
| Cath: Dr. to Jn Owen | 0 | 1 | 0 |
| Eliz: Do. Do. | 0 | 1 | 0 |
| Owen Son to Do. | 0 | 1 | 0 |
| Dd. Lewis | 0 | 0 | 6 |
| Cad: Jones Taylor | 0 | 0 | 6 |
| Robt. Ed: Tu'n bryn | 0 | 0 | 6 |
| Jn David Llandderfel | 0 | 1 | 0 |
| Peter Robt. Llan | £0 | 0 | 2 |
| Betty Rees Tan y graig | 0 | 0 | 1 |
| Betty Jones Tu'n bryn | 0 | 0 | 6 |
| Wm. Jones Havne | 0 | 0 | 1 |
| Jane Evan Tyddyn barwm | 0 | 1 | 6 |
| Grace Ed: | 0 | 1 | 0 |
| Cath: Mark | 0 | 0 | 6 |
| Ed: Robert | 0 | 0 | 1 |
| Hugh Dd. | 0 | 0 | 2 |

[In the hand of T. R. Charles]

| | | | |
|---|---|---|---|
| Robt. Jones | 0 | 2 | 0 |

## Society Sarne

| | | | |
|---|---|---|---|
| Hugh Evans | £0 | 2 | 6 |
| Thos. Robt. | 0 | 2 | 0 |
| Ann Dd. his Wife | 0 | 1 | 0 |
| Susanna Robt. crinierth | 0 | 5 | 0 |
| Shoned Hughs | 0 | 10 | 6 |
| Lowry Jones Pentre | 0 | 0 | 6 |
| Mary Jones Hugh's Wife | 0 | 1 | 0 |
| Lowry Evans Tu'ncefn | 0 | 1 | 0 |
| John Jones Pentre | 0 | 2 | 6 |
| Cath: his Wife | 0 | 2 | 6 |
| Robt. Roberts Domengastell | 0 | 10 | 6 |
| Jane Thos. his Wife | 0 | 5 | 0 |
| Robt. Richd. | 0 | 1 | 0 |
| John Cadwaladr | 0 | 5 | 0 |
| Mary Evans Tunant | 0 | 1 | 0 |
| Cath: Humphrey Tuhen | £0 | 1 | 0 |
| Margt. Jones Tu newydd | 0 | 0 | 6 |
| Thos. Evan Tuhen | 0 | 1 | 0 |
| John Foulk | 0 | 0 | 2 |
| Margt. Roberts Lld. groes | 0 | 1 | 0 |
| Betty Humphrey Dolgarnedd | 0 | 1 | 0 |
| Cath: Cad: Sarne | 0 | 0 | 2 |
| Betty Jones | 0 | 2 | 0 |
| Betty Hugh Sarne | 0 | 0 | 1 |

[In the hand of T. R. Charles]

| | | | |
|---|---|---|---|
| Elizth. Wm. | 0 | 0 | 6 |
| Grace Edwards | 0 | 0 | 6 |
| Cadr. Jones | 0 | 1 | 0 |
| Evan Jones Crynieth | 0 | 5 | 0 |

## Society Waun

| | | | |
|---|---|---|---|
| Thos. Humphrey | £0 | 5 | 0 |
| Thos. Hugh | 0 | 5 | 6 |
| Gwen Hugh | 0 | 5 | 0 |
| Jane Willaim Tunbryn | 0 | 10 | 6 |
| Hugh Lloyd Talybont | 0 | 3 | 0 |
| Elin Cad: | 0 | 2 | 6 |
| Jn Lloyd | 0 | 2 | 6 |
| Eliz: Lloyd his Sister | 0 | 2 | 6 |
| Wm. Lloyd | 0 | 3 | 0 |
| Cath: Roberts | 0 | 1 | 0 |
| Thos. Edward | £0 | 3 | 0 |
| Elin Robert his wife | 0 | 1 | 6 |
| Owen Robert | 0 | 1 | 6 |
| Cath: Lloyd his Wife | 0 | 1 | 6 |
| Hugh Jones | 0 | 1 | 0 |
| Jane Robert his Wife | 0 | 1 | 0 |
| Abr[a]m Jones | 0 | 5 | 0 |
| Cath: Hugh Ceunant | 0 | 1 | 6 |
| Margt. Hugh Do. | 0 | 1 | 6 |
| Elin Thos. | 0 | 0 | 6 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Anne Humphreys | £0 | 2 | 0 | Betty David | £0 | 1 | 0 |
| Dorty Cad: | 0 | 1 | 0 | Cad: Hugh Waunwrgi | 0 | 5 | 0 |
| Elin Rowland | 0 | 5 | 0 | Grace Edward | 0 | 1 | 0 |
| Jane Hugh | 0 | 0 | 6 | Richd. David | 0 | 3 | 0 |
| Margt. Samuel | 0 | 2 | 6 | Betty Rowland | 0 | 0 | 6 |
| Elin Wm. | 0 | 1 | 0 | | | | |

SOCIETY PENMAEN

[In the hand of T. R. Charles]

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Lowri Jones Llwynci | £0 | 10 | 6 | Margt. Willm. | £0 | 0 | 6 |
| Dd. Jones Do. | 0 | 10 | 6 | John Robts. Penrhydgd. | 0 | 0 | 6 |
| Robt. Jones Taidraw | 0 | 2 | 0 | Jane Thos. Do. | 0 | 0 | 1 |
| Cathn. his wife | 0 | 1 | 0 | Margt. Hughes | 0 | 0 | 1 |
| Jane Cadr. Maesvedw | 0 | 1 | 0 | Evan Robt. Maesvedw | 0 | 1 | 0 |
| Elinr. Hughes Penmen | 0 | 0 | 0 | Peggy Twll mwg | 0 | 0 | 1 |
| Cady Maesvedw | 0 | 1 | 0 | Margt. Evans | 0 | 0 | 1 |
| Robt. Powell Llanr. | 0 | 2 | 0 | Betty Evan Penmen | | | |
| Nelly Jarrot | 0 | 0 | 6 | Betty Robt. Do. | 0 | 0 | 6 |

(II. pp. 58-81)

The Revs. Thomas Shankland and Dr. Spinther James, Llandudno, gave us to understand that Mrs. Hannah Jones, Ddol Goch, Newcastle Emlyn, had been obliged to file her petition in bankruptcy after the death of her second husband, David Jones, and that her failure, presumably, was due to the financial loss which he had sustained by his joint speculation with Peter Williams, in issuing the Welsh edition of the John Canne Bible. Upon later reflection, it has struck us as strange that David Jones should have lost on the enterprise, because both Independents and Baptists have always referred to the conduct of the Methodists with regard to Peter Williams as being most reprehensible, not only because they expelled him, but because they also withdrew their orders and subscriptions for the Bible. If David Jones suffered in the same manner as Peter Williams did, then the Baptists must have withdrawn their support from him, and they can no longer charge the Methodists with unfaithfulness without condemning themselves. But we have been told that David Jones and Morgan John Rhys assisted Peter Williams with the sale of his portion of the edition, and that they succeeded in getting appointments for him in Independent and Baptist pulpits, in order to put him in contact with purchasers. Does not this imply that David Jones had disposed of his own portion? otherwise, would he hand over his own constituencies to Peter Williams while he himself was suffering financially from the lack of a demand for the book? Besides, if the Baptists withdrew their support from David Jones—a minister of their own denomination—they were hardly likely to lend it to an expelled Methodist! David Jones died January 24, 1792; but his widow did not file her petition until 1798; and the most likely explanation of her

bankruptcy is bad trade, together with another misfortune which women with many cares and complicated interests are subject to—dishonest servants and bad-paying customers. Notice of her petition is thus given:—

"Whereas a Commission of Bankrupt is awarded and issued forth against Hannah Jones, of Dolgoch, in the Parish of Troedyrawr (*sic*), in County of Cardigan, Widow, Maltster, and Dealer, and she being declared a Bankrupt is hereby required to surrender herself to the Commissioners named, or the major Part of them, on the 27th and 28th Days of August instant, and on the 29th Day of September next, at Eleven o'clock in the Forenoon on each Day, at the White Hart Inn at Cardigan, and make a full Discovery and Disclosure of her Estate and Effects; when and where the Creditors are to come prepared to prove their Debts, and at the Second Sitting to chuse Assignees, and at the Last Sitting the said Bankrupt is required to finish her Examination, and the Creditors are to assent to or dissent from the Allowance of her Certificate. All persons indebted to the said Bankrupt, or that have any of her Effects, are not to pay or deliver the same but to whom the Commissioners shall appoint, but give Notice to Messrs. Bowen and Worrell, Attornies, Cardigan, or to Mr. Lambert, Hatton-Garden, London."

That is from the *London Gazette* (August 11 to 14), 1798, p. 778. In the same publication, for 1800 (February 18 to 22), p. 179, we find:—

"The Commissioners in a Commission of Bankrupt awarded and issued against Hannah Jones, late of Dolgoch, in the Parish of Troedyrawr, in the County of Cardigan, Maltster, intend to meet on Tuesday the 25th Day of March next, at Ten of the Clock in the Forenoon, at the White Hart Inn, in the Town of Cardigan, in order to make a Dividend of the Estate and Effects of the said Bankrupt; when and where the Creditors, who have not already proved their Debts, are to come prepared to prove the same, or they will be excluded the Benefit of the said Dividend. And all claims not then proved will be disallowed."

A dividend was made at the same Inn on June 6, 1800, and on April 9, 1802; at the Black Lion Inn, of the same town, on September 10, 1802, and on November 29 of the same year. The first notice of a proposal to grant a certificate is this:—"Whereas the acting Commissioners on the Commission of Bankrupt awarded and issued forth against Hannah Jones, of Dolgoch, in the County of Cardigan, Merchant, Dealer and Chapwoman, have certified to the Right Honorable John Lord Eldon, Lord High Chancellor of Great Britain, that the said Hannah Jones hath in all Things conformed herself according to the Directions of the several Acts of Parliament made concerning Bankrupts; This is to give Notice, that, by virtue of an Act passed in the Fifth Year of His late

Majesty's Reign, her Certificate will be allowed and confirmed as the said Act directs, unless Cause be shown to the contrary on or before the 10th of November next." She was finally discharged on the 1st of June 1805. (*London Gazette*, 1804, p. 1305, and 1805, p. 633.)

(II. p. 196)

Mr. Benjamin Jones, of Haverfordwest, was, if we mistake not, the brother of Mrs. S. L. Phillips of that town. Mr. Phillips was a Jew, from Frankfort-on-the-Main, and his daughter, Sarah, was married to the Rev. David Charles, Carmarthen. Mr. Jones was in business at Haverfordwest, and, for some years, John Charles—our subject's brother—was in partnership with him. In 1806 the partnership was dissolved, and this was inserted in the *London Gazette*, 1806, p. 1201:—

"The Business of Rope-Making, under the firm of Jones and Charles, of Haverfordwest, hath this Day been dissolved by mutual Consent; and all Persons indebted to the said Concern are requested to pay their respective Debts to John Charles forthwith, who is duly authorized to receive the same; and all Persons having any demands upon the said Partnership are requested to send in their Claims to the said John Charles, in order to their being discharged. Dated this 7th Day of July, 1806. BENJ. JONES.
JOHN CHARLES."

Mr. Jones died on Tuesday, March 11, 1817, aged 79. We cannot do better than quote his obituary:—"At Haverfordwest, on Tuesday last, Benj. Jones, Esq., aged 79. His memory will be long respected by a numerous circle of friends; and his loss severely felt by the Calvinistic Methodists in that town, of whom he was one of the oldest members, and in every respect was a father to that church. He was charitable without ostentation, and in his walk through life was an ornament to the profession he made, and clearly evinced to all around him that 'he had been with Jesus.' For some years prior to his death he had been deprived of his sight, but having that light within 'that cometh down from above,' he bore an afflicting dispensation with the utmost cheerfulness. To him the last enemy had been deprived of its sting, and was considered as the harbinger of mercy, and, to use his own expression, 'he had long been waiting the summons to attend the marriage supper of the Lamb.' He was sensible to the last moment, and in a happy frame of mind, like a shock of corn fully ripe, was gathered into the garner of his Lord."

What ultimately became of Mr. Jones's partner, we have as yet not definitely ascertained. In addition to the rope-making business he had a wharf on the Haverfordwest river-bank; and we have been assured that he, financially, came to grief. He was at Haver-

fordwest in 1815. We have carefully looked through the volumes of very many years of the *London Gazette*, and have been unable to discover any information which may be deemed satisfactory proof of his bankruptcy. We have been wondering whether this extract has a reference to him :—

"The Court for Relief of Insolvent Debtors. The Matters of the Petition and Schedules of the Prisoners hereinafter named (the same having been filed in the Court) are appointed to be heard as follows :—At the Court-House at Dover, in and for the Town and Port of Dover, in the County of Kent, on the 22nd Day of November 1826, at Ten o'Clock in the Forenoon, precisely, John Rice Charles, late of the City of Canterbury, General-Agent."

(II. p. 220)

Charles Glover was born at Tamworth, Staffordshire, January 15, 1753. His father was a builder, who died a few years after his marriage, leaving a widow and two young children, of whom Charles was the younger. Though he attended a public Grammar School for five years, so poor was the training afforded that he benefited but little by it. His mother, in order to retain the business of her husband for her son, took a partner to manage its practical side, but the arrangement involved her in so much debt that it took Charles many years to wipe it off. His early religious history was marked by a great zeal for the Established Church, and an intense hatred of Methodism. Having a taste for reading, he sometimes read to his mother and a few friends of a Sunday evening; one sermon he had thus read being much praised, he turned to the title-page to find out who the author was; ascertaining that it was Whitefield, he was taken suddenly ill, and withdrew from the company, bent on committing the obnoxious volume to the flames. But conscience conquered his prejudice, and his bias was satisfied with tearing out the title-page! At the expiration of his apprenticeship in 1774 he went to work as a journeyman at Norwich, where he sometimes attended, from curiosity, the ministry of the Rev. Cradock Glascott (afterwards vicar of Hatherleigh, Devon), who served in the Connexion of the Countess of Huntingdon from 1768 to 1781; but such was his prejudice against him that he thought him a mere eloquent hypocrite. On his way to witness an execution one day, he met Mr. Glascott, who said to him and his friend, "Oh that young men would take warning by the fate of those who are now going to die." The remark dispelled his prejudice, because a hypocrite would not pray, thought he, that one might be kept from the gallows. In 1775 he removed to London, and became a new man under the ministry of the Rev. William Romaine. He returned to his native county in the year 1776, and started business on his own account in Birmingham. He was twice married; his first wife died in 1796; he

remained a widower for seven years, and then married a Miss Mansfield of Derby. The following year he retired from business, and turned his mind to some good plan of serving his God and his generation. He built a little chapel on his premises in Spring Hill, Birmingham, in order to provide a religious service for the poor of the neighbourhood on Sabbath evenings. His action drew forth the censure and criticism of men who held the strict views of ecclesiastical propriety which he himself had only very gradually abandoned; but he persevered in his noble work, and so broad had he become by 1817 that he actually supplied a Dissenting church—then without a pastor—while on his holidays at Teignmouth. In 1819 he preached for the Methodists at Tenby, Pembrokeshire. A friend put into his hand Graham's *Review of Ecclesiastical History*, after a careful perusal of which he became convinced that ecclesiastical establishments were anti-scriptural, with the result that he left the Anglican communion and became an avowed Dissenter, joining the church worshipping in Ebenezer Chapel, then under the pastorate of the Rev. T. East. He died on Sunday, August 26, 1821, and was buried in the burying-ground of St. Mary's Chapel on the following Friday. Such is a brief sketch of the life of one of the friends who assisted Mr. Oliver and Mr. Charles with the sale of *The Works of Walter Cradock*. (See *Evangelical Magazine*, 1822, pp. 173-82.)

(II. p. 240)

From the Diaries and Scrap-books of the Rev. William Jones, Broxbourne, in one of which is pasted the *Evangelical Magazine* (1798) portrait of Mr. Charles, one can glean a very full account of his life; but we have neither use nor space for more than a few notes, to supplement what has been already recorded of him. He entered on the curacy of Broxbourne June 10, 1781, taking with him the two sons of his Jamaica employer, from whom he received many kindnesses. Mr. Thomas Harrison died February 12, 1792,[1] and Mr. Jones placed himself at the service of any and all pupils he could get. All incomes included, he did not make more than £60 a year, and with a steadily increasing family and a not over-patient wife, he had a hard time of it. In addition to this he had to put up with a big house in a wretched condition, for which his landlady charged as much rent as if it were in excellent repair. To leave was impossible owing to the scarcity of suitable houses, and a fear of the wealthy lady's hostility. Two of his vicars died, and the third accepted another living at the beginning of 1801. He applied to the Bishop of London for his patronage, and his quondam vicar warmly supported the application; but two or three of the more unscrupulous of his parishioners plotted against him, and wrote such damaging letters to the Bishop that his Lordship called him to

[1] See *Gent. Mag.*, 1792, i. p. 279.

London, told him he must give up all thoughts of Broxbourne, and proposed to him another living (Parwich, Essex) of less value. The parishioners as a whole, however, were warmly in his favour, and his bitter suspense ended in his institution on June 5, 1801. Writing under November 23, 1816, he says :—

"What a state of painful suspense was my mind in May 4th. 1801! To the never-failing and overruling Providence of God I owe my obtaining the vicarage of Broxbourn, in spite of the vile machinations of some powerful and deadly enemies. I despaired, at the time, particularly, of ever obtaining the happiness which I now enjoy; and the inhuman plotters had no doubt that their triumph was sure. . . . My anxiety continued to June 4th. 1801, when Bishop Porteus gave me his absolute promise; on the 5th I received institution, &c., at Fulham. I was 'inducted' on the 6th into 'the real, actual, and corporal possession of the Church and parish of Broxbourn,' by the Revd. Thomas McCulloch, Rector of Wormley. On Sunday, the 7th. I 'read myself in,' &c.; and with a heart overflowing with gratitude to God, and to my very friendly parishioners, and with full and free forgiveness to the three or four individuals who endeavoured to ruin a father and his numerous offspring (ten children), whom he was honestly labouring to rear; and with such sentiments, and a resolution to endeavour to fulfil the solemn and very arduous duties of my office, I subscribed myself in the vicarial register, Wm. JONES."

He was able to boast that "After having been more than 22 years the minister of Broxbourne parish, I am almost certain that I could only number *three* Sundays in which I had been absent from my parish." He had quite a large number of foreigners boarding with him from time to time, learning the intricacies of the English language, and frequent complaints appear in his Diary of the lack of genuine home comforts owing to the necessity of providing for them. Some of his children died—one abroad—and one of his boys gave his father a larger number of bills to pay than was reasonable. He lived to see all the houses in the parish occupied by people different from those who lived in them when he first entered the parish. Under April 4, 1817, he says: "Very early this morning, while lying on my bed, with my slate in my hand, I have been thus employed: I have been 'reading' the parish and hamlet; and cannot remark any one house tenanted by the same mortals with whom I conversed thirty-six years ago. Most of the houses have frequently changed their tenants."

Some of the parishioners must have been as superstitious as others were unprincipled. Under April 25, 1818, he has entered a quaint reminiscence of his pastoral life: "When I first came into the parish I called upon the sick, without waiting to be sent for;

and I am sorry to add that, in some instances, my visits were ill received, and even rejected. After tapping for some time at dame Peake's door, old nurse Hobbs opened it just enough to put her head out, and to tell me that I was not to enter. 'She is not bad enough for you, Sir!' I asked what she supposed me to be? perhaps she mistook me for a carrion-crow."

He not only met with peculiar people at Broxbourne, but he did some very singular things with a view to correcting their vices. The most strange thing he did was meant to be the means of putting an end to their extravagant expenditure on funerals. Seeing the poorest people spending so much on coffins to be buried in the earth, he ordered the village carpenter to make an elm coffin for his own use, and to make it absolutely plain, devoid of all trimmings. With considerable amusement the carpenter's men took the coffin to the vicarage one evening, and the vicar found a place for it in his "Cell," as he termed his study.

When the Rev. Claudius Buchanan died, on February 9, 1815, he was staying at Broxbourne, superintending an edition of the Scriptures in Syrian. Mr. Jones has this entry about him, among many others:—

"Sat^y. Feb^y. 11^th. 1815.—My dear Ellen and I called on good D^r. Buchanan last Sat^y. morning; he seemed recovering from a cold brought on by travelling, night and day, from York; and which had increased by attending the funeral of his friend Henry Thornton, not many days ago. D^r. B. seemed to be in good spirits, and talked very cheerfully with Ellen and me. On my return into my *Cell* I amused myself in minuting some of his remarks in my Scribblements. When he had been sitting with me some time ago, he rallied me good-humouredly on various articles in my *Cell*, and particularly noticed my elm-case, which is intended to hold my mortal remains; on Sat^y. last he took us into his little inner reading room to shew us how full it was; he pointed to a recess, and jocularly remarked that it would not hold a coffin. I replied that I thought there was room enough for such an article of furniture, if he placed it upright as mine is placed. Little did he or I think that he would actually occupy a coffin in less than a week!"

In his later years he felt his interest in the things of this world passing away, and he began to distribute the little treasures which he had collected during his lifetime, and which he had always kept with almost miserly regard. He has entered:—"May 1^st [1817]. Scarce a day passes in which I do not distribute to my dear children, &c., some books, or articles out of my *Cell*, which are no longer of use to me. The heterogeneous accumulation has arisen from my determination, at my outset in life, not to throw away, or destroy, any thing that might be of future use to myself or to others. The thought of clearing my *Cell* of every thing, except my Elm-case, gives me much pleasure."

Mr. Jones lived until October 12, 1821; had he lived until November 18 of that year he would have seen his sixty-sixth birthday. His obituary is as frank as if he had, with the coffin, prepared it himself:—

"*Oct.* 12 [1821]. At Broxbourn, Herts, [died] the Rev. William Jones, curate and vicar of that parish for the last forty years. About twelve years ago, he had his coffin made; but not dying so soon as he expected, he had shelves fixed in it, and converting it into a bookcase, he placed it in his study. Two days before he died, he desired a young man to take out the books and shelves, and get his coffin ready, as he should want it, which was accordingly done; but when they came to deposit his remains into the ready-made coffin, it was found too small. It was, therefore, given to a carpenter to enlarge; which, being done, this singular man was buried in the plain boards, without plate, name, date, or nails, the Rev. William Tomlin performing the funeral service."[1]

Mrs. Jones's obituary is much more brief:—"ESSEX, April 19 [,1827]. At Waltham Abbey, aged 68, Theodosia, widow of the Rev. Wm. Jones, late of Broxbourn."[2]

(II. pp. 315-19)

When the Calvinistic Methodists undertook to build a chapel in Manchester their friends in the country bestirred themselves to assist them, as they did from time to time in many similar cases. This is a list of the contributions made at Bala and elsewhere; it is probable, however, that the collection was not made until the contractor began to press for his money in 1800.

CASGLIAD AT GAPEL MANCHESTER[3]

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Rev$^{d.}$ Mr. Charles | 5 | 5 | 0 | Rob$^{t.}$ Hugh Pentre | 0 | 1 | 0 |
| John Evans | 1 | 1 | 0 | Roderick Williams | 0 | 2 | 0 |
| John Roberts | 0 | 2 | 6 | John Richard Hendre Mawr | 0 | 2 | 6 |
| Rob$^{t.}$ Jones | 0 | 4 | 0 | Evan Lloyd | 0 | 2 | 0 |
| Ellis Davies | 0 | 3 | 0 | Lewis Jones Taylor | 0 | 2 | 0 |
| Evan Jones Glover | 0 | 2 | 6 | Rich$^{d.}$ Owen Labr$^{r.}$ | 0 | 0 | 6 |
| Edw$^{d.}$ Evans | 0 | 2 | 0 | Morris Evan | 0 | 3 | 0 |
| David Edward | 0 | 5 | 0 | Rich$^{d.}$ Robert felin Newydd | 0 | 2 | 0 |
| W$^{m.}$ Davies | 0 | 1 | 0 | Cad$^{r.}$ Evan Bala | 0 | 1 | 0 |
| Evan Owens | 0 | 2 | 6 | Rob$^{t.}$ Lloyd | 0 | 1 | 0 |
| Rob$^{t.}$ Roberts fronfeuno | 0 | 4 | 0 | Rob$^{t.}$ Griffith | 0 | 1 | 6 |
| Ellis Lloyd Sadler | 0 | 1 | 0 | Edw$^{d.}$ Jones Crydd | 0 | 1 | 0 |
| W$^{m.}$ Lloyd Do. | 0 | 1 | 0 | Rich$^{d.}$ Hughes Hatter | 0 | 0 | 6 |
| Tho$^{s.}$ Evan fedwlwyd | 0 | 1 | 0 | W$^{m.}$ Jones Gôf | 0 | 0 | 6 |
| Humph$^{y.}$ Roberts Hende du | 0 | 2 | 0 | Ellis Cad$^{r.}$ Lodge | 0 | 1 | 0 |
| Rob$^{t.}$ William Bryn Moel | 0 | 1 | 0 | Evan Evans Labr$^{r.}$ | 0 | 0 | 6 |
| Tho$^{s.}$, Rich$^{d.}$ Owen's Son | 0 | 0 | 6 | Rich$^{d.}$ Owen Crydd | 0 | 0 | 6 |
| John Davies | 0 | 5 | 0 | Tho$^{s.}$ William Do. | 0 | 1 | 0 |
| Hugh Jones post | 0 | 2 | 6 | John Parry Do. | 0 | 0 | 6 |
| | | | | Gab$^{l.}$ Davies | 0 | 10 | 6 |

[1] *Gent. Mag.*, 1821, ii. p. 475. [2] *Ibid.* 1827, i. p. 476.

[3] This list is not in the handwriting of one of Mr. Charles's family.

| | £ | s. | d. |
|---|---|---|---|
| Robt. Lloyd, Esqr. | 0 | 10 | 6 |
| Owen Jones Llechweddhen | 0 | 1 | 0 |
| Mrs. Lloyd | 0 | 10 | 6 |
| Betty Jones at G. Davies | 0 | 1 | 0 |
| Jane Owens plas | 0 | 1 | 0 |
| Jane William | 0 | 0 | 6 |
| Cath. Rees | 0 | 0 | 6 |
| Nelly Robert | 0 | 1 | 0 |
| Peggy at Morris Evans | 0 | 1 | 0 |
| Betty Rowland Glover | 0 | 1 | 0 |
| Peggy Davies | 0 | 0 | 6 |
| Cath. Francis | 0 | 2 | 0 |
| Jane Parry | 0 | 1 | 0 |
| Elizth. Jones | 0 | 5 | 0 |
| Betty Rowland | 0 | 0 | 6 |
| Lowry Robert | 0 | 1 | 0 |
| Margt. Robert | 0 | 2 | 6 |
| Cath. Wm. Rowland | 0 | 0 | 6 |
| Marry Hugh Jones post | 0 | 0 | 6 |
| Cath. Hughes Llechddhen | 0 | 2 | 6 |
| Judith Robert | 0 | 0 | 6 |
| Betty William | 0 | 0 | 6 |
| Sally Richd. Owen | 0 | 0 | 6 |
| Ann Do. | 0 | 0 | 6 |
| Cady Evan D. Thos. Dr. | 0 | 0 | 6 |
| Jane Jno. David | 0 | 1 | 0 |
| Ann; Evan Thomas Hatter | 0 | 0 | 6 |
| Ellin Evans at Jno. Roberts | 0 | 1 | 0 |
| Ails Lloyd | 0 | 2 | 6 |
| Cath. Roberts fedwlwyd | 0 | 1 | 0 |
| Marry y forwyn | 0 | 0 | 6 |
| Betty Robert | 0 | 0 | 6 |
| Nancy at Jno. Evans | 0 | 0 | 6 |

| | £ | s. | d. |
|---|---|---|---|
| Nelly bach | 0 | 0 | 3 |
| Lowry Richard | 0 | 2 | 6 |
| Jane Hughes | 0 | 2 | 0 |
| Marry Jones | 0 | 2 | 6 |
| Ails Hughes | 0 | 2 | 0 |
| Peggy Rowland | 0 | 1 | 0 |
| Cady Robt. at Mr. Charles | 0 | 1 | 0 |
| Jane David | 0 | 1 | 0 |
| Jane Thomas | 0 | 1 | 0 |
| Jane Owens | 0 | 1 | 0 |
| Nancy Lewis Key | 0 | 1 | 0 |
| Betty David Morris | 0 | 0 | 6 |
| Cath. Jones at Mr. Charles | 0 | 1 | 6 |
| Llangwm | 0 | 10 | 6 |
| Llwyngwril | 0 | 8 | 0 |
| Penmachno | 0 | 9 | 2 |
| Trawsfynudd | 2 | 16 | 8 |
| Dolwyddelan | 1 | 3 | 4 |
| Yspytu | 1 | 1 | 2½ |
| Cwmglanllafar | 1 | 15 | 0 |
| Brass [?] | 0 | 3 | 8 |
| Pandy | 1 | 0 | 6 |
| Cwmpenaner | 0 | 10 | 6 |
| Llanarmon | 1 | 1 | 0 |
| Corwen | 1 | 3 | 0 |
| Llandrillo | 0 | 15 | 0 |
| Penbryn | 1 | 3 | 3 |
| Morris Evans | 0 | 3 | 0 |
| Llanuwchllyn a Llangower | 2 | 1 | 0 |
| Waen | 0 | 0 | 6 |
| Maerdy | 0 | 8 | 9½ |

(II. p. 379)

The following is a list of subscriptions and collections made to meet the costs and fines in which the Methodists in and around Towyn, Merionethshire, were mulcted through the prosecutions to which Mr. Charles refers :—

CASGLIAD TUAG AT DALU'R FINES A'R COSTE ODDIAMGYLCH TOWYN

| | £ | s. | d. |
|---|---|---|---|
| John Jones Labr. Bala | 0 | 1 | 0 |
| Cath. Jones at Mr. Charles | 0 | 0 | 6 |
| John Evans | 0 | 10 | 6 |
| Margt. Morris | 0 | 2 | 6 |
| Ellis Jones Taylor | 0 | 1 | 0 |
| Edmund Lloyd | 0 | 1 | 0 |
| Robt. Roberts fronfeuno | 0 | 1 | 0 |
| Lowry Richard Do. | 0 | 1 | 0 |
| Mrs. Lloyd Plâs [2s. 6d. crossed out] | | | |
| John Roberts | 0 | 2 | 0 |
| Morris and Jonnet Evans | 0 | 4 | 0 |
| Margt. Jones Gardner | 0 | 0 | 6 |
| Ann Owens | 0 | 0 | 6 |

| | £ | s. | d. |
|---|---|---|---|
| Richd. Owen Labrour | 0 | 0 | 6 |
| Cath. Francis | 0 | 1 | 0 |
| Jane Owens | 0 | 1 | 6 |
| Nancy Jones Penrhos | 0 | 0 | 6 |
| Roderich Williams | 0 | 1 | 0 |
| Revd. Mr. Charles | 1 | 1 | 0 |
| Do. a Friend | 1 | 1 | 0 |
| Mrs. Charles | 0 | 5 | 0 |
| Margt. Evans | 0 | 5 | 0 |
| Elizabeth Jones | 0 | 5 | 0 |
| Edward Jones Shoemaker | 0 | 1 | 0 |
| Elizabeth Jones Plâs | 0 | 5 | 0 |
| Evan Jones | 0 | 0 | 6 |
| Wm. Jones Gôf | 0 | 0 | 6 |

| | £ | s. | d. |
|---|---|---|---|
| Thoª. Harry Hettiwr | 0 | 1 | 0 |
| Jane Hughes Nant y Curtie | 0 | 0 | 6 |
| Ellis Cadwalader | 0 | 1 | 0 |
| Jane John David | 0 | 1 | 0 |
| Nancy William | 0 | 0 | 6 |
| John Davies Sadler | 0 | 2 | 0 |
| Richard Owen | 0 | 0 | 6 |
| Gabl. and Ann Davies | 0 | 10 | 6 |
| Edwd. Evans | 0 | 1 | 6 |
| Cath. Rees | 0 | 1 | 0 |
| Evan Evan Brynbanon | 0 | 0 | 6 |
| Margt. Rowland | 0 | 0 | 6 |
| Wm. Jones | 0 | 1 | 0 |
| Jane David | 0 | 0 | 6 |
| Betty Thomas | 0 | 0 | 6 |
| Miss Lloyd | 0 | 2 | 6 |
| Betty Dd. Morris | 0 | 0 | 6 |
| Hugh Jones post | 0 | 1 | 0 |
| Susannah Jones | 0 | 1 | 0 |
| Nelly Thomas Bull | 0 | 0 | 6 |
| Mary Evan Plâs | 0 | 0 | 6 |
| Cath. Wm. Rowland | 0 | 0 | 6 |
| Ellin Jones Hatter | 0 | 0 | 6 |
| Humphrey Roberts | 0 | 0 | 6 |
| Rowland Davies | 0 | 0 | 6 |
| Ellin Roberts Pendre | 0 | 0 | 6 |
| Richard Hughes | 0 | 0 | 6 |
| Evan Lloyd | 0 | 0 | 6 |
| Cath. Hughes | 0 | 2 | 6 |
| David Hughes | 0 | 2 | 6 |
| Gwen Griffith | 0 | 0 | 6 |
| John Roberts Gwydd | 0 | 0 | 6 |
| Jane Hughes | 0 | 0 | 6 |
| Robt. Jones Bala | 0 | 10 | 6 |
| Revd. Mr. Lloyd | 0 | 10 | 6 |
| Ellis Davies | 0 | 2 | 6 |
| Robt. Jones Tai Draw | 0 | 1 | 0 |
| Cerrig y Druidion | 0 | 13 | 1 |
| David Edwards | 0 | 2 | 6 |
| David Jones Llwyn y Ci | 0 | 0 | 6 |
| Judith Robert | 0 | 0 | 6 |
| Cath. Robert | 0 | 1 | 0 |
| Nancy Jno. Evans's Maid | 0 | 0 | 6 |
| Mr. Williams | 0 | 10 | 6 |
| Lowry Jones Llwyn y Ci | 0 | 1 | 0 |
| Llangower | 0 | 12 | 6 |
| Yspytu | 0 | 8 | 6 |
| Llandrillo | 0 | 10 | 3 |
| Pandy | 0 | 14 | 2 |
| Sarne | 0 | 8 | 2 |
| Rhyd Ucha | 0 | 9 | 7 |
| Penbryn | 0 | 8 | 0 |
| Robt. Jones Shop | 0 | 1 | 0 |
| Ellis Jones[1] Taylor | | | |
| Ails Lloyd | 0 | 1 | 0 |
| Llandderfel | 0 | 6 | 9 |
| Cynwyd | 0 | 10 | 6 |
| Cwmglanllafar | 0 | 15 | 3 |
| Tre Rhiwadog | 2 | 3 | 7 |
| Robt. Griffiths | 0 | 1 | 0 |
| Cath. Roberts | 0 | 0 | 6 |
| John Evans Junr. | 0 | 1 | 0 |
| Richd. Edwards | 0 | 1 | 0 |
| Betty at Pitter Evans | 0 | 0 | 6 |
| Owen Roberts Maesyfedw | 0 | 1 | 0 |

(II. p. 455)

Watts Wilkinson laboured in the City of London until within a few months of his death. He held the chaplaincy of Aske's Hospital until the end of 1823, and the Sunday afternoon lectureship at St. Mary Aldermary until he became too enfeebled to preach at all. In 1798 he was requested to become a candidate for the Wednesday evening lectureship of St. Antholin's, Watling Street, and was elected; he resigned that appointment on being elected, by the Court of Assistants of the Haberdashers' Company, to the Tuesday morning lectureship of St. Bartholomew by the Exchange, June 8, 1803. He preached his last sermon at St. Bartholomew, April 28, 1840, but continued the lectureship at St. Margaret, Lothbury—with which St. Bartholomew was united—until September 1, 1840. His churches were always crowded, Sundays and week-days. Two volumes of his sermons were published posthumously, with the portrait reproduced in this work as a frontispiece. Mrs. Wilkinson died on October 18, 1837, aged 82; he followed her to the majority December 14, 1840, aged 85, and was buried in the family grave in

[1] Crossed out.

Bunhill Fields, on Saturday the 26th. His obituary may be of interest to some one :—

"CLERGY DECEASED. *Dec.* 14[,1840]. In Hoxton-square, aged 85, the Rev. Watts Wilkinson, B.A. for sixty-one years afternoon lecturer of St. Mary Aldermary, and for thirty-seven years Tuesday-morning lecturer of St. Bartholomew Exchange. He was born of a family of dissenters and received his baptismal name from the celebrated Dr. Isaac Watts.[1] He was ordained in 1779, and preached his first sermon at St. Ann's, Blackfriars. He was father, we believe, of Henry Watts Wilkinson, M.A. of Worc. coll. Oxf. 1806, and of Marlow Watts Wilkinson, M.A. of the same college, 1813. An excellent portrait of this venerable divine has been published."[2]

This is the obituary of the Rev. John Mayor, who died May 22, 1826 :—

"Died. 22 inst. the Rev. John Mayor, M.A., for upwards of forty years the respected Vicar of Shawbury, in this county, aged 70. Having long laboured under a Species of Angina Pectoris, sudden death had been anticipated, both by himself and his friends. To the public the deceased had been too long known not to be deeply and deservedly regretted. In social and domestic life he had exhibited an amiable pattern of Christian virtue. He had adorned the clerical profession by the extent of his biblical learning, the soundness of his doctrine, and the holiness of his life." (*The Shrewsbury Chronicle*, May 26, 1826.)

The paragraph appears with this additional sentence in the *Gentleman's Magazine* (1826, ii. p. 382):—"His valuable library and mathematical instruments were sold in Shrewsbury, in the beginning of August."

Another College friend of Mr. Charles—the Rev. Simon Lloyd—died November 6, 1836, in his eightieth year, and was buried at Llanycil. His chief literary works are a volume on Scripture Chronology, and another on the Apocalypse.

(III. p. 129)

The *Preface* referred to on the above page is this :—

"This short Exposition of the Ten Commandments, contains the substance of what was publicly delivered in a course of Lectures. I had observed, that the general ignorance of the law, as to its nature, design, and spiritual extent, was great; and that the effects of this ignorance were very pernicious, if not fatal. It is equally the parent of proud self-dependence, and unrestrained licentiousness. He that is ignorant of the divine law, must also be ignorant of the just character of the Divine Law-Giver; of his own true character as a transgressor of it; of his need of a Saviour; and of the indispensable necessity of a change wrought by the Holy Ghost, in the lawless temper and

[1] This is not hinted at in his *Memoir*; his mother was a Miss Watts.

[2] *Gent. Mag.*, 1841, i. p. 324.

frame of his mind. These considerations, together with the conviction of the divine origin and glorious excellencies of the law, induced me to undertake the public exposition of the Ten Commandments.

My meditations of them proved most humbling, and, at the same time, most delightful and profitable to myself. By looking into the full import of the law, and each of its holy precepts, I saw the Divine Being as holy, just, and good, infinitely amiable; I saw myself a very great and inexcusable transgressor of it; I saw the appointment and mediatorial character of the Redeemer transcendentally glorious; and the absolute necessity, and the true nature of the work of the Holy Ghost, in regeneration. Who that hath seen the spirituality and extent of the law, can put the least confidence before God, in himself, and in his own righteousness? Who that hath seen the excellency of the law, can desire for a moment the licentious liberty of living contrary to it? It is the character of Jesus, as given Him by an angel, that He saves His people from sin, or nonconformity (ἀνομία) to the law; and that He redeems transgressors from the curse of it, being made a curse for them. He reconciles the law to sinners, and sinners to the law, by satisfying the just demands of the former, and changing the hearts of the latter. He that is a true believer united by a living faith to Him who was raised from the dead, whilst he is dead to the law for righteousness, by the holy body of Christ, yet, in this union, he receiveth strength to bring forth fruit unto God; to delight in the law of God after the inner man; to abhor himself; to hate sin, and to love holiness.

Legal, as contradistinguished from evangelical instruction, does not consist in the subject-matter treated upon, so much as in the manner of discussing it. Divine truths are one consistent whole; none of which can be spared without disfiguring the beautiful symmetry of the whole system, and injuring the souls of men, by withholding from them a truth which they need for their spiritual improvement. It is a great mistake to suppose one part of the Bible to be legal, and another evangelical—as if the divine oracles contradicted themselves—far from it: they make one complete, united, and consistent system. Every divine truth beautifully fills its own place. Transpose it, and it becomes useless; yea, a pernicious error. Omit it, and a vacancy is left which nothing else can supply. If divine truths seem to us to militate against each other, the fault is in the medium through which we view them: and because we view them through a false medium, they appear contradictions to us, but are not so in themselves. We, as sinners, want them all; they were intended for our relief as such; and united together, as a complete whole, they are a suitable and an adequate remedy for all our miseries. Pains should be taken to instruct young people in the knowledge of the divine law, and in the full import of every precept: at the same time, I confess, there is a difficulty in explaining them sufficiently clear, convincing, and familiar; so as to prove interesting,

weighty, and important—arresting their attention, convincing them of guilt, and pressing upon them the need of a Saviour. We must, in the first place, be brought to the ground ourselves, as to the temper of our own minds; and when we stand upon the ground ourselves, we shall speak better of it to others. Our instructions on every point should be consistent with the plan of the gospel salvation in the name of Jesus; unless they are so, they will want the testimony and seal of the Spirit. The Holy Ghost will bear witness to nothing else—for there is nothing else worthy of his testimony, or can be of service to us. Christ is the end of the law for righteousness to every one that believeth:—This the Holy Spirit will ever bear his testimony to, and to nothing else.

In the whole of this little work I have endeavoured to direct the minds of sinners, confessedly guilty in themselves, to this one only glorious remedy; and, at the same time, pointing out that real conformity to law, wrought by the Holy Ghost in the temper and conduct of those who are true believers in Him. This was my aim; how far I have succeeded I must leave to the judgment of others.

T. CHARLES.

BALA, *April* 10, 1805."

## A TENTATIVE PEDIGREE

*David Bowen* = Joyce David (Oct. 12, 1722, at Llandyfeilog)
- William (1724- ?)
- *Jael* (1726-95)
- Elizabeth (1728- ?)
- John (? -1798)
- Margaret (1739-1805)

= Frances Bowen (Feb. 1, 1739/40, at Pembre)
- Mary (1740- ?)
- David (1745- ?)

= Jane Griffiths (August 2, 1763, at Llangunnor)

Rees Charles = Jane Thomas (Dec. 12, 1738)
- William (1739-1830)
- Sage (1742-3 ?)

= *Jael Bowen* (Dec. 19 (?), 1743)
- Jane (1745-1806)
- Elizabeth (174--1789)
- David (1749- ?)
- Jael (1752- ?)
- *Thomas* (1755-1814)
- Rees (? -1757)
- Ann (1760- ?)
- David (1762-1834)
- John (1766- ?)
- Rees (1768- ?)
- Charlotte (1770- ?)

*Thomas Charles* = Sarah Jones (August 20, 1783)
(1755-1814)
*Thomas Rice* (1785-1819)
Sarah (1787-8)
David Jones (1793-1821)

*Thomas Rice Charles* = Maria Jones (Dec. 22, 1806)
(1785-1852)
Sarah (1807-33)
Maria (1809-36)
Thomas (1810-73)
David (1812-78)[1]
*Jane* (1813-92)

Lewis Edwards (1809-87) = *Jane Charles* (Dec. 30, 1836)
*Thomas Charles* (1837-1900)
Sara Maria (1839-54)
Margaret Jane (1841-54)
Llewelyn (1843-
Celia (1845-
Mary (1845-
Elizabeth Alicia (1849-74)
David Charles (1851-
James (1855-

*Thomas Charles Edwards* = Mary Roberts (Feb. , 1867)
(1834-94)
Marian
*Lewis Charles* (1870-1905)
Edward Charles (1872-3)
Leta

*Lewis Charles Edwards* = Lilian Hill (May 2, 1900)
Lilian Mary (1901, died in infancy)
Lewis Mervyn Charles } (1902-
Thomas Charles }
Lois Marian Charles (1905-

A list of references to people surnamed Charles, in some of the

[1] This pedigree, such as it is, is meant to show the line of the late Principal T. C. Edwards's descent from the Carmarthenshire stock. The senior living branch of the family is represented by Mrs. A. Charles-Jones, Tresco, Penarth, thus :—

*David Charles* = Mary Watkins—*née* Jones—widow (July 14, 1846)
(*ob.* June 15, 1883)
Sarah Ann (b. Oct. 12, 1848 ; *ob.* a few days later)
Sarah (1849-60)
*Anne* (1851-
Griffith Jones = *Anne Charles* (April 15, 1880)
Sarah Charles-
Ernest Charles-

Parish Registers of Carmarthenshire, may be of interest to students who care for this kind of research; and if some one will fill in the gaps in our information about Mr. Charles's family, we shall be grateful. Some references to the family of David Bowen, Pibwr, are also given. We cannot pretend to absolute accuracy, because we have not verified our rough first jottings of the entries.

### St. Peter's, Carmarthen

| | |
|---|---|
| Griffith Charles | buried, 11 Dec., 1675 |
| Margaret Charles | buried, 12 Jan., 1678 |
| Richard Charles | buried, 30 Nov., 1681 |
| Luce Charles | buried, 14 Jan., 1683 |
| Rees Charles and Margaret Harry | married, 4 Sept., 1686 |
| Elizabeth filia Ricei Charles | baptized, 25 Nov., 1687 |
| Margaret Charles | buried, 7 Feb., 1688 |
| Catherine Charles | buried, 27 Jan., 1689 |
| Margareta fil. Johannis Charles | baptized, 22 March, 1712 |
| Gulielmus fil. Gulielmi Charles | baptized, 15 Nov., 1713 |
| Margareta fil. Johannis Charles | buried, 1713 |
| Gulielmus fil. Johannis Charles | baptized, 4 May, 1714 |
| Maria filia Gulielmi Charles | baptized, 15 Jan., 1715 |
| ,, ,, ,, | buried, 1716 |
| Francisca filia Gulielmi Charles | baptized, 28 Jan., 1717 |
| Catharina filia Eynonis Charles | baptized, 28 Aug., 1717 |
| (Thomas Bowen de Llangunnor et Elizabeth Griffith de Carmarthen | married, 9 June, 1718) |
| Maria filia Jonathan Charles | baptized, 4 June, 1727 |
| Mary Charles | buried, 24 Jan., 1731 |
| Mary daughter of John Charles | baptized, 14 Feb., 1731 |
| John Charles and Elinor Matthew | married, 20 April, 1731 |
| Martha daughter of John Charles | baptized, 7 May, 1734 |
| Maud Charles | buried, 31 Oct., 1738 |
| George Charles and Margaret Thomas | married, 6 Oct., 1744 |
| John son of John Charles | baptized, 27 May, 1750 |
| Anne daughter of Thomas Charles | baptized, 22 Aug., 1752 |
| Mary daughter of ,, ,, | ,, 11 Nov., 1764 |
| Catherine Charles | buried, 22 Jan., 1757 |
| Mary Charles | ,, 16 April, 1783 |
| John Charles | buried, 12 April, 1787 |

### Llanddarog

| | |
|---|---|
| [David Bowen and Choice David were married at *Llandyfeilog*, 12 Oct., 1722] | |
| William filius David Bowen | baptized, 13 Dec., 1724 |
| Jael filia ,, ,, | ,, 23 Nov., 1726 |
| Elizabeth filia ,, ,, | ,, 1 April, 1728 |
| John filius ,, ,, | buried, 29 March, 1730 |
| Thomas filius ,, ,, [from Foster's *Alumni*] | baptized, 1733 |
| Lodwicke Lewis and Mary Charles | married, 19 Nov., 1742 |
| (Mary daughter of William Charles | baptized, 13 Dec., 1744) |

### Llangunnor

| | |
|---|---|
| Margaret daughter of David Bowen and Joyce his wife, | baptized, 9 March, 1737 |
| Rice Price, Kistanoch David Bowen of "Pibor," Gents, Ch. Wardens | 1738 |
| Rees Charles and Jane Thomas | married, 12 Dec., 1738 |
| William son of Rees Charles and Jane his wife | baptized, 22 Oct., 1739 |
| Joyce the wife of David Bowen | buried, 9 Sept., 1739 |
| William Morris and Rees Charles, Church Wardens | 1740-1 |
| Mary daughter of David Bowen and Frances his wife | baptized, 23 Dec., 1740 |
| Sage daughter of Rees Charles and Jane his wife | baptized, 4 March, 1742 |
| [Parish Register blank from 1743 to 1744] | |
| [Jane wife of Rees Charles | buried, 1743?] |
| [Sage daughter of Rees Charles and Jane his wife | buried, 1743?] |
| [Rees Charles and Jael Bowen (License, 17 Dec., 1743) | married, 19(?) Dec., 1743] |
| Rees Charles and William Morris, Church Wardens, | 1744 |
| Jane daughter of Rees Charles and Jael his wife | baptized, 16 April, 1745 |
| David son of David Bowen and Frances his wife | baptized, 27 Aug., 1745 |
| (Joyce the wife of Lewis Charles | buried, 12 April, 1749) |
| (Catherine daughter of Samuel David Charles | baptized, 29 April, 1750) |
| (Sarah daughter of " " " | " 24 April, 1753) |
| David son of John Bowen and Ann his wife | baptized, 25 Dec., 1761 |
| Frances wife of David Bowen, Gent. | buried, 12 Dec., 1761 |
| David Bowen and Jane Griffiths (widow) | married, 2 Aug., 1763 |
| John son of John Bowen and Ann his wife | baptized, 19 April, 1766 |
| Elizabeth daughter of David Bowen and Jane his wife | buried, 9 March, 1765 |
| David Bowen, Esq[r]. | buried, 21 March, 1766 |
| Rees Charles | buried, 5 May, 1787 |
| Joseph Thomas | buried, 24 March 1788 |
| Elizabeth Thomas | buried, 8 July, 1789 |
| John Charles and Mary Bowen | married, 3 Sept., 1791 |
| Jayl (*sic*) Charles de Carmarthen | buried, 4 July, 1795 |
| [John] Bowen White House | buried, 15 June, 1798 |
| John son of John Charles and Mary his wife (born Dec. 20, 1794) | baptized, 3 July, 1798 |
| Rice Charles, Infant de Carmarthen [son of the Rev. David Charles] | buried, 18 Sept., 1801 |
| Elizabeth Charles | buried, 3 April, 1805 |
| Margaret Bowen (aged 66) | buried, 28 Oct., 1805 |
| Sarah Charles [wife of the Rev. David Charles] | buried, 25 Nov., 1817 |
| William Charles | buried, 21 Jan., 1830 |
| David Charles [Died Sept. 2, 1834] | buried, Sept., 1834 |

### Llanfihangel Abercywyn

| | |
|---|---|
| David son Rees Charles [died in infancy] | baptized, 16 Feb., 1749 |
| Jael daughter of Rees Charles | baptized, 2 Jan., 1752 |
| Thomas son of Rees Charles [born Oct. 14] | baptized, 26 Oct., 1755 |

| | |
|---|---|
| Rees son of Rees Charles | buried, 31 Jan., 1757 |
| Ann daughter of Rees Charles [married at Meidrim] | baptized, 20 May, 1760 |
| David son of Rees Charles [born Oct. 11] | baptized, 17 Oct., 1762 |
| John son of Rees Charles | baptized, 9 Feb., 1766 |
| John Jenkins and Jane Charles | married, 5 Oct., 1766 |
| Joseph Thomas and Elizabeth Charles | married, 18 Oct., 1768 |
| Rees son of Rees Charles | baptized, 8 Nov., 1768 |
| Charlotte daughter of Rees Charles | baptized, 26 June, 1770 |
| Evan Protheroe and Jael Charles | married, 29 Oct., 1772 |
| (Lewis Charles [not of the same family] | buried, 15 Nov., 1787) |

### Meidrim

(See pp. 624-25)

| | |
|---|---|
| (Lewis Charles and Mary Lewis | married, 2 March, 1762) |
| William Charles and Hester Morris | ,, 5 Feb., 1781 |
| David Thomas of the Parish of Llandyfaulog and Ann Charles of this Parish, Spinster, | ,, 4 June, 1779 |
| John Martell of this Parish, Glover, and Lucy Charles of this Parish, Spinster, were married in this Church by Banns, with consent of Parent | ,, 13 June, 1816 |

### Merthyr

| | |
|---|---|
| Maria daughter of William Charles | baptized, 22 March, 1704 |
| Emily ,, ,, ,, | ,, 28 July, 1706 |
| Anna ,, ,, ,, | ,, 9 April, 1708 |
| Isaac son ,, ,, ,, | ,, 12 March, 1709 |
| ,, ,, ,, ,, | buried, 13 Aug., 1710 |
| David son of Lewis Charles and Mary his wife (from Meidrim) | baptized, 12 April, 1767 |
| Margaret daughter ,, ,, ,, | ,, 30 April, 1769 |
| John son of Isaiah Charles | ,, 18 Dec. 1773 |
| Rachel daughter of Lewis and Mary his wife | ,, 24 July, 1774 |
| Anne ,, ,, ,, ,, | ,, 1 June, 1777 |
| Elinor daughter of Isaiah Charles | ,, 15 Oct., 1786 |
| Lewis Charles | buried, 30 March, 1780 |
| Mary Charles (pauper) | ,, 2 July, 1787 |
| Mary daughter of Isaiah Charles | baptized, 22 Feb., 1789 |
| Mary ,, ,, ,, | buried, 17 May, 1797 |

### Llangyndeyrn

| | |
|---|---|
| David son of David Charles | baptized, 26 Nov., 1712 |
| William Charles and Ann Jenkins | married, 28 Nov., 1738 |
| William son of William Charles | baptized, 9 Sept., 1739 |
| Mary daughter of John Charles | baptized, 29 Oct., 1741 |
| Margaret daughter of William Charles | baptized, 19 March, 1742 |
| Samuel Charles and Mary William | married, 28 Nov., 1743 |
| David son of John Charles | baptized, 10 Jan., 1744 |
| David Charles and Ann Miles | married, 2 Nov., 1744 |
| Elizabeth daughter of John Charles | baptized, 17 June, 1746 |

| | |
|---|---|
| Charles son of Edward Charles | baptized, 11 Jan., 1747 |
| Ann daughter of ,, ,, | baptized, 4 Oct., 1748 |
| William son of Paul Charles | baptized, 29 Sept., 1749 |
| John son of John Charles | baptized, 21 Dec., 1751 |
| David son of David Charles | baptized, 21 Dec., 1751 |
| Lettice daughter of William Charles | baptized, 15 May, 1756 |
| Edward son of Edward Charles | baptized, 10 Sept., 1762 |
| Elizabeth daughter of David Charles | baptized, 31 Oct., 1764 |
| James son of Edward Charles | baptized, 25 Sept., 1766 |
| David son of David Charles | baptized, 11 Nov., 1779 |
| William Bowen and Ann Charles | married, 13 Oct., 1779 |
| Mary daughter of David Charles | baptized, 8 Feb., 1783 |
| William son of John Charles | baptized, 27 April, 1783 |
| Mary Charles | buried, 11 March, 1783 |
| Rees Charles | buried, 5 Aug., 1783 |
| Ann daughter of William Charles | baptized, 11 June, 1784 |
| Mary daughter of David Charles | baptized, 25 April, 1787 |
| Elizabeth daughter of David Charles | baptized, 26 Nov., 1798 |
| David Jones and Ann Charles | married, 27 Dec., 1799 |

# BIBLIOGRAPHY

BY THE

REV. THOMAS SHANKLAND

WELSH LIBRARY, NORTH WALES UNIVERSITY COLLEGE, BANGOR

## SINGLE WORKS

### I. Crynodeb o Egwyddorion Crefydd

Crynodeb | o | Egwyddorion Crefydd: | neu | Gatecism Byrr | i | Blant, ac Eraill, | i'w Ddysgu. | Gan y Parchedig T. Charles. A.B. | y pethau hyn dysg. 1 Tim. vi. 2. A'r Arglwydd a | roddo i ti ddyall da yn mhob peth. 2 Tim. ii. 7. | Trefecca; | Argraphwyd yn y Flwyddyn | M,DCC,LXXXIX. | 12mo. 96 pp.

—— | Ail Argraffiad | . . . Ngwrecsam: | Argraphwyd gan R. Marsh. | M,DCC,XCI. | 12mo. 96 pp.

—— | Y Trydydd Argraffiad | . . . | Llundain. | Argraphwyd gan Vaughan Griffith | M,DCC,XCIV. | 12mo. 86 pp.

### II. An Evangelical Catechism

An | Evangelical | Catechism | By | The Rev. T. Charles, A.B. | of Bala, Merionethshire | Recommended by the Executors of the late | Countess of Huntington | for all the | Children in their Schools | attendant on | their Chapels. | London: | Printed for T. Heptinstall, Fleet Street | M,DCC,XCVII. | 12mo. 12 pp.

### III. Llythyr at Thomas Jones

Llythyr | at | Mr. T. Jones, o'r Wyddgrug; | yn cynnwys | hanes fer o fordaith lwyddianus | y llong Duff, | yr hon a anfonwyd i drosglwyddo deg | ar hugain o Genhadau (missionaries) | i bregethu'r efengyl i drigolion paganaidd | ynysoedd y mor deheuol; | y'nghyd ag ychydig annogaethau i gynnorthwyo'r | gorchwyl pwysfawr a chanmoladwy. | Gan y Parch. T. Charles, A.B. | Caerlleon: | Argraphwyd gan W. C. Jones, | y' monwent St. Pedr. | 1798. | Demy 8vo. 12 pp.

—— | Yr Ail Argraffiad. [E. Roberts & Co. Trefecca.] 1799. Demy 8vo. 12 pp.

### IV. Catecism Byr

NOTE.—*The first two editions of this work have the same title-page as the* "Crynodeb," *but it is a separate work.*

1. Crynodeb | o | Egwyddorion Crefydd : | neu | Gatecism Byrr | i | Blant, ac eraill, | i'w ddysgu. | Gan y | Parch. T. Charles, A.B. | y pethau hyn dysg.—1 Tim. vi, 2. | A'r Arglwydd a roddo i ti ddeall da yn mhob | peth.—2 Tim. ii, 7 | Caerlleon, | Argraffwyd gan W. C. Jones, | y' mynwent St. Pedr.—1799. | 24mo. 72 pp.
2. —— | Yr Ail Argraffiad. | . . . | Caerlleon, | Argraffwyd gan W. C. Jones, | y' mhen ucha Heol y Bont. | 1802. | 24mo. 72 pp.

*Title Changed*

3. Catecism Byr : | neu | Grynodeb | o | Egwyddorion Efengylaidd. | gan y | Parchedig Thomas Charles, A.B. | Y Trydydd Argraffiad. | Bala, | Argraffwyd dros, ac ar werth gan S. Charles, | gan R. Saunderson. | 1805 | 16mo. 48 pp.
4. —— | Y Pedwarydd Argraffiad. | Bala, . . . R. Saunderson. | 1806. | 16mo. 48 pp.
5. —— | Y Pummed Argraffiad. | Bala, . . . R. Saunderson. | 1807. | 16mo. 48 pp.
6. —— | Y Chweched Argraffiad. | Bala, . . . R. Saunderson. | 1808. | 16mo. 48 pp.

*Other Editions*

—— Ann Scott, Caerfyrddin. 1808. | 16mo. 48 pp.

*The* "Catecism Byr" *appeared also in the Carmarthen editions of* "Drych i'r Anllythyrennog" *by Robert Jones, Rhoslan.*

1. Drych | i'r | Anllythyrennog ; | . . . | [Argraffiad Cyntaf] | . . . Caerfyrddin . . . J. Evans, 180–? pp. ?
2. —— | Yr Ail Argraffiad. | . . . Caerfyrddin : . . . J. Evans. 1806 ? pp. 25-58.
3. —— | Y Trydydd Argraphiad. | . . . | Caerfyrddin : | Argraphwyd ac ar werth gan J. Evans. | 1807 | pp. 33-59.
4. —— | Y Pedwarydd Argraphiad. | . . . | Caerfyrddin : | Argraphwyd ac ar werth gan J. Evans.—1808. | pp. 33-65.
5. —— | Y Pummed Argraphiad. | . . . | Caerfyrddin : | Argraphwyd ac ar werth gan J. Evans.—1815. | pp. 33-65.
6. —— | Y Chweched Argraffiad. | . . . | Caerfyrddin : | Argraffwyd ac ar werth gan J. Evans.—1816. | pp. 32-67.

*English Translation*

1. A | Short Evangelical | Catechism ; | containing | The first Principles | of | Christianity. | By | The Rev. Thomas Charles A.B. | Chester, | W. C. Jones | 1801. |

2. A | Short Evangelical | Catechism; | Second Edition. | Bala, | Printed at the Office of Jones & Co. | And sold by T. Williams, Stationer's Court, London. | 1804. | Pott 8vo. 64 pp.
3. —— | Third Edition | . . . | Bala, R. Saunderson: 1808.
4. —— | The Fourth Edition. | Bala: | . . . R. Saunderson | 1817. | 16mo. 72 pp.
5. —— | The Fifth Edition. | . . . Bala: . . . R. Saunderson | 1826. | 16mo. 64 pp.
6. —— | The Sixth Edition.
7. —— | The Seventh Edition. | . . . Bala: . . . R. Saunderson | 1857.
8. —— | The Eighth Edition. | Bala. | R. Saunderson. | 1859. | 16mo. 48 pp.

### V. Rheolau a Dybenion

Rheolau a Dybenion | y | Cymdeithasau Neullduol | yn mhlith y Bobl a elwir y | Methodistiaid yn Nghymru; | a gyttunwyd arnynt mewn | Cymdeithasfa Chwarterol, | yn y Bala, | Mehefin 16, a'r 17, 1801. | Caerlleon, | Argraffwyd gan W. C. Jones. | 1801 | 16mo. 32 pp.

—— | Yr Ail Argraffiad | Caerlleon, | Argraffwyd gan W. C. Jones, | 1802. | 16mo. 32 pp.

*English Translation*

The | Rules and the Design | of the | Religious Societies | among the | Welsh Methodists, | read and agreed upon | in their Quarterly Association, | held at | Bala, June 16 and 17, 1801. | Chester: | Printed by W. C. Jones, | Bridge-Street-Row. | 1802. | 16mo. 44 pp.

### VI. Eglurhad Byr

1. Esponiad Byr | ar y | Deg Gorchymmyn, | i | Blant ac eraill | i'w ddysgu. | Gan y | Parchedig T. Charles, A.B. | A bydded y geiriau hyn, yr ydwyf yn eu gor- | chymmyn i ti heddyw, yn dy galon.—A hys- | pysa hwynt i'th blant; a chrybwyll am danynt | pan eisteddych yn dy dŷ, a phan gerddych ar | y ffordd, a phan orweddych i lawr, a phan gy- | fodych i fynu.—Deut. vi, 7, 8. | Caerlleon, | Argraffwyd gan W. C. Jones. | 1801. | 24mo. 60 pp.
2. Egluraad Byr | . . . | Yr Ail Argraffiad. | . . . | Bala, | . . . R. Saunderson. | 1809. | 16mo. 52 pp.
3. —— | Y Trydydd Argraffiad. | . . . | Bala: | . . . Robert Saunderson. | 1821. | 16mo. 48 pp.
4. —— | Y Pedwerydd Argraffiad. | . . . | Bala: | . . . Robert Saunderson. | 1827. | 16mo. 48 pp.
5. —— | Y Pummed Argraffiad. | . . . Bala: | . . . R. Saunderson. | 1834. | 16mo. 48 pp.
6. —— | Y Chweched Argraphiad. | . . . Bala: | . . . R. Saunderson. | 1849. | 16mo. 48 pp.

7. Egluraad Byr | . . . | Y Seithfed Argraphiad. | Bala: | . . . R. Saunderson. | 1856. | 16mo. 48 pp.

*English Translation*

An | Exposition | on the | Ten Commandments; | By way of | Question and Answer. | By the | Rev. Thomas Charles, A. B. | Bala, | Printed for, and Sold by S. Charles, | By R. Saunderson. | Sold by T. Williams, Stationer's Court, | London. | 1805. | 16mo. 64 pp.

VII. WELSH METHODISTS VINDICATED

The | Welsh Methodists | Vindicated; | in | Answer to the Accusations | against them, | contained in | two anonymous Pamphlets, | lately published and circulated in Wales, | one in English, Intitled, | "*Hints to the heads of Families*," | the other in Welsh, Intitled, | "*Cyngor difrif Periglor i'w Blwyfolion.*" | False witnesses are risen up against me, and such as breathe out | cruelty—They lay to my charge things that I knew not. | Psalms. | τὴν δικαίαν κρίσιν κρίνατε. | John. | Chester, | Printed by W. C. Jones, Bridge-Street-Row; | . . . | 1802. | 16mo. 84 pp.

*Welsh Translation*

Amddiffyniad | i'r | Methodistiad Cymreig; | . . . Gan "Mr Charles o'r Bala." | wedi ei gyfieithu gan | Henry Hughes, Brynkir | Caernarfon: . . . Swyddfa'r Wasg Genedlaethol Gymreig. | 1894. | Pott 8vo. 68 pp.

VIII. TALFYRIAD O HANES MR. KICHERER

Talfyriad | o | Hanes Mr. Kicherer, | gweinidog yr Efengyl, | am | ei lafur, ei beryglon, a'i lwyddiant | yn mysg y | Boschemen, | un o'r llwythau tywyllaf a mwyaf anifeilaidd | o'r | Hottentots, yn Neheudir Affrica: | Hefyd, | Byr-hanesion am lafur amryw ereill, | yn mysg | Paganiaid; | Holiadau ac attebion tri o'r Boschemen, | a ddychwelwyd i'r ffydd, &c. &c. | Bala, | Argraffwyd yn Argraffdy Jones & Co. | 1804. | Demy 8vo. 44 pp.

—— | Yr Ail Argraffiad, wedi ei helaethu. | Bala, | Argraffwyd Tros, ac ar werth gan S. Charles, | gan R. Saunderson. | 1804. | Demy 8vo. 48 pp.

IX. GEIRIADUR YSGRYTHYROL

Geiriadur Ysgrythyrol; | yn Cynnwys | Arwyddocad Geiriau Anghyfiaith, | ynghyd ag | Enwau ac Hanesion | yr | Amrywiol Genhedloedd, Teyrnasoedd, a Dinasoedd | A grybwyllir am danynt yn yr Ysgrythyrau: | Hefyd | Esponiad Byr | ar holl brif bynciau Crefydd: | ac y mae yn dangos | Sefyllfa a maintioli mynyddoedd; naturiaethau creaduriaid; | coedydd a meini gwerthfawr; aberthau, gwyliau, a | Seremoniau Iuddewig; | ynghyd a'u | cyfeiriad a'u harwyddocad | fel | Cysgodau o bethau ysprydol ac Efengylaidd. | Y Llyfr Cyntaf. | בלא־דעה נפש לא־טוב |

'Bod yr enaid heb wybodaeth nid yw dda.' | Salomon. | Bala, | Argraffwyd gan R. Saunderson, | 1805. | Map. Aaron–Diau. Demy 8vo.

*Reprint of Book I.*

Geiriadur Ysgrythyrol | Bala, | Ad-argraffwyd gan R. Saunderson | 1813 | Demy 8vo.

NOTE.—*The title-page of the reprint contains the following addition :—*

" | Gan y | Parchedig Thomas Charles, A.B. | Gynt o Ysgoldy yr Iesu, yn Rhydychen. |

—— | Yr Ail Lyfr. | . . . | Bala, | Argraffedig gan R. Saunderson. | 1808. | Dibaid–Hytrach. Demy 8vo.

—— | Y Trydydd Llyfr. | . . . Bala, | Argraffedig gan R. Saunderson. | 1810. | Ia–Physygwr. Demy 8vo.

—— | Y Pedwerydd Llyfr. | . . . Bala, | Argraffedig gan R. Saunderson. | 1811. | Raamah–Zuziaid, with Appendices and Indices. Demy 8vo.

—— | Yr Ail Argraffiad wedi ei helaethu a'i Ddiwygio. | Llyfr I. | Bala : | . . . R. Saunderson. | 1819. | Demy 8vo. Port. viii. + 678 pp. A–Chwythu.

—— —— | Llyfr II. | Bala : . . . R. Saunderson ; . . . | 1821. | Demy 8vo. 732 pp. Da-Hysp.

—— —— | Llyfr III. | Bala : . . . R. Saunderson ; . . . | 1823. | Demy 8vo. 690 pp. Ia–Physygwr.

—— —— | Llyfr IV. | Bala : . . . R. Saunderson ; . . . | 1825. | Demy 8vo. 512 pp. Raamah–Zuziaid, with Tables and a Short Biography.

—— | Y Trydydd Argraphiad | Llyfr I. | Bala : | . . . R. Saunderson. | 1836. | Royal 8vo. Port. Map. xxiv. + 688 pp.

—— —— Llyfr II. | . . . Bala : | . . . R. Saunderson. | 1839. | Royal 8vo. + Indices 646 pp.

*1 Volume Editions*

—— | Y Pedwerydd Argraphiad. | Bala : | . . . R. Saunderson. | 1853. | Royal 8vo. Port. xvi. + 944 pp.

—— | Y Pummed Argraffiad. | Bala: | . . . R. Saunderson. | M,DCCC,LX | Royal 8vo. Port. xvi. + 944 pp.

—— | Y Chweched Argraffiad. | Bala : | . . . R. Saunderson. | M,DCCC,LXIV. | Royal 8vo. Port. xvi. + 944 pp.

—— | Y Seithfed Argraffiad. | Wrexham : | . . . Hughes and Son. . . . | M,DCCC,LXXVII. | Royal 8vo. Port. xvi. + 944 pp.

*Centenary Edition*

—— | Y Seithfed Argraffiad. | Wrexham : | . . . Hughes and Son, . . . | N.D. Royal 8vo. Portraits. xxiv. + xvi. + 944 pp.

*American Editions*

—— [First American Edition] . . . Utica, N.Y. ?

Geiriadur Ysgrythyrol [Second American Edition] . . . Utica, N.Y. 1863. 2 vols. Royal 8vo.

### X. The Yoke of Bondage

Four Sermons, | preached in London, | at | the Twelfth General Meeting | of the Missionary Society. | May 10, 11, 12, 1806, | by | The Rev. T. Charles, A.B. Bala. | Rev. S. Bradley, Manchester. | Rev. D. Bogue, A.M. Gosport. | Rev. R. Whittingham, Curate, Everton. | Also | The Report of the Directors, | and | a List of Subscribers. | Published for the benefit of the Society. | London: | Printed for T. Williams, Stationers-Court, | Ludgate-Street. | By S. Hollingsworth, Crane Court, Fleet Street. | 1806. | 8vo. Charles's Sermon, pp. 34-48.

*Welsh Translation*

Iau Caethiwed yn cael ei dryllio gan Grist. | Pregeth | a draddodwyd ger bron | y Gymdeithas Genadol | yn Nghapel Surry, yn Llundain, | Mai 14, 1806. | Gan y diweddar Barch. T. Charles. A.B. | o'r Bala. | A gyfieithiwyd o'r Saesoneg | gan Griffith Solomon, Llanbedrog, Swydd Gaernarfon. | . . . Caerlleon: | Argraffwyd gan John Parry. | 1827. | 12mo. Charles's Sermon, pp. 3-28.

—— | Ail Argraffiad. | Pwllheli. | . . . R. Jones. | 1829. | 12 mo. 48 pp.

### XI. Hyfforddwr

Hyfforddwr | yn | Egwyddorion | y | Grefydd Gristionogol. | Gan y | Parchedig Thomas Charles, A.B. | Bod yr enaid heb wybodaeth nid yw dda. Salomon. | Bala, | Argraffwyd dros, ac ar werth gan S. Charles, | gan R. Saunderson. | 1807. | 16mo. 104 pp.

—— | Yr Ail Argraffiad. | Bala, | . . . R. Saunderson. | 1809. | 16mo. 80 pp.

—— | Y Trydydd Argraffiad. | Bala, | . . . R. Saunderson. | 1814. | 16mo. 72 pp.

—— | Y Pedwerydd Argraffiad. | Bala, | . . . R. Saunderson. | ? | 16mo. 72 pp.

—— | Y Pummed Argraffiad. | Bala: | . . . R. Saunderson. | 1817. | 16mo. 80 pp.

—— | Y Chweched Argraffiad. | Bala: | . . . R. Saunderson. | 1818. | 16mo. 80 pp.

—— | Y Seithfed Argraffiad. | Bala: | . . . R. Saunderson. | 1819. | 16mo. 80 pp.

—— | Yr Wythfed Argraffiad. | Bala: | . . . R. Saunderson. | 1819. | 16mo. 80 pp.

—— | Y Nawfed Argraffiad. | Bala: | . . . R. Saunderson. | 1820. | 16mo. 80 pp.

—— | Y Degfed Argraffiad. | Bala: | . . . R. Saunderson. | 1821. | 16mo. 80 pp.

Hyfforddwr | Yr Unfed Argraffiad Ar Ddeg. | Bala: | . . . R. Saunderson, | 1824. | 16mo. 80 pp.

—— | Y Deuddegfed Argraffiad. | Bala: | . . . R. Saunderson. | 1825. 16mo. 80 pp.

—— | Y Trydydd Argraffiad Ar Ddeg. | Bala: | . . . R. Saunderson, | . . . 1827. | 16mo. 80 pp.

—— | Y Pedwerydd Argraffiad Ar Ddeg. | Bala: | . . . R. Saunderson, | . . . | 1828. | 16mo. 80 pp.

—— | Y Pymthegfed Argraffiad. | Bala: | . . . R. Saunderson, | . . . | 1829. | 16mo. 80 pp.

—— | Yr Unfed Argraffiad Ar Bymtheg. | Bala: | . . . R. Saunderson, | . . . | 1831. | 16mo. 80 pp.

—— | Yr Ailfed-Ar-Bymtheg Argraffiad. | Bala: | . . . R. Saunderson, | . . . | 1832. | 16mo. 80 pp.

—— | Y Deunawfed Argraffiad. | Bala: | . . . R. Saunderson, | . . . | 1833. | 16mo. 80 pp.

—— | Yr Pedwerydd-Ar-Bymtheg Argraffiad. | Bala: | . . . R. Saunderson, | . . . 1834. | 16mo. 80 pp.

—— | Yr Ugeinfed Argraffiad. | Bala, | . . . R. Saunderson, | . . . 1835. | 16mo. 80 pp.

—— | Yr Unfed-Ar-Hugain Argraffiad. | Bala, | . . . R. Saunderson, | ? | 16mo. 80 pp.

—— | Yr Ailfed-Ar-Hugain Argraffiad. | Bala, | . . . R. Saunderson, | . . . | 1836. | 16mo. 80 pp.

—— | Y Trydydd-Ar-Hugain Argraphiad. | Bala, | . . . R. Saunderson, | . . . | 1838. | 16mo. 80 pp.

—— | Y Pedwerydd-Ar-Hugain Argraphiad. | Bala, | . . . R. Saunderson, | . . . | 1838. | 16mo. 80 pp.

—— | Y Pummed-Ar-Hugain Argraphiad. | Bala: | . . . R. Saunderson, | . . . | 1839. | 16mo. 80 pp.

—— | Y Chweched-Ar-Hugain Argraphiad. | Bala: | . . . R. Saunderson, | . . . | 1840. | 16mo. 80 pp.

—— | Y Seithfed-Ar-Hugain Argraphiad. | . . . Llundain | : . . . W. Clowes a'i Feibion, . . . | 1841. | 16mo. 64 pp.

—— | Yr Wythfed-Ar-Hugain Argraphiad. | . . . Llundain: | . . . W. Clowes a'i Feibion, . . . | 1842. | 16mo. 64 pp.

—— | Yr Nawfed Ar-Hugain Argraphiad. | . . . Llundain: | . . . W. Clowes a'i Feibion, . . . | 1844. | 16mo. 64 pp.

—— | Y Ddegfed Ar-Hugain Argraphiad. | Llundain: . . . W. Clowes a'i Feibion, . . . | 1846. | 16mo. 64 pp.

—— | Yr Unfed-Ar-Ddeg-Ar-Hugain Argraphiad. | . . . Llundain: . . . W. Clowes a'i Feibion . . . ?

—— | Y Ddeuddegfed-Ar-Hugain Argraphiad. | . . . Llundain: . . . W. Clowes a'i Feibion . . . | 1847. | 16mo. 64 pp.

—— | Y Trydydd Ar Ddeg Ar Hugain Argraphiad. | . . . Llundain: . . . W. Clowes a'i Feibion . . . | 1848. | 16mo. 64 pp.

Hyfforddwr | Y Pedwerydd Ar Ddeg Ar Hugain Argraphiad. | . . . Llundain : . . . W. Clowes a'i Feibion . . . | 1850. | 16mo. 64 pp.

—— | Y Pymthegfed Ar Hugain Argraphiad. | . . . Llundain : W. Clowes a'i Feibion . . . ? 16mo. 64 pp.

—— | Yr Unfed-Ar-bymtheg Ar-hugain Argraphiad. | . . . Llundain : . . . W. Clowes a'i Feibion . . . | 1853. | 16mo. 64 pp.

—— | Yr Ailfed-Ar-Bymtheg Ar Hugain Argraphiad. | . . . Llundain : . . . W. Clowes a'i Feibion . . . | 1854. | 16mo. 64 pp.

—— | Y Deunawfed-Ar-Hugain Argraphiad. | . . . Llundain : . . . W. Clowes a'i Feibion . . . 1855. 16mo. 64 pp.

—— | Y Pedwerydd-Ar-bymtheg Ar-hugain Argraphiad. | . . . Llundain : . . . W. Clowes a'i Feibion . . . | 1857. | 16mo. 64 pp.

—— | Y Deugeinfed Argraphiad. | . . . Llundain : . . . W. Clowes a'i Feibion . . . | 1858. | 16mo. 64 pp.

—— | Yr Unfed Argraphiad A Deugain. | . . . Llundain : W. Clowes a'i Feibion . . . | 1860. | 16mo. 64 pp.

—— | Yr Ail Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion . . . | 1860. | 16mo. 64 pp.

—— | Y Trydydd Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | 1861. | 16mo. 64 pp.

—— | Y Pedwerydd Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion . . . 1862. 16mo. 64 pp.

—— | Y Pummed Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | 1862. | 16mo. 64 pp.

—— | Y Chweched Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | 1864. | 16mo. 64 pp.

—— | Y Seithfed Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | 1865. | 16mo. 64 pp.

—— | Yr Wythfed Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | 1866. | 16mo. 64 pp.

—— | Y Nawfed Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . ?

—— | Y Degfed Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . ?

—— | Yr Unfed Argraphiad Ar Ddeg A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . ?

—— | Y Deuddegfed Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | 1869. | 16mo. 64 pp.

—— | Y Trydydd Argraphiad Ar Ddeg A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | 1871. | 16mo. 64 pp.

—— | Y Pedwerydd Argraphiad Ar Ddeg A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | ? | 16mo. 64 pp.

—— | Y Pummed Argraphiad Ar Ddeg A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | 1872. | 16mo. 64 pp.

—— | Yr Unfed Argraphiad Ar Bymtheg A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | ? | 16mo. 64 pp.

Hyfforddwr | Yr Ailfed Argraphiad Ar Bymtheg A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | ? | 16mo. 64 pp.

—— | Y Deunawfed Argraphiad A Deugain. | . . . Llundain : . . . W. Clowes a'i Feibion, . . . | ? | 16mo. 64 pp.

—— | Y Pedwerydd Argraphiad Ar Bymtheg A Deugain. | . . . Hughes and Son, Wrexham. . . . | 1875. | 16mo. 64 pp.

—— | Y Triugeinfed Argraffiad. | . . . Hughes and Son . . . Wrexham. | 1876. | 16mo. 64 pp.

—— | The Sixty-First Edition. | . . . Hughes and Son . . . Wrexham. | 1876. | 16mo. 64 pp.

—— | The Sixty-Second Edition. | . . . Hughes and Son . . . Wrexham. | 1877. | 16mo. 64 pp.

—— | The Sixty-Third Edition. | . . . Hughes and Son . . . Wrexham. | 1878. | 16mo. 64 pp.

—— | The Sixty-Fourth Edition. | . . . Hughes and Son . . . Wrexham. | 1879. | 16mo. 64 pp.

—— | The Sixty-Fifth Edition. | . . . Hughes and Son . . . Wrexham. | 1880. | 16mo. 64 pp.

—— | The Sixty-Sixth Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Sixty-Seventh Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Sixty-Eighth Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Sixty-Ninth Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Seventieth Edition. | . . . Hughes and Son . . . Wrexham. | 1882. | 16mo. 64 pp.

—— | The Seventy-First Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Seventy-Second Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Seventy-Third Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Seventy-Fourth Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Seventy-Fifth Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Seventy-Sixth Edition. | . . . Hughes and Son . . . Wrexham. | ? | 16mo. 64 pp.

—— | The Seventy-Seventh Edition. | . . . Hughes and Son. Wrexham. N.D. | ? | 16mo. 64 pp.

—— | The Seventy-Eighth Edition. | . . . Hughes and Son. Wrexham. N.D. | ? | 16mo. 64 pp.

—— | The Seventy-Ninth Edition. | . . . Hughes and Son. Wrexham. N.D. | ? | 16mo. 64 pp.

Hyfforddwr | The Eightieth Edition. | . . . Hughes and Son. Wrexham. N.D. 16mo. 64 pp.

*Other Editions*

Hyfforddwr | yn | Egwyddorion | y | Grefydd Gristionogol, | Gan y Diweddar | Barch. Thomas Charles, A.B. | "Bod yr enaid heb wybodaeth nid yw dda." | Solomon. | Caerfyrddin: | Argraffwyd gan J. Evans, | Dros H. Hughes. | 1822. | $4\frac{1}{4} \times 2\frac{3}{4}$ in. 84 pp.

NOTE.—*The questions and answers have been separated and re-arranged in this edition.*

Hyfforddwr | yn | Egwyddorion | y | Grefydd Gristionogol | Gan y Diweddar | Barch. Thomas Charles, B.A. | "Bod yr enaid heb wybodaeth nid yw dda." Solomon. | Yr Unfcdarddeg-Ar-Hugain Argraphiad. | Bala: Ar werth gan Charles ac Edwards. | 1859. | Llundain . . . W. Clowes . . . | $4 \times 2\frac{1}{2}$ in. 64 pp.

—— Wrexham: Hughes and Son. Llundain . . . W. Clowes . . . | N.D. $4\frac{3}{4} \times 3\frac{1}{4}$ in. 64 pp.

NOTE.—*The above two are from the same stereotyped plates by W. Clowes and Sons. There must have been many issues in this form.*

Hyfforddwr | yn Egwyddorion y | Grefydd Gristionogol. | Gan y Diweddar | Barch. Thomas Charles, B.A. | "Bod yr enaid heb wybodaeth nid yw dda." Solomon. | New and Improved Edition. | Cyhoeddedig, dros y Perchenog | gan | Hughes and Son, Hope Street, Wrexham. | N.D. $4\frac{3}{4} \times 3\frac{1}{4}$ in. 94 pp.

Hyfforddwr | yn Egwyddorion y | Grefydd Gristionogol. | Gan y Diweddar | Barch. Thomas Charles, B.A. | "Bod yr enaid heb wybodaeth nid yw dda." | Solomon. | Cyhoeddedig, dros y Gymanfa Gyffredinol. | Gan | y Parch. D. O'Brien Owen, Caernarfon. | 1895 | 16mo. 68 pp.

Hyfforddwr | yn | Egwyddorion | y | Grefydd Gristionogol. | Gan y diweddar | Barch. Thomas Charles, B.A. | "Bod yr enaid heb wybodaeth nid yw dda." Solomon. | Argraffiad Newydd. | Published for the Proprietor | by | Hughes and Son, Publishers, Wrexham. | 1877. | N.D. | 16mo. 64 pp.

*American Editions*

—— . . . Rome. N.Y. 1885. 18mo. 72 pp.

NOTE.—*Several later editions have appeared in the United States.*

*English Translation*

The | Christian Instructor; | or Catechism on the Principles of the Christian | Religion. | By the late | Rev. Thomas Charles, B.A., Bala. | Translated from the Welsh by his grandson. | Rev. D. Charles, D.D., Aberystwyth. | "That the soul be without knowledge is not good."— |

Proverbs xix. 2. | Llanelly, Carmarthenshire: | Published by D. Williams and Son. | 1867. | 16mo. 88 pp.

The | Christian Instructor; | [Re-issue]. Llanelly . . . | . . . D. Williams and Son. | 1881 | 16mo. 88 pp.

### XII. Sillydd Cymraeg

Sillydd Cymraeg; | neu | Arweinydd i'r Frutaniaith; | yn cynnwys, | cyfarwyddiadau hawdd | pa fodd i silliadu geiriau yn addas, ac i | ddarllen yn gywir ac yn ddeallus | wrth yr attaliadau; | a gyfansoddwyd mewn dull a threfn | newydd, | er mwy hwylusdawd i Ieuenctid Cymry i ddysgu darllen | Gair Duw yn yr hen Frutaniaith gydâ gweddeidd-dra | a dealldwriaeth, er eu hadeiladaeth eu hunain, ac ereill | a'u gwrandawo. | Gan y Parch T. Charles, A.B. | Deuparth ffordd ei gwybod— | Ni ŵyr ni ddysg. | Bala, | Argraffwyd dros ac ar werth gan S. Charles. | gan R. Saunderson. | 1807. | 12mo. 84 pp.

—— [Second issue] | Bala, | . . . R. Saunderson. | 1808. | 12mo. 84 pp.

NOTE.—*There were two issues, as recorded above. The 1807 issue has the* "Rhagymadrawdd" *dated* "Hydref 24, 1807." *The 1808 issue is dated* "Ionawr 23, 1808." *The British Museum has Robert Saunderson's copy of the 1807 issue corrected by William Owen Pughe.*

—— | Yr Ail Argraffiad. | Bala. | . . . R. Saunderson. | 1816. | 12mo. 72 pp.

—— | Y Trydydd Argraffiad.—Bala. | . . . R. Saunderson. | 1821. | 12mo. 72 pp.

—— | Y Pedwerydd Argraffiad. | Bala. | . . . R. Saunderson. | 1825. | 12mo. 72 pp.

—— | Y Pummed Argraffiad. (a) | Bala. | . . . R. Saunderson. | 1834. | ? ?

—— | Y Pummed Argraffiad. (b) | Bala. | Argraffwyd gan Edward Jones. | 1871 | 16mo. 78 pp.

—— | Y Chweched Argraffiad. | Bala. | . . . Edward Jones. | 1872. | 16mo. 80 pp.

—— | Argraffiad y Trydydd Jiwbili—1893. | . . . Davies ac Evans, . . . Bala. | Three Parts. 16mo. 64 pp.

### XIII. Golygiad Byr

Golygiad Byr | ar | y Dull a'r Drefn | a sefydlwyd gan | Gorph y Methodistiaid Calfinistaidd, | yn Nghymru, | i neillduaw rhai o'u pregethwyr i weini yr | Ordinadau o Fedydd a Swper yr | Arglwydd yn eu plith. | Bala: | Argraffedig gan R. Saunderson. | 1813. | 12mo. 12 pp.

### XIV. Rheolau i ysgolion Sabothol

Rheolau | i | ffurfiaw a threfnu | yr | Ysgolion Sabbothawl. | Bala, | Argraffedig gan R. Saunderson. | 1813. | ["Rhagymadrodd" signed "Thomas Charles. Bala, Mawrth 13. 1813."] 16mo. 16 pp.

### XV. Rules of Conduct and Discipline

Rules | of | Conduct and Discipline, | of the Church | assembling at | St. John's Chapel, | Warrington. | . . . | Warrington : | Printed by W. Leicester, | 1814 | 12mo. 18 pp.

### XVI. Adroddiad Bibl Gymdeithas Merionydd

Yr | ail Adroddiad | o | Fibl Gymdeithas Gynnorthwyol | Sir Feirionydd ; | ynghyd ac | ychydig hanes ychwanegol | am | gyfansoddiad, cynnyddiad, ac effeithiau | Cymdeithas | Biblau Brutanaidd ac Iethoedd eraill. | Bala : | Argraffedig gan Robert Saunderson. | 1815. | "Rhagymadrodd" by Simon Lloyd, dated "Bala, Chwefror, 13, 1815" 12mo. ? pp.

### XVII. Mynegair Ysgrythyrawl

Y | Mynegair Ysgrythyrawl ; | neu | gyfeiriedydd geiryddawl a | sylwadawl ; sef y modd i gael allan unrhyw ymadrodd yn yr | ysgrythyrau, | ynghyd a | sylwadau eglurhaawl | ar rai geiriau dyrus eu hystyr. | wedi ei helaethu a'i orphen | allan o waith | y Diweddar Barchedig T. Charles, B.A. | gan D. Charles, B.A. Bala. | . . . | Argraffwyd gan T. Thomas, Caerlleon. | Rhif. 1-6. A–Cofus. Royal 8vo. 234 pp.

### XVIII. Charles's Diary

*Welsh Translation*

Cofiant, | neu | Hanes Bywyd a Marwolaeth | y | Parch. Thomas Charles, | Gwyryf yn y Celfyddydau, | yn ddiweddar o'r Bala, Sir Feirionydd. | Wedi ei gyfieithu a'i gasglu | Gan y Parchedig Thomas Jones. | At yr hyn y Chwanegwyd | Marwnad ar yr achos. | . . . | Bala : | Argraffedig gan Robert Saunderson. | 1816. | 16mo. 252 pp.

*Selections*

A Brief History | of the | Life and Labours | of the | Rev. T. Charles, A.B. | Late of Bala, Merionethshire. | By the Rev. Edward Morgan, M.A. | Vicar of Syston and Ratcliffe-on-the-Wreke, | Leicestershire | . . . | London : | Published by Hamilton, Seeley, Hatchard, Jones, Hughes ; . . . | 1828. | 12mo. Port. xiv. + 394 pp.

—— Second Edition, Revised and Corrected. | Seeley . . . | London. M.DCCC.XXXI. | 12mo. Port. xii. + 440.

—— Third Edition | Revised throughout | London. | 1852. | Royal 32mo. Port. xii. + 416 pp.

—— [Fourth Edition] | Halifax : | Milner and Sowerby | 1865. | Royal 32mo. xii. + 416 pp.

## SELECTIONS

### XIX. Essays, Letters, &c.

Essays, Letters, | and | Interesting Papers | of the Late | Rev. Thomas Charles, A.B. | Bala, Merionethshire. | Edited by | the Rev. Edward Morgan, M.A. | Vicar of Syston and Ratcliffe, Leicestershire. | . . . | London. | M.DCCC.XXXVI. | 12mo. xii + 478 pp.

## EDITORIAL WORK

*Joint Editor with Thomas Jones*

### XX.—Trysorfa

Trysorfa ysprydol ; | yn cynnwys | Amrywiaeth o bethau ar Amcan Crefyddol, | yn Athrawiaethol, yn Annogaethol, | yn Hanesiol, &c. | Y'nghyd ag ychydig Farddoniaeth. | Gan T. C. a T. J. | Caerlleon : | Argraffwyd gan W. C. Jones. | Y'Mynwent St. Pedr. | 1799. | [Y Llyfr Cyntaf]. Demy 8vo. 376 pp.

—— [Second issue of Vol. I.] | Ad-Argraffwyd yn y Bala gan | R. Saunderson. | 1809. | Demy 8vo. 376 pp.

*Sole Editor*

Trysorfa : | yn cynnwys | Amrywiaeth o bethau | ar Amcan Crefyddol, | yn Athrawiaethol, yn Annogaethol, yn Hanesiol, &c. | Ynghyd ac | ychydig Farddoniaeth | Cyhoeddedig tan olygiad | y Parchedig Thomas Charles, A.B. | Llyfr ii. | Bala : | Argraffedig gan Robert Saunderson. | 1813. | Demy 8vo. 524 pp.

---

*Joint Editor with P. Oliver*

### XXI. Works of Walter Cradock

The | Works | of the late | Rev. Walter Cradock ; | with a | short account of his life, | included in a | recommendatory Preface, | by the | Rev. T. Charles, of Bala, and the Rev. P. Oliver, of Chester. | . . . | Chester, | Printed and sold by W. C. Jones ; | . . . | 1800. | 8vo. 532 pp.

### XXII. Collection of Hymns

A | Collection | of | Hymns, | for | Public and Private use ; | Containing the | Late P. Oliver's Selection, | Arranged and enlarged | By the Rev. T. Charles, A.B. | . . . | Bala, | Printed by R. Saunderson . . . | 1808. | 24mo. 252 pp.

—— [2nd Ed.] | Chester. | 1817. |

—— [4th Edition ?] Chester | Parry and Son | 1835 | 350 pp. + Index, &c.

### XXIII. Reformers and Martyrs of the Church of England

A Short Account | of the | Reformers and Martyrs | of the | Church of England ; | and of the | various cruelties and persecutions in | Germany, France, and Ireland. | Compiled from Fox and other Writers. | By the Rev. Philip Oliver, A.M. | The Second Edition | . . . Bala, | Printed by R. Saunderson. | 1812. | 12mo. 152 pp. ["To the Reader." signed "T. Charles. Bala, April 29, 1812."]

### XXIV. Advice to Christian Professors

Advice | to | Christian Professors, | By the late | Rev. P. Oliver | (of Boughton,) A.M. | and the late | Rev. T. Charles, (of Bala,) A.B. | Extracted from the Hymn Book used by the | Congregations, late in Connexion | with the Rev. P. Oliver. | . . . | Chester : | Printed by J. Smith, . . . | 1817. | 16mo. 12 pp.

---

*Editor*

### XXV. Testament Newydd

Testament | Newydd | ein | Harglwydd a'n Hiachawdwr | Iesu Grist. | . . . | Argraffiad Ystrydeb. | Caer Grawnt : | Argraffedig gan Ioan Smith, Ystrydebiaethydd i'r Brifathrofa, | oddi wrth ystrydebiaeth Andrew Wilson, o Lundain ; | tros | Gymdeithas Biblau Saesoneg ac Ieithoedd eraill. | Mai 6, 1806. | Crown 8vo. 332 pp.

—— [Second issue.] | Caer Grawnt : | Argraffedig gan Richard Watts. . . . | Mai 6, 1806. | Crown 8vo. 332 pp.

—— [Third issue.] | Caer Grawnt : | . . . Richard Watts. . . . | Mai 6, 1806. | [Altered on last page to May 7.]

### XXVI. Bibl

Y | Bibl | Cyssegr-Lan ; | . . . | Argraffiad Ystrydeb Caer Grawnt. | Caer Grawnt : | Ystrydebwyd ac argraffwyd gan Richard Watts, | . . . | tros | Gymdeithas Biblau Saesoneg ac Ieithoedd eraill. | 1807. | Cum Privilegio | Crown 8vo. 860 pp.

### XXVII. Bibl

Y | Bibl Cyssegr-Lan, | . . . | Argraffiad Ystrydeb. | Llundain : | . . . George Eyre ac Andrew Strahan, | . . . | Tros Gymdeithas y Biblau Brutanaidd ac Ieithoedd eraill, | A Sefydlwyd yn Llundain yn y Flwyddyn 1804. | Ac ar werth, i Gynnorthwywyr yn unig, gan L. B. Seeley, | yn Ystordy y Gymdeithas, 169, Fleet St. | 1814. | Demy 8vo. 1280 pp.

### XXVIII. Casgliad o Hymnau

Casgliad | o | Hymnau : | gan mwyaf | heb erioed eu hargraffu o'r blaen. | Bala, | Argraffwyd gan R. Saunderson. | 1806. 16mo. 32 pp.

—— [Second Edition] | Hymnau | o | Fawl | i Dduw ac i'r Oen. | . . . Bala, | Argraffwyd dros, ac ar werth gan S. Charles, | gan R. Saunderson. | 1808. | 16mo. 48 pp.

—— [Third Edition]. | Casgliad | o | Hymnau ; | gan mwyaf | heb erioed eu hargraffu o'r blaen. | gan Ann Griffith. | Caerfyrddin : | Argraffwyd gan J. Evans. | 1809. | 32mo. 96 pp.

### XXIX. Diffyniad Ffydd Eglwys Loegr

Diffyniad | Ffydd Eglwys Loegr : | Lle y ceir gweled, a gwybod, | Dosparth gwir Grefydd Crist, | Ac | Anghywirdeb | Crefydd Eglwys Rufain : | Angenrheidiol i bawb ei ddeall, a madws i ddyn- | ion ei ddysgu, o ran arwain eu buchedd yn y | byd, fal y caffont fywyd tragywyddol yn y | byd a ddaw. | Gan Esgob Jewel. | Wedi ei gyfieithu o Ladin, yn Gymraeg, | Drwy waith M. Kyffin. | Hefyd, | Hanes Byr | o | Fywyd a Marwolaeth yr Awdwr : | gan y | Parchedig Thomas Charles, A.B. | Y Trydydd Argraffiad. | Bala, | Argraffedig gan R. Saunderson. | 1808. | 12mo. 136 pp.

# INDEX

When a reference is not found in the text, consult the footnotes.


Ab Ithel, i. 475
Abbots Aston, i. 140
Abergavenny Academy, i. 31, 259
  Grammar School, i. 75
Aberglasney, i. 17
Abergwili, i. 8
Abernant, i. 99
Aberthyn, ii. 77, 81-2
Abingdon, Earl of, i. 47
Abolition of Slavery, iii. 523
Act for the further Relief of Protestant Dissenting Preachers and Schoolmasters, iii. 406
  Of Uniformity, ii. 582, 584; iii. 18
*Act o Bwyso Aur, Yr*, i. 501
Adam, John William, ii. 277
Adams, Rev. Mr., Wintringham, i. 412
Adams, Dr. William, Oxford, i. 186
Addington, Mr. *See* Lord Sidmouth
Addison, Joseph, iii. 120
Address of a Christian Philosopher, iii. 161-2
  To Lord Teignmouth, ii. 578
  To the British Public, on the Moral and Religious State of Ireland, iii. 160-1
Advowson, Leased, i. 369-71
  Purchased, ii. 289, 295-7
Adwy'r Clawdd, i. 407; iii. 142, 234
*Afflicted Pilgrim's Confidence, An*, ii. 335
Agriculture, Johnes on, iii. 2
Agutter, William, ii. 557-8, 561
Ainsworth, Henry, ii. 61
Aldsworth, i. 40, 216, 371
Alers, William (*later*, Alers-Hankey), ii. 507, 509, 511, 513-15, 519
Alicant, i. 216
Alleine, Joseph, i. 288
Allen, M., Dublin, iii. 532
Almeley, i. 538
America, Missionaries to, i. 580; ii. 128-32
  Welsh Emigrants to, i. 399; ii. 139-42
*Ancient History* (Rollin's), i. 22; iii. 334, 427
  *Universal History*, iii. 181
  Welsh, ii. 160, 190
Andersen, William, ii. 199
Anderson, Christopher, iii. 359-61, 368-70, 374-6, 513, 531-3, 535
Anderson, William, iii. 374
*Anecdotes of Methodism* (Polwhele's), ii. 383
Anglesey, Ungodliness of, ii. 204-5
*Annals* (Wood's), i. 47
*Annals of the English Bible* (Anderson's), iii. 376
Anti-burghers, ii. 103-5
Anti-Jacobin Reviewers, ii. 278
*Antiquae Linguae Britannicae Thesaurus*, i. 246
Anwyl, Lewis, ii. 404; iii. 147
Anwyl, Maurice, ii. 398
Anwyl, Morys, i. 475-6
Anwyl, Rice, i. 364, 367, 383-4, 476-7, 494, 586; ii. 396, 403-4, 413; iii. 147, 228-9
*Apocalypse of St. John*. *See* Thomas Reader
*Apologia* (Newton's), i. 491
*Apology of the Church of England* (Jewel's), i. 170; iii. 208, 214-15
"Apostolic Society," ii. 84
Apostolic Succession, ii. 382; iii. 243, 250, 254, 284
Arden, Richard Pepper, i. 528-9
Armitage, William, ii. 218
"Arvonius," ii. 390
Asgood, i. 11
Ashton, iii. 113
Ashton, Charles, i. 95; ii. 491; iii. 145

Ashton, Thomas, ii. 241
Ashwell, Mary, i. 176, 193, 195, 252, 287, 345, 366, 398, 412, 415, 454, 503-7, 518, 532-7, 540, 572-5, 592-5; ii. 22, 125-6, 153-4, 156-7; iii. 70, 436
Assizes — Anglesey, Carnarvonshire, and Merionethshire, iii. 413; Suffolk, iii. 414
Association for Discountenancing Vice, &c. (Dublin), iii. 159, 163-4
Associations, Bible — An address on, iii. 443; Rules of, iii. 431, 437, 463; Bala, iii. 389, 423, 436, 452; Barmouth, iii. 464, 466, 560; Carnarvon, iii. 464, 466; Corwen, iii. 514, 521, 560, 569; Denbigh, iii. 581; Dolgelley, iii. 464, 466, 560; Dyffryn and Harlech, iii. 464, 466, 560; Llangollen, iii. 336, 388, 466; Machynleth, iii. 389, 469, 474; Maentwrog, iii. 560; Pwllheli, iii. 444, 464, 498; Rhosllanerchrugog, iii. 424; Towyn, iii. 388, 466, 469, 560; Trawsfynydd, iii. 466-7; Wrexham, iii. 401; Yspytty, iii. 568
Associations, Methodist — Aberdovey, iii. 598; Aberystwyth, ii. 64-5, 74, 140, 258, 422, iii. 113-14, 187, 317, 419, 429, 439; Anglesey, i. 195, 541, 546, ii. 134, 536, iii. 341, 439, 484, 529, 531-2; Bala, i. 145, 194, 274, 526-7, ii. 53, 61, 67, 70, 75-6, 79, 134-5, 151, 208-9, 302-4, 306, 308-9, 315, 351-2, 362, 447, 536, 538, iii. 87, 212, 257, 259, 264, 268, 274-5, 278-9, 282-3, 294, 317, 338, 341, 430-1, 468, 529-31, 594-5, 599; Bangor, iii. 599; Bont Uchel, i. 521-2; Brecknock, ii. 146-7; Cardigan, iii. 270, 273-4, 277; Carmarthen, iii. 223, 242; Carnarvon, ii. 191, 553, iii. 192-3, 200, 377, 412, 542-3, 595; Chester, ii. 210, 219, iii. 219, 278, 294, 338, 394, 396, 523; Denbigh, ii. 184, 201, 362, iii. 210-11, 213, 411; Dolgelley (*see* i. 526-7), ii. 545, iii. 192, 345, 377, 572; Fishguard, iii. 242; Haverfordwest, iii. 317, 419, 429, 439; Holywell, iii. 219, 523, 584; Llandilo, ii. 64, 67-8, 73-7, iii. 284-8, 304, 320, 399; Llandudno, iii. 599; Llanfair Caer Einion, iii. 212; Llanfyllin, iii. 274, 282, 522; Llangefni, iii. 598; Llangeitho, i. 85, 288, 426, 527, 542, ii. 3, 308-9, iii. 241-2, 253, 265-9, 271, 281, 317, 327, 530, 594-5; Llanidloes, ii. 64-5, 74-5, 244, 448, iii. 257-8, 261; Llanrwst, ii. 181-2, 379, 415, 422, 578, iii. 377, 580-1; Llansannan, i. 522; Liverpool, ii. 210, 374; Machynlleth, iii. 226; Oswestry, iii. 599; Pontypool, iii. 304-5, 333; Pwllheli, ii. 88, iii. 226, 255, 263, 566; Ruthin, iii. 234, 245, 255, 571; Swansea, ii. 2, iii. 269-71, 284; Trecastle, iii. 276, 278; Wrexham, iii. 219, 341, 523
Astle, M. A., ii. 149, 158-9, 275, 300-1, 455-6, 459-60; iii. 123-4, 132-6, 139-40, 148, 487, 530-1, 594
Astle, William, ii. 42-3, 149, 158-9, 274-5, 300-1, 455-6, 459-60; iii. 111, 123-4, 487, 530
Asylum for Women, i. 571
Atcherley, Richard, ii. 440
Athill, Esther, iii. 375
Athill, James, iii. 375
*Athrofa Rad, Yr*, ii. 462
Atkinson, Miles, ii. 237, 288
Attorney-General, i. 528-9
*Auld Licht Idylls*, i. 164
Aust Passage, i. 131, 212
*Authentic Narrative* (Scott's), i. 137
Auxiliaries, Methodist Missionary, iii. 571
S.P.C.K., iii. 461
Auxiliary Bible Societies encouraged, iii. 422
Auxiliary Bible Societies — Aberystwyth, iii. 469, 486, 496; Anglesey, iii. 448, 463-6; Bala, iii. 342, 394, 448, 452-6, 464, 466, 483, 485, 510-11, 521, 536, 539-40, 558-60, 564-6, 569-70, 576, 583; Bristol, iii. 469; Carnarvonshire, iii. 448, 463-4; Chester, iii. 437; Colchester, iii. 348; Denbighshire (*Ruthin*); Dublin, iii. 61, 64, 91, 179; Edinburgh, iii. 359-60; Flintshire, iii. 482-3, 495-6, 556; Llangollen, iii. 390, 393-4, 415; Merionethshire (*Bala*); Montgomeryshire, iii. 481, 484; Ruthin, iii. 401, 481, 496; Wrexham, iii. 383, 389, 393, 401

Auxiliary Missionary Societies, iii. 445

Babcary, ii. 174
Badcock, Samuel, i. 549
Baddily, Richard, i. 574, 592
Bagot, Dr. Lewis. *See* St. Asaph
Baker, James, iii. 305
Bala, About Sally Jones leaving, i. 232, 243, 246-7
College Library, iii. 25, 563
College MSS., i. 146; ii. 65, 352-3; iii. 279, 322-3, 397
Described, 416, 419
Eisteddfod, Prize Poem at, iii. 27
Fair, i. 337, 346, 415, 435, 438
Friends, i. 108, 132, 134
Grammar School, i. 105, 421
Jubilee celebrations at, iii. 228-30
Lake, i. 420, 433; ii. 138
Longing for, i. 255, 303, 328, 365
Militia riots at, i. 278-9, 287
Persecutions at, i. 274
Religion at, i. 172-3, 178-9, 194-9, 274, 365
Sally Jones's relations at, i. 142-6
Visits and plans for visits by T. C. to, i. 85, 134, 192, 196-7, 205, 211, 250, 258, 297-9, 302, 373, 386, 396, 401 (*passim*, ii. and iii.)
Baltimore. *See* Lewis Richards
Banc y Felin, ii. 118, 135; iii. 327
Bangor, Bishop of (Dr. John Egerton), ii. 391
(Dr. John Warren), i. 590-1; ii. 113, 170, 248, 250-1, 263, 391, 549-50
(Dr. Wm. Cleaver), ii. 263, 344, 542-4, 546, 550, 581-2, 594-6, 608; iii. 8, 10, 18, 21-2, 39, 55-6, 249, 301, 342, 353, 550, 565
(Dr. John Randolph), ii. 565; iii. 348
(Dr. Wm. H. Magendie), iii. 378, 394, 464
Bangor, Rural Deans of, ii. 542-3, 546, 549-50, 581; iii. 558
Baptism, Welsh Pamphlets on Infant, ii. 135
Barbadoes, i. 77-8
Barclay, Mr., iii. 359
Bardd Nantglyn. *See* Richard Davies
Barham, Lady, iii. 576
Barham, Lord, iii. 194, 429, 575
Barker, Mr., Manchester, ii. 318
Barker, J. C., i. 34
Barker, Dr. Thomas, Oxford, i. 62
Barker, Wm. Higgs, i. 33-4; ii. 68, 152
Barrington, Hon. Dr. Shute. *See* Durham
Bartlett's Buildings Society. *See* S.P.C.K.
Bassett, Christopher, i. 213
Bassett, Miles, ii. 119
Bath, i. 188, 201, 245, 286, 288, 292
Bath and Wells, Bishop of (Dr. Rd. Beadon), ii. 389
(Dr. Robert Burnell), i. 105
(Dr. Charles Moss), i. 368-9
Battels Book (Jesus College, Oxford), i. 39, 55, 83
Bayley, Dr. Cornelius, ii. 314
Beard, William, i. 6
Beatty, Charles, ii. 128
Beauchamp, Barons, i. 96
Beaver, George, i. 470
Beck, Rev. Mr., ii. 500
Bedd Gelert, i. 516-17; ii. 242
Bedell, Bishop, iii. 351
Beechwood, iii. 28
Belke, Edwin, i. 591
Bell, Andrew, iii. 221
Bell, Edward, ii. 274
Bell, Dr. William, i. 76, 182
Bellamy, Mr. ii. 433
Bellamy, Dr. Joseph, i. 582
Bellingham, Elizabeth, ii. 400
Bennett, H. E., i. 105
Bennett, John, ii. 6
Bennett, Miss, i. 301
Bensley, Thomas, ii. 509, 525-6; iii. 344
Bent, Charles, ii. 376
Bentley, Prof., iii. 220
Benwell, Joseph, ii. 512, 514
Bere, Thomas, ii. 389
Berkeley, Eliza, ii. 359
Bernard, Scrope, ii. 397-9, 523
Berridge, John, i. 283
Best, George, ii. 460
Bevan, Arthur, i. 10
Bevan, Bridget, i. 4, 10, 509, 553, 558, 562-3; ii. 116, 121, 145; iii. 363
Bevan, Hopkin, ii. 313; iii. 285, 288, 304-5
Bevan, Isaac, iii. 305
Bevan, William, ii. 327
Bevan, Zachary, i. 563
Beynon, Thomas, ii. 252; iii. 14-15
Bible, English, B. and F.B.S.'s edition of, iii. 54-5, 58, 61, 64-5, 94, 500
In Ireland, iii. 160, 221-2, 352
1549 folio of, iii. 503
John Brown's, ii. 431, 469, 476, 487, 495, 497, 527
Matthew Henry's, ii. 352
Samuel Clarke's, ii. 487

Bible—
Thomas Coke's, ii. 351
Thomas Scott's, i. 51; ii. 341, 344; iii. 341
Bishop Wilson's, iii. 24
Bible, French, iii. 60-1
Bible, Gaelic, iii. 361
Bible, Irish, iii. 157-9, 163, 167, 170, 177-8
Bible, Welsh, Bishop Morgan's (1588), iii. 10
John Canne's, ii. 61-8, 73-4, 78, 82, 106, 476, 575; iii. 575, 632
Canne, Romaine, and Brown's, ii. 431, 469, 476, 495, 497, 527, 575
Carmarthen (1802), *ibid.*
John Humphreys's, ii. 487-90; iii. 341, 472
Bishop Lloyd's (1690), ii. 251; iii. 9
Bishop Parry's (1620), ii. 565, 570, 601-2; iii. 6, 9, 10, 32, 40, 99
1630.—iii. 40, 63
Peter Willis's 4to, i. 567-8; ii. 59, 60, 81-2, 476; iii. 288-90; folio, ii. 527
S.P.C.K. editions of:—
1717.—ii. 251; iii. 6, 20, 23
1746.—ii. 565, 584, 586-7, 598-9, 606, 608, 611; iii. 1, 3, 5 6, 9-14, 16, 17, 20, 40-1, 46, 97
1752.—ii. 565, 592, 606, 608; iii. 1, 3, 5, 9-23, 31, 40-2, 496
1769.—iii. 507; Welsh Bishops consulted about stock of, i. 591; stock, sales, and grants of, i. 509, 570, 572, 589-90, 598-600; ii. 106, 109-11, 162; Madam Bevan's stock of, 121-3
1799.—ii. 248-69, 282-4, 287, 398, 431 (bad distribution of), 476, 493, 505, 518, 524, 545, 555, 557, 562-5, 571, 576, 579, 582, 589, 594-5, 608; iii. 3, 10-14, 19, 20, 31, 35, 40-2, 563
1799.—Mary Jones's copy of, ii. 493, 516, 519
1799.—Price of, in North Wales, ii. 519
1809—ii. 535, 581-4, 587, 594, 599, 607-8; iii. 1, 3, 5, 8, 11-18, 31, 33, 38-40, 55-6, 117, 213, 217, 225, 343-4, 402, 404, 460, 470, 495, 500, 502, 505
B. and F.B.S.'s editions of:—
1807 (Nonpareil).—Arranging to print, ii. 532-8; quantity ordered, ii. 538; price of, ii. 533, 536, 538-40; chapter left out of, iii. 89, 90, 92, 95, 99, 100; other errata in, iii. 89-95, 99, 100, 179, 186, 213, 217, 225, 468; faulty binding of some of, ii. 93, 100; specially bound copies of, iii. 188, 205, 461-3; wanted in South Wales, iii. 203; other references to, iii. 6, 10-19, 23-4, 47, 32-9, 62, 77-9, 84, 87-91, 95, 115, 117, 143, 498, 550; reissue of, iii. 187, 192, 212, 468, 481, 485, 517
1814 (Small Pica).—iii. Suggested, 469-70; postponed, 470; decided on, 470; ordered, 471; text of, 475, 479, 481, 500, 507, 510; inquiries about, 495-7; proofs of, 499, 500, 510; completed, 541-2; presentation copies of, 541, 549, 550, 555, 562-3
B. and F.B.S.'s stock of, exhausted, iii. 185-6
terms for (1) to Welsh Ministers, iii. 85; (2) to Auxiliaries and Associations, iii. 422, 468, 588-9
Depots for sale of, iii. 400-1, 409
"Hints for the Improvement of," ii. 585
Homes without, iii. 389, 440, 443-4, 455, 460, 560
Incomplete condition of, iii. 213, 217, 502-3
In Greek characters, ii. 128
Inquiries about publishing a 4to, iii. 116-7
Little girl without a, ii. 494-5
Orthography of. *See* Orthography
Proposed editions of, ii. 107-15, 120-1, 146, 241, 417, 431, 496-7, 522-4, 527, 531; iii. 29
Suggestion to print a, at Chester, ii. 265-6
T. C.'s press copy of 1799, iii. 563
T. C.'s rejected copy of, ii. 541, 545-7, 553, 555-80, 590-2, 597, 599, 600, iii. 11, 13, 22, 25, 31-5, 39, 43-8, 116, 563; assistants in correcting the same, ii. 541-2, 545-6
Universities as printers of, ii. 522-3, 532
"Versions and Editions of," iii. 30
Veto on publishing, ii. 497-8, 522, 584, 586
Welsh Bishops asked to procure a text of, iii. 15, 18, 54-5, 497

Bible—
Welsh Bishops consulted about a new edition of, ii. 110
With Prayer Book, iii. 453-61
Young females walking thirty miles for a, ii. 518
Bibles, Plan for the Distribution of, ii. 506-9
Scarcity of Welsh, i. 509, 567-8, 570, 572, 589, 599; ii. 13, 107-8, 502, 504-5, 516-17, 525, 530-31, 553, 581; iii. 203
*Biblica Hebraica* (Boothroyd's), iii. 386, 511
Bielefeld, Mr., iii. 94
Billericay, i. 303-5
Bingley, William, ii. 362, 364, 367
Birmingham, Meetings of Clergy at, i. 360, 437, 478-9, 481-3, 539; ii. 8
Birrell, Augustine, iii. 438
Birrell, C. M., iii. 438
Black friends, i. 446
Mountains, i. 8
Blackwell, John ("Alun"), ii. 395
Blacow, Richard, iii. 336
Blaen Annerch children, iii. 211, 429-31
Blagdon, iii. 389
Blainey, Arthur, iii. 425
Blundell, Elizabeth, i. 18
Blundell, Frances, i. 18
Blundell, Major, iii. 105-6
Blundell, Robert, i. 18
Boase, Arthur, ii. 400
Boase, Henry, ii. 396-402, 514, 522-4, 526, 528-9
Boddington, Thomas, ii. 178-9
Bodleian Library, i. 47
Boehme, Jacob, i. 262-4
Bogue, Dr. David, ii. 199; iii. 163, 166-7, 170, 173
*Book of Martyrs* (Foxe's), i. 119, 293
Booth, General, ii. 357
Borromeo, ii. 169
Borrow, George, i. 465. *See* Wild Wales
Borthwnog, i. 141
Boughton (Chester), ii. 218-25, 230-8, 244, 246-7, 335-7, 340-51, 354, 393, 415-26, 430, 439-42, 451-9, 512, 540-1, 546; iii. 108-14, 142, 164-6, 189, 201-2, 218, 223-4, 251, 254, 327, 400, 448, 513-14, 521, 592
Boult, John, i. 445, 449, 469
Boult, W., i. 344, 497
Bowen, David (grandfather), i. 6-10, 13-15, 17-20, 42
Bowen, David (half-uncle), i. 7, 19, 20
Bowen, Essex (Newport), ii. 122, 145
Bowen, Essex (barrister), ii. 145-6, 149
Bowen, Frances, i. 7, 19, 20
Bowen, George (Llwyngwair), i. 563; ii. 146-7
Bowen, Jael (mother), i. 6, 7
Bowen, James (Castell Gorfod, &c.), ii. 122-3, 134-6, 145-9, 260, 263, 275-6, 280; iii. 92, 211-12, 225-6, 228, 254-5, 339
Bowen, James Bevan (Llwyngwair), i. 11
Bowen, Jane, i. 19, 20, 42
Bowen, John (uncle), i. 10, 19, 540; ii. 47, 152-3
Bowen, John (cousin), ii. 339-40, 420; ii. 277
Bowen, Joyce (grandmother), i. 7
Bowen, Margaret (aunt), i. 7, 20; ii. 172
Bowen, Mary (half-aunt), i. 7, 20
Bowen, Miss (Tyddyn), i. 212, 214. *See also* iii. 426
Bowen, Richard, i. 212
Bowen, Thomas (Pembre), i. 6, 7
Bowen, Thomas (Turkdean), i. 7, 39, 40, 71, 114, 180, 218, 296, 302, 306, 371-2; ii. 172-3
Bowen, Thomas (cousin), ii. 172
Bowen, Thomas (Neath), ii. 530
Bowen, Thomas (Tyddyn), iii. 426
Bowen, William (uncle), i. 7, 10
Bowen, William, iii. 277
Bradford, J., i. 292-3
Bradford, Mr., Trevecca, ii. 87
Brasenose College, Oxford, i. 59, 60
Principal of. *See* Dr. Wm. Cleaver
Brassey, Mrs., iii. 202
Brett, William, i. 356
Bridges, Dr. Nathaniel, i. 74, 81, 136, 183, 223, 305
Bridgman, James, iii. 223, 537
Bridgman, S., iii. 124
Brigstocke, Rev. Mr., ii. 421
Bristol, i. 116-17, 126, 128, 131, 133-5, 179-80, 188, 201, 210, 266, 274, 282, 302, 307, 323, 362, 479, 584; iii. 436
Bishop of (Dr. Thomas Newton), i. 116; ii. 408
Bristow, Mr., i. 534
*British Language in its Lustre, The* (Jones's), i. 555
British Museum Catalogue, i. 501; ii. 87
Brookhouse, iii. 110
Broomhead, Mr., iii. 483
Broster, Charles, ii. 490

Broster, John, ii. 490
Brougham, Lord, iii. 374
Brougham, Mr., iii. 444
Brown, Mr. (Ink-maker), iii. 601
Brown, Ebenezer, Inverkeithing, iii. 225, 354-60, 371, 373-4
Brown, James, i. 470
Brown, John, Bangor, ii. 490
Brown, John, Edinburgh, iii. 373-4
Brown, John, Haddington, iii. 354, 373
Brown, John, Whitburn, iii. 354-60, 373
Brown, Rachel, Bridge of Allan, iii. 355
Brown, William, Meifod, ii. 267-8
Brown and Chambers, iii. 356
Browne, Mr., Queen Camel, i. 117
Browne, Moses, i. 49, 357
Browning, Joseph, iii. 346
Broxbourne. *See* William Jones
Brunnmark, Dr. G., iii. 502
Bryan, John, iii. 122
Bryn Eglwys, i. 388, 392, 425, 439; ii. 408
Brynllywarch, i. 31
Brynybarre, i. 5, 6
Buchan, Earl of, ii. 460
Buchanan, Dr., iii. 311
Buchanan, Dr. Claudius, iii. 562, 638
Buckingham, i. 535, 579; ii. 153, 156; iii. 70, 436
Budworth, Joseph, ii. 401-2
Bulkeley, Viscount, iii. 465
Bull, William, i. 52
Bullock, Richard, ii. 141
Bunhill Fields, i. 44; ii. 461; iii. 134, 642
Bunnell, Joseph, ii. 514
Bunting, Mr., i. 183
Burchell, Mrs., iii. 597
Burchett, J. R., ii. 514
Burder, George, ii. 499, 513-14; iii. 113, 130-2, 137-8, 158, 445-7, 523
Burditt, Joseph, iii. 62, 64, 67, 75, 80, 138
Burgess, John, iii. 127
Burgess, Dr. Thomas. *See* St. David's
Burke, Edmund, iii. 175
Burkit, Mr., iii. 69
Burn, Edward, iii. 44-5, 486, 539
Burn, Mr. (bookbinder), iii. 90, 93-4, 183
Burnell, Dr. Robert, i. 105
Burnet, Bishop, ii. 381
Burnett, Mr., iii. 359
Butcher, Robert, iii. 135-6, 224, 335, 400
Butler, Dr. John, i. 80, 167, 182-3
Butler, Dr. Samuel, ii. 242
Butler, Thomas, i. 290
Buttall, Mary, i. 18
Butterworth, Joseph, ii. 564; iii. 23-4, 63, 69
Bwlch y Groes, i. 236, 245, 250, 277, 466, 469, 472

Caddy, servant at Bala, i. 218, 230, 585
Cadogan, W. B., ii. 187
Cadwaladr, David, ii. 123, 135, 147, 306
Cadwaladr, John, iii. 604
*Cadwedigaeth yr Iaith Gymraeg* (W. Owen's), iii. 145, 211, 214-15
Cambridge. *See* Syndics, Press, &c.
Campbell, John (1708-75), ii. 261
Campbell, John (Edinburgh and Kingsland), ii. 95-105, 129, 132, 164, 240, 513-14; iii. 150, 174, 179, 565
Campbell, Dr. John (Edinburgh), iii. 357
Camplin, Dr. John, i. 116, 123, 126, 128, 133, 135, 154, 189, 202, 210, 235, 439-41
Camplin, Thomas, i. 123
*Cân ar Berson Paris*, ii. 387-8
*Cân Ddiddarfod*, ii. 77
Cancels for Welsh Bibles, iii. 90-4
*Caniadau Duwiol i Ieuenctyd Cymru*, iii. 105, 117-21. *See also* i. 510-511
Cannard's Grave, i. 215
Canne, John, ii. 61, 73
Canterbury, Archbishop of (Dr. Ch. M. Sutton), ii. 581; iii. 408
Capel Newydd (Pembroke), i. 36-7; ii. 63; iii. 239
Cardiff Welsh Library Catalogue, i. 36; iii. 221
*Cardiphonia* (Newton's), i. 53, 359
Carfax Church, Oxford, i. 45
Carmarthen, i. 3-8, 13, 17-19, 29-34, 37-8, 92, 110, 135, 146, 217, 236, 302, 308-9, 322-3, 430, 449-53, 461, 510, 528, 577
  Academy, i. 29, 31-4, 37-9, 65, 259, 512, 537; ii. 44
  Grammar School, i. 33-4, 65, 94, 127, 153; ii. 68
Carnachenwen, ii. 214; iii. 234, 236
Carnes, Edward, ii. 491; iii. 516, 556
Caroline, Queen, iii. 374
Carter, Thomas, ii. 299, 300
Cary, William, ii. 185

Caryl, Joseph, on *Job*, iii. 410-11; on the 8th of *Romans* (?), ii. 151
Caslon and Catherwood, ii. 447
Castle Cary, i. 105, 127, 201
Catastrophy, An awful, iii. 304-5
*Catechism*, Assembly's, i. 354
Brown's, in Gaelic, iii. 354-5; in Welsh, iii. 355-6
*Byr*, ii. 215, 548-9; iii. 182-3, 207
Charles's Welsh, i. 576; ii. 31, 36-40, 58, 75, 143, 177, 443; iii. 356. *See* "Hyfforddwr"
Church of England, i. 509, 576; ii. 215, 291
Owen Jones's, iii. 574
*Shorter*, i. 72
*Short Evangelical*, ii. 226, 237, 274, 320, 341, 435, 444, 467, 549; iii. 129, 134-5, 153-4, 187, 207
*Catechism on Baptism* (Grey's), iii. 440
Catholic claims opposed, iii. 457
Emancipation, ii. 230
Cawood, J. (Bewdley), iii. 499
Cecil, Richard, i. 49, 72; ii. 187
Cemaes (Mont.), i. 542
Cerig y Druidion. *See* Curacy, Curate
Chambers's *Encyclopædia*, ii. 547; iii. 102
Chancery, Court of, i. 102-3, 553, 563; ii. 145; iii. 364
Chandler, Margaret, i. 252, 415, 471, 505-6, 518, 534-7. *See* Taprell
Chapels of the Countess of Huntingdon, ii.—Abergavenny, 298; Leeds, 294; London, 41 (*see also* Spa Fields); Margate, 354; Swansea, 48-9; Worcester, 298. *See* Bath
Chard, i. 96
Charge . . . to the Clergy (Rochester), ii. 290-3, 373
Charity, Belke's, i. 591; ii. 160, 162
Madam Bevan's, i. 553, 562-3; ii. 145; iii. 364, 477
Mrs. Negus's, ii. 557
Stock's, ii. 397
*Charles o'r Bala* (a periodical), ii. 58
Charles, surname of, i. 3-5; iii. 646-9
Charles, Ann (sister), i. 20; iii. 529, 648
Charles, Charlotte, i. 20, 30; ii. 152
Charles, David (Brynybarre), i. 5, 6
Charles, David (infant brother), i. 12; iii. 647
Charles, David (brother, Carmarthen), i. 20, 302, 306-8, 435, 542, 584; ii. 74-5, 152, 172-3, 196, 243, 340; iii. 83, 100, 115, 170-2, 174 (commenced to preach), 180, 183, 260, 267, 270, 272-4, 277, 285, 288, 304, 321, 340, 349, 529-30, 546, 551-3 (too late for his brother's funeral), 578, 582-3, 586, 596-7, 615-18, 634, 648
Charles, David (nephew, Carmarthen), iii. 274, 530
Charles, David (grandson), iii. 588, 591
Charles, David Jones (son), ii. 127, 156, 334, 461; iii. 125, 127, 150, 404, 444-5, 473, 553-4, 563, 574, 580, 584, 600, 615-22
Charles, David Roberts, iii. 597
Charles, Edward ("Siamas Wynedd"), ii. 355-8, 565, 590, 609
Charles, Eliza (niece), iii. 115, 553-4
Charles, Elizabeth (sister), i. 20, 100. *See* Elizabeth Thomas
Charles, Ester, i. 512, 540; iii. 624, 648
Charles, Jael (mother), i. 6, 15, 20, 451; ii. 151-3, 172-3
Charles, Jael (sister), i. 12, 20, 30
Charles, Jane (father's first wife), i. 6, 450
Charles, Jane (sister), i. 12, 20. *See* Jane Thomas
Charles, Janet, i. 5
Charles, John (brother), i. 20; ii. 146, 152, 213; iii. 92, 277, 634-5
Charles, Lewis, i. 4, 5
Charles, Maria (daughter-in-law), iii. 154, 166, 168, 174-5, 382, 450, 564, 574, 577
Charles, Rees (Carmarthen), i. 3
Charles, Rees (Llangyndeyrn), i. 5
Charles, Rees (father), i. 3-20, 30, 42, 87-92, 94, 99-103, 450-3, 528-31, 540-2, 577; ii. 44, 173
Charles, Rees (infant brother), i. 20
Charles, Rees (brother), i. 30; ii. 152
Charles, Sage (sister), i. 6
Charles, Sarah (wife), entertains strangers, i. 434-5, 438; indisposed, 435, 446, ii. 157-8; regrets Charles's absence, 444, 449, 546; her views of the clergy, 446; her news of Cil y Coed, 460; writes about Llan ym Mawddwy, 464, 469, 472; her concern for his first tour, 514-18; pleads for the Bala Association, 527; becomes a mother, 540, 542; premature confinement of, 568; her third child, ii. 127; alarmed by a fire, i. 586; Lady Huntingdon's letters to, ii. 45; Lady Ann Erskine's letter to,

150-1; in Chester, 242, iii. 344; sending goods to London, 180-2, 354; acting amanuensis to her husband, 318-19; her letter on Simon Lloyd's experience in St. Asaph, 412-13; receives £10 for charity by T. Foulks's Will, 428; arranging to go to Manchester, 448; in an accident on Llandrillo Bridge, 450-1; a note to the Stringers from, 461; defends her husband, 472, iii. 72; announces the arrival of the first B. & F.B.S. Testament in Chester, iii. 67; remits a troublesome Bill, 73; remitting subscriptions, 75, 108; statements of accounts, 80-1, 84, 101; in Liverpool, 184; afflicted with paralysis, 257, 335, 338; in South Wales, 288-9, 399; dissolving partnership with her son, 341, 343; the weakness of, 394-5, 411-12; in Carnarvonshire, 398; another attack of paralysis, 410; able to write, 415; at the seaside, 439, 539; a note to Tarn from, 465; still poorly, 510, 520, 523, 539; death of, 548, 553. *See* Sally Jones

Charles, Sarah (daughter), i. 568, 584, 586, 588-9

Charles, Sarah (sister-in-law), iii. 596-7, 634

Charles, Thomas, birth and birthplace of, i. 12, 16, 19, 21; at Llanddowror school, 21; religious impressions, 21; early reading of, 22; at Carmarthen, 29-37; his conversion at Llangeitho, 35-7; proceeding to Oxford, 38-9; in straits, 42; relieved, 43; at Olney, 49-54; offered the curacy of Aldwincle, 66; introduced to Newman, 68; offered the curacy of Llanmartin, 70; ordained deacon, 80; leaving college, 82; visiting Bala and Llangeitho, 85; arriving home, 86; his sermon at Llanfihangel Abercywyn, 94; goes to Somerset, 95; on preaching, 97; his first letter to S. Lloyd, 108; graduating, 115; removing to Queen Camel, 115; his salary reduced, 120, 133; changing lodgings, 126; visiting Olveston, 131; exchanging visits with Lucas, 132; receives notice to quit, 133-5; declines Griffin's curacy, 121-2, 136, 152; his first letter to Sally Jones, 146-8; decides to retain Sparkford, 152-5; indisposed, 156, 162, 233, 314, 333, 435, 447; removes to Milborne Port, 164; his "Poetical letter," 175-7; ordained priest, 178, 186-7; dines with Dr. Adams, 186; his last journey to Oxford described, 188; letters to T. Foulks, 162-4, 196-8; preparing to visit Bala, 192, 199, 202-5, 210; the visit over, 211-15; his first appearance in print, 218; his visit to Winchester and Portsmouth, 231, 235; offered the curacy of Coychurch, 239, 243, 245-6; an urgent ride to Bala, 250; a Bishop's curacy, 265, 267; reassuring exhorters, 268; applying for the curacy of Oswestry, 271; declining Lady Huntingdon's offer, 287-8; another visit to Bala, 297-9; slandered, 298, 321; annoyed by a story, 302; visited by David Charles, 307; possessing his soul, 319-20; buys Simon Lloyd's mare, 323, 326, 328, 344; proposing marriage, 334, 342, 346, 349-51, 386, 390, 396, 401; one more visit to Bala, 361-4; in Bristol, 362; thinking of the curacy of Llanycil, 364; hoping for Mallwyd curacy, 365, 374; licensed to the perpetual curacy of South Barrow, 368-72; disappointed at not getting Mallwyd, 377; the vacancy at Llanuwchllyn, 367, 379, 381, 383; the vacancy filled, 387; discussing his departure from Somerset, 386, 396, 398-9, 400-2, 405, 408-9; coveting S. Lloyd's appointment, 392, 402; planning to serve Llangynnog, 396, 400, 415; the prospect of a vacancy at Yspytty, 404; leaves Somerset, 415; visits Griffin and Mayor, 416; marriage of, 423; dismissed from Llangynnog and Bryn Eglwys, 425-6; at Llangeitho, 426, 526, 542, iii. 317-21; his abhorrence of idleness, 428, 472; at Shawbury, 431-63, 479-81, 483, 485-6, 544-6; R. Pugh desires he should remain in the Establishment, 435; trying dispensations, 447, 450-3, 528-31, 540-2; appointed to Llan ym Mawddwy, 464; a testimonial from Lucas, 470; dismissed from

Llan ym Mawddwy, 473-6, 480; his limited knowledge of Welsh, 478, 501, ii. 481-5, iii. 625-6; at a clerical meeting at Birmingham, 480-3; at Dolgelley, 484-5; friends give him up to the chapels in Wales, 486; consulting Wilkinson and Newton, 490-3; in the shop, 495, 497, 547; joins the Methodists, 496; Reader's tribute to, 501-2; at Llanwddyn, 502; his sympathies with Nonconformity, 507-12; his first tour through Lleyn, 513-14; at Bont Uchel and Lôn Fudr, 521-2; in Carnarvonshire and Anglesey, 539; his first-born, 540; his important letter to T. Scott, 565-7; in South Wales, 584, ii. 48, iii. 223, 288-9, 399, 412-13, 419-20, 447-8, 476-9; encourages a Sunday School at Trawsfynydd, ii. 25; his first Catechism, 40-1; his first visit to Spa Fields, 46; his second, 83; other visits, 112, 123, 134, 154, 159, 162, 178, 185-6, 195, 452, 501, 561, 572, iii. 105, 220, 475; successor, in a sense, to Williams, Pant y Celyn, 57; shares in the expulsion of Peter Williams, 59-81; his biographical sketch of P. W., 81-2; contemplating taking Trevecca, 83-5; his correspondence on the Bala revival, 88-103; firing George Cowie, 103; on the tenth anniversary of his wedding, 123-4; purchasing his house and shop, 126-7; ten years of his schools, 141-3; correspondents dropped, 154; his first letter to the Sunday School Society, 183-4; dining on the *Duff*, 186-7, 189; his letter on missions to T. Jones, 188-91; editing Cradock's *Works*, 215-29; appointed Director of Boughton, 222; on the Migneint, 242; his thumb amputated, Nov. 24, 1800, 245-6; gets 700 S.P.C.K. Bibles by stratagem, 256-64; his experience in pain, 328-30, 338-9; his consolation Hymn, 335; in weakness, 336-7; his English Catechism, 341; his defence of the Methodists in the *Gentleman's Magazine*, 364-6; "the venome of slanderous Tongues," 373-4; vindicating the Methodists again, 379-86; almoner of a charity, 396-402, 522; Dr. Horsley and his "Letters of Orders," 413; setting up a Press at Bala, 443-8; a letter to Saunderson, 446; clothing the poor, 448-9; people talking about his disposition, 451; affected by the news of Lady Ann Erskine's death, 459; his Bible Dictionary, 462-86, 547; charged with plagiarism, 478-81; planting the seed of the Bible Society, 501-6; his reply to Tarn's announcement that the Society was formed, 517-18; buying 4000 Testaments, 525-6, iii. 125; asked to prepare the text of a Welsh Bible, 536, 538, 545-8; assisted by Robert and Thomas Jones, 541, 544-5; his first remittances to the Bible Society, 550-2; his plan of advocating the Bible Society, 551-3; attacked for his Welsh orthography, 555-6; his defence, 571-2; his copy submitted to Walter Davies, 572-3; returned, iii. 13; the servant maid and the boy with a brood of chickens, 573; discovers his traitor, 578; thanked for his collections, 599; his changes in the text of the Welsh Bible discussed, iii. 31-6, 41; his opinion of the Bible Society's first Welsh Testament, 70; at Carmarthen, 100, 180, 223; sending David to Clapham, 127; preaching a missionary sermon at Surrey Chapel, 138; some of his movements in June 1806, 139-40; on tour with Rowland Hill, 67, 147-8; completing *Yr Hyfforddwr*, 180; important letters on Sunday Schools in the Magazines, 151-2, 158-9, 193-9; completing the *Geiriadur*, 212, 214, 273; his views of what a minister should be, 224; his integrity and wisdom illustrated, 225-8; his position in Bala illustrated, 228-30; unable to attend Ruthin Association, 234, 255; his letters on the Ordination, 264, 273-9, 283, 342; at Llandilo, 285, 287; the ordination and his health, 294-6; if not consistent, loyal to truth, 297-8; his alleged deathbed repentance, 298, 590-8; unable to proceed to London, 335, or Chester, 338; advising E. Morgan to remain in the Estab-

lishment, 347-8; his long letter to Christopher Anderson, 363-8; lending Anderson his volume of *Welch Piety*, 371; Roberts, Tremeirchion's, apology to, 390; in Carnarvonshire, 398; securing some of the S.P.C.K. (1809) Bibles, 405; collecting £100 towards the Anti-Sidmouth campaign, 405; and more than £200 on behalf of British prisoners in France, 409; his habits, 432; recalls his friends in Somerset, 436; a tribute to his influence, 446-7; his letter on the Bala Auxiliary, 459-61; his letter introducing Evan Evans, 480-1; injured on a journey, 484-5; an old complaint against him revived, 494-505; completing the Small Pica Testament, 507; daring a threat in Chester, 537; a serious accident to, 539; last illness of, 539-45; death and burial of, 545-54; his death "improved at Spa Fields," 547. *See* the chapter-headings, his friends, movements, and publications.
Charles, Thomas Rice (son), i. 540, 543, 546-7; ii. 124, 141, 156, 242, 296, 334, 412, 450-1, 473, 548, 553; iii. 38, 105 (in London), 135 (returning), 147, 154, (married), 166-7 (in Liverpool), 172-5, 205, 273, 288, 341, 343, 402, 450, 467 (very ill), 468 (recovering), 542-3 (ill), 553, 563-4, 575-7, 580, 582-7, 600, 615-22
Charles, William (half-brother), i. 4, 6, 236, 451, 508, 512 (marriage of), 540; ii. 134-5, 152; iii. 553, 624-5, 648
Chatterton, Thomas, ii. 531
Cheshunt College, ii. 42, 84, 541
  Trustees of, ii. 455
Chester, i. 142, 145, 201, 217. *See* Boughton
  Bank of, iii. 101, 108, 379, 388, 391, 431, 466
  Bishop of (Dr. Beilby Porteus), ii. 8, 217-8, 557; iii. 636-7
  (Dr. Wm. Cleaver), ii. 218, 263, 336; iii. 301
  Commonhall Street Room, iii. 165-6, 513
  Fair, i. 203, 217, 278, 286, 288, 406, 413, 415, 429, 495-7
  Matthew Henry's Church, iii. 166
Chesterton, C. K., ii. 169
Chidlow, Benjamin, i. 445
Chidlow, John, i. 445
Chilers, Mr., i. 301
Chilham, iii. 73
Chilton Cantelo, i. 289-90
*Christian Dictionarie* (Wilson's), ii. 462
*Christian Instructor*. *See* Hyfforddwr
Christie, James, ii. 156
*Church History* (Milner's), ii. 138
Churton, ii. 457; iii. 110
Cil y Coed, i. 99, 450-3, 460, 528, 531, 541; ii. 152
"Clapham Sect," ii. 113
Clapton (Gloucester), Day School at, ii. 13, 14, 26
Clarach. *See* Schools
Clark, James, ii. 461
Clark, Mr., iii. 24
Clarke, Dr. Adam, iii. 220, 500-1
Clarke, Wm. Somers, i. 65
Clayton, John, iii. 260
Cleaver, Dr. William, ii. 218, 263; iii. 3, 5, 11, 22, 301. *See* Bangor, Chester, St. Asaph
Clergy, Expelled, ii. 383
  Indigent Welsh, ii. 394-402
  Widows and Orphans of the, ii. 542-3
Clerical Misconduct, iii. 237, 240, 247, 308-10
"Clericus," iii. 457-9
Clift, Mr., iii. 139
Clive, Lord, iii. 572-3
"Clod-pated preacher, The," ii. 355-6
Clough, R. B., ii. 408, 410-11
Clough, Thomas, i. 265; ii. 408
Clubs, Bible, iii. 476-7, 481, 558-9, 565, 581-2
Clutterbuck, H., iii. 486
Clynnog, Charles and Lloyd at, i. 86
C.M.S. Correspondence, i. 166; ii. 239, 256, 297, 327, 396, 417 532; iii. 303, 516, 572-3
Cockle, Mr., iii. 601
Coed y Glyn, i. 398, 406-7, 460
Coeleb's *Works*, iii. 334
*Coin-Act, The*, i. 501
Coke, Thomas, i. 96, 120; iii. 122
College (Anglesey?), i. 541
Colley, Eliza, iii. 426, 428, 436
Colley, Isaac, iii. 428
Colley, Thomas, i. 212; iii. 403, 424-6
Colley, Mrs. Thomas, 212, 424-6, 436
Colley, William (Chester), ii. 427; iii. 81, 83, 113, 514, 537
Collinges, John, i. 501
Collyer, J., iii. 601-2

Coln St. Dennis, i. 371
Colwell, Rev. Mr., ii. 275
*Commentary on the New Testament* (Coke's), iii. 122
Commissioners of Excise, i. 531
Common Prayer Book, i. 503, 507, 556. *See* Welsh Bible
Charles's use of, iii. 454
Commonwealth, Welsh Education under the, i. 553-5, 562
*Concordance*, Charles's, iii. 587-8
Peter Williams's, ii. 476; iii. 587
*Confession of Faith*, Calvinistic Methodist, ii. 352; iii. 279, 283-4
Westminster, i. 507; ii. 71, 79, 83; iii. 300
Connan, Rev. Dr., iii. 178
Conventicle Act, ii. 387
Enforced, ii. 379; iii. 298, 640-1
Conwy, Mrs. Rowley, i. 478
Cook, Joseph, i. 580-1; ii. 132
Coombes, G., i. 170
Cooper, Edward, i. 536, 594
Cooper, Capt. James, i. 77
Cooper, William, ii. 197, 275, 419
Cooperites, iii. 167, 170
Corbet, Edward, ii. 259, 288, 379
Cornelius o Fôn, ii. 54
Cornwallis, Lord, i. 313-4; ii. 114; iii. 173
*Corph y Gaingc*, iii. 121, 123
Corrie, Wm., ii. 21
Corwen Fair, i. 328, 334
Charles persecuted at, iii. 604-5
Cotton, J. H., iii. 378
Coulson, Mr., iii. 139
"Country Clergyman," ii. 577-8, 583
*Courier, The*, iii. 478-9
Court, Mrs., iii. 450
Court of Exchequer, i. 528-30, 541-2
Court of King's Bench, ii. 304-5. *See* Chancery
Cowie, George, ii. 103-6
Cowie, Robert, ii. 504, 514
Cowper, William, i. 52-3; ii. 20; iii. 334
Cox, George, i. 46
Cox, John, i. 45-6, 79, 168
Cox, John, Mrs., i. 45-6, 168
Coychurch. *See* Curacy, Edward Davies
Cradock, Walter. *See* Works
Crane, T., ii. 491
Cranston, Isabella, iii. 373
Crawfurd, C. H. Payne, i. 170
Crewkerne, i. 96
Crippen, T. G., i. 550; ii. 92; iii. 175
Croft, Mr., iii. 486
Cross Hands, i. 180, 188
Crouch, Isaac, i. 81, 188, 202, 303-5, 431; iii. 557
Cunningham, Rev. Mr., iii. 564
Curacies, Bishops', i. 265, 267
Curacy eight miles from Salop, i. 299
Curacy of Bryn Eglwys, i. 388, 392, 425, 439, ii. 408; Cerig y Druidion, i. 244, 247-8, 462, ii. 408; Chiselhampton, i. 593; Coychurch, i. 239, 243, 245-7, 302; Cuddesden, i. 593; Denbigh, i. 598; Llandegla, i. 388, 425, 439, 489, ii. 408; Llangunnor, i. 135; Llangwm, ii. 408; Llangynnog, i. 396-7, 415, 425, 470; Llanmartin, i. 71; Llanwddyn, i. 502; Llan ym Mawddwy, i. 463-8, 472, 80, 521, 563; Llanuwchllyn, i. 367-8, 378-9, 381, 383, 387, 416-ii. 403-14; Llanycil, i. 364, 367, 383, ii. 402-3, 408; Mallwyd, i. 364-5, 367, 375, 377, 381, 416; Trawsfynydd, i. 404, 406; Wheatley, i. 593; Yspytty, i. 404-6. *See also* Shepton Beauchamp, Sparkford, Milborne Port, South and North Barrow, Lovington, Exon, Griffin, Stonhouse, and Mayor (i. 539, particularly)
Curate of Cerig y Druidion, i. 248-9
Llanycil, i. 383, 423; ii. 402-3
Ruthin, ii. 138
Curtis, Mrs., iii. 149
Customs Officers, Seized goods of, ii. 227
Cwrtmawr MSS., i. 495; ii. 76; iii. 529-30, 546-7
"Cyfaill," ii. 169
*Cyfaill Cyfeilydd*, ii. 463-4, 467
*Cyfaill Gwybodus*, ii. 463
Cylchgrawn people, The, iii. 28
Cymdeithas y Gwyneddigion, ii. 390, 609
Cymmortheu Gwau, i. 419
"Cymro," Letters of, iii. 30
*Cyngor Difrif Periglor i'w Bluyfolion*, ii. 374-5, 378, 382, 384-6, 392
*Cyngor i Feirdd*, &c. (Rhys's), ii. 205
Cynliff, Sir Foster, iii. 390, 394
Cynwyl Elfed, i. 99, 450
*Cywir Ddychwelwr, Y*, ii. 465

D. H., ii. 361
Dafydd Ddu Eryri. *See* David Thomas
Dale, David, ii. 514
Daniel, John, ii. 134, 497
D'Aranda, Peter (Billericay), i. 304
Darby, John Nelson, iii. 338

"Dark Hint, A," i. 540-1, 546
Dartmouth, The Earl of, i. 49, 53
Darwin, Dr. R. W., ii. 289; iii. 426
Davenport, Mrs. John, ii. 18
Daventry Academy, i. 259
David (a schoolmaster), ii. 321, 331
David, Joyce, i. 7
Davids, Thomas (Llanybri), i. 509-11
Davies, Barbara (Abernant and Llanddowror), iii. 328
Davies, Daniel (Ton), iii. 320
Davies, David (Aberystwyth), ii. 429, 473; iii. 234-6, 339, 401
Davies, David (Holywell), ii. 356
Davies, David (Llanfawr), i. 476
Davies, David (Penegoes), ii. 251-2, 395
Davies, David (Swansea), iii. 340
Davies, David Charles (Trevecca), iii. 116
Davies, Devaux, ii. 160
Davies, Edmund, iii. 331
Davies, Edward (Coychurch), i. 239, 243, 245-7
Davies, Evan (bookbinder, Bala), ii. 24; iii. 588, 593, 595
Davies, Evan (Pensarn), iii. 241-2
Davies, Evan (Rochford), i. 509-11
Davies, Frances (Llanddowror), iii. 328
Davies, Gabriel (Bala), i. 210, 221, 242 (marriage of); ii. 141; iii. 403, 578-9
Davies, Mrs. Gabriel, i. 242; ii. 354
Davies, Hanbury (Goitre), iii. 331
Davies, Henry (Tenby), i. 153
Davies, Howell, ii. 47, 148; iii. 211, 238
Davies, Hugh (Aber), ii. 391-2. *See* "Cyngor Difrif," &c.
Davies, James (Curate of Llanllwchaiarn), ii. 399
Davies, John ("the Angel's brother," Bala), i. 210
Davies, John (Belper), i. 32
Davies, John (Cynwyl and Abernant), ii. 135-6; iii. 260, 327-8
Davies, John (Fronheulog), iii. 483-4, 511, 538-9, 559-71, 600, 618-22
Davies, Mrs. John (Fronheulog), iii. 505-6
Davies, Dr. John (Mallwyd), ii. 482, 570, 601-2; iii. 21, 23-4, 32, 99, 216
Davies, John (Nantglyn), iii. 267, 275, 283
Davies, John (O Tahiti), ii. 197-201
Davies, John (Pandy), iii. 529
Davies, John (Pant Dwfn), i. 13, 90, 93-4, 100
Davies, John H. *See* Cwrtwawr MSS.
Davies, Joshua (Goitre), ii. 76; iii. 331-3, 339
Davies, Lewis (Llandyfrydog), ii. 391
Davies, Owen (Denbigh), ii. 582-3
Davies, Richard (Bangor and Llantrisant), ii. 600-2; iii. 146
Davies, Richard (Llangefni), iii. 339, 401
Davies, Robert (Aberystwyth), iii. 115-6
Davies, Robert ("Bardd Nantglyn"), iii. 145
Davies, Robert (Rhuddlan), iii. 483
Davies, Thomas, i. 5
Davies, Thomas (Haverfordwest), i. 36, 502
Davies, Thomas (Llanuwchllyn), i. 245, 249, 252, 254-9, 266; iii. 506
Davies, Walter ("Gwallter Mechain"), ii. 261-2, 266-8, 563-8, 572, 574-6, 587-97, 599-616; iii. 1-8, 11-13, 22, 27-9, 31, 39, 47, 98-9, 542, 564-5
Davies, Whitehall Whitehall, iii. 482
Davies, William (Cringell, Neath), ii. 363, 367
Davies, William (Llanrwst carrier), iii. 74
Davies, William (London Banker), iii. 67
Davies, William ("Mynorydd"), iii. 599
Davies, William (Neath), i. 230
Davies, William (St. Clears), i. 28
Davies, Mr. (Broxbourne), ii. 240
Davies, Mr. (Press Corrector of *Yr Eurgrawn*), iii. 475-6, 479-80
Davies, Mr. (Tarvin), ii. 427
Davies, Mrs. (Deiniol, Llangurig), ii. 579; iii. 403
Davies, Rev. Mr. (Milborne Port), i. 506
Davis, David (Castell Hywel), i. 33
Davis, David (Llanfyrnach), ii. 288; iii. 321, 325-6
Davis, John (London Welsh Church), ii. 312
Davis, Theodore, iii. 128
Daw, William, i. 570
Dawson, W. (Oxford printer), iii. 344
Day, Mr. (Bridge Street, Bristol), i. 117, 125
Day, William (Bristol), iii. 131
Ddwyryd, i. 497
Dealtry, William, ii. 598, 608; iii. 2, 7, 11, 16, 349, 484. *See* "Examination"

De Chair, John, i. 182
De Coetlogon, C. E., iii. 534
De Courcy, Richard, i. 66-7, 299, 485, 594; ii. 218, 227, 289, 295, 297, 321; iii. 426
Deering, John (Apothecary, Sherborne), i. 575
Denman, Thomas, iii. 374
Deri Gleision, i. 236, 512; iii. 624
*Descriptive Excursion through South Wales*, ii. 391
Devaynes, Noble & Co., iii. 81, 84, 101, 108-9
Dialects, North and South Wales, iii. 159
*Dialogues*, Hervey's, i. 29, 35; iii. 324
Vivian's, i. 356, 593; ii. 217; iii. 409, 535
Dickin, Rev. Mr., ii. 458
*Dictionary, English-Welsh* (Jones's), ii. 191
*Welsh-English* (Owen's), ii. 482-5, 564, 606-7; iii. 12, 14, 27-9, 214-15
(Richards's), iii. 28
*Dictionary of the Holy Bible, A* (Brown's), ii. 351, 463-4, 480-1, 547
*Dictionary, Scripture* (Charles's). *See* "Geiriadur."
Dinas Mawddwy, i. 475
Diocesan Records of Bangor, i. 265; Exeter, ii. 118-9; Hereford, ii. 87; St. Asaph, i. 476, ii. 404; St. David's, i. 153, ii. 122, 161, 350; Well's, i. 370; York, ii. 294
Directors, L.M.S.'s Welsh, ii. 186
Dissenters uniting against Lord Sidmouth's Bill, iii. 407-9
Ditcheat, i. 594
*Divine Songs for Children* (Watts's), i. 510-11; ii. 533; iii. 118-19
*Diwygwyr Cymru* (Evans's), i. 553
Dixon, Dr. George, i. 65
Dobson, Mr., i. 589-90, 600
*Doctrine of the Law and Grace Unfolded* (Bunyan's), i. 21
Dodd, T., ii. 509; iii. 223
Dolgelley, i. 43-4, 449, 474-7, 484, 517-18, 526-7. *See* Associations
Chapel debt of, i. 564-5
Clergy of, i. 474
New Chapel of, iii. 213
Persecution at, iii. 605
*Domestic Constitution* (Anderson's), iii. 376
Donations for Charity Schools, ii. 112-15, 175; iii. 209
Donovan, Edward, ii. 360-3, 367-8, 383, 390-2
*Doomsday Book*, i. 105
Dorchester, i. 519, 594
Dormer, Frances, i. 16
Dormer, Lord, i. 16
Dove, Mr. (Charles's first host at Queen Camel), i. 118, 121, 125
Down and Connor, Bishop of (Dr. Robert Echlin), ii. 400
Drovers, Welsh, ii. 138, 237, 443
*Drych Athrawiaethol* (Jones's), iii. 37, 193
*Drych i'r Anllythyrenog*, ii. 39, 548; iii. 207
*Drych yr Amseroedd* (Jones's), ii. 203
Dryslwyn Castle, i. 8
Dublin, York Street Chapel, iii. 188-9, 222. *See* Bible Associations, Sunday Schools, Ireland, &c.
*Duff*, The, ii. 186-90, 194-5, 200, 209
Duncan, Admiral, ii. 358
Durbett, Mary (Turkdean), ii. 172
Durham, Bishop of (Hon. Dr. Shute Barrington), ii. 556-7, 583; iii. 496, 499
Durrell, Dr. David (Oxford), i. 65
Dutch, War with the, ii. 155-6
Dutton, P., ii. 427
*Dwwioldeb Rhydychen*, i. 66
Dyer (Clerk of Elberton), i. 441
Dyer, Francis, i. 17
Dyer, John (The Poet), i. 17
Dyer, John (Greenwich), ii. 514
Dyer, Robert, i. 17

E. C., ii. 359
E——, Mrs., C——n, iii. 191
Ebley, ii. 457-8
Echlin, Sir Robert (Father of Elizabeth Palmer), ii. 400-1
*Eclectic Review*, iii. 37, 340
"Eclectic Society, The," i. 72
*Economy of Charity* (Trimmer's), ii. 10
Eddowes, Joshua, i. 467; ii. 136
*Edinburgh Christian Instructor, The*, iii. 511
Edmund Hall, Oxford, Students expelled from, i. 64-6
Edward, David (Bala), ii. 123, 135, 147, 200, 493-4
Edward, Ellis (Penrhos), ii. 211-13
Edward, Margaret (Penrhos), ii. 213
Edwardes, David (Crynfryn), i. 221
Edwardes, John (Abermeurig), i. 220
Edwards, Dr. A. G. *See* St. Asaph
Edwards, Evan (Plas yn Nantglyn), iii. 334, 462

Edwards, Hugh (King's Norton), i. 133, 135
Edwards, Humphrey (Bala), i. 430, 514-16, 522, 586; ii. 124
Edwards, Jane (Pont y Pool), ii. 62
Edwards, John (Llansannan), ii. 301
Edwards, Dr. Jonathan, ii. 95
Edwards, Dr. Lewis (Bala), i. 95, 107; ii. 3, 58, 211; iii. 591, 599
Edwards, Margaret (Plas yn Nantglyn), ii. 533; iii. 334, 403, 462, 592
Edwards, Mary Wynne (Plas yn Nantglyn), iii. 334, 403, 462
Edwards, Owen M., iii. 26
Edwards, P., ii. 319-20
Edwards, Peggy (Charles's servant), iii. 295, 472, 542, 552
Edwards, Roger (Mold), ii. 2; iii. 544
Edwards, Samuel (Chester), ii. 236
Edwards, Thomas (Liverpool), ii. 457; iii. 245, 246, 379-83, 433, 448-51, 468
Edwards, Thomas (Twm o'r Nant), ii. 387-8; iii. 416-17
Edwards, Dr. Thomas Charles, i. 108; ii. 67, 151, 493
Edwards, Thomas Wynne (Rhuddlan), iii. 462, 592-3
Edwards, William (Llan ym Mawddwy), i. 475
Edwards, William Embury, i. 168
Edwards, Mr. (Llangollen), iii. 423
Edwards, Mr. (London, a wealthy Welshman), ii. 116
Edwards, Mr. (Porth Dinllaen), iii. 184
Edwards, Mr. (Tarvin), iii. 109
Edwards, Miss (afterwards Mrs. Lowe, Chester), i. 349, 383, 395
Edwards, Mrs. (Porth Dinllaen), iii. 335, 403, 422
Eglwys Wrw, iii. 321
Eisteddfod, i. 1
Elberton. *See* Dyer, and Olveston
*Election and Final Perseverance* (Scott's), i. 567, 569
*Elegy on Daniel Rowland*, ii. 53, 72-3, 76
"Elementary Primer," Charles desiring a Welsh, ii. 208
Elias, David (Cil y Cwm), ii. 118
Elias, John, and the London Welsh Churches, ii. 305-10, 313, iii. 36, 42, 377-8, 402, 471-2, 476; preaching in Ireland, ii. 376, 381; at Llandrindod, iii. 93; interested in the Bible Society, iii. 36, 96, 464-5, 559, 261-2, 566, 568; taking part in the Ordination Movement, iii. 241, 248-9, 253, 255, 257, 263, 265, 268-9, 271-2, 275, 278, 283; becoming the leader of Methodism in North Wales, iii. 570
Elias, William (Saunderson's apprentice), iii. 204
Ellis, Margaret, ii. 391
Elliot, Charles, iii. 336
Ellis, Dr. Anthony, i. 31-2
Ellis, David (Derwen), ii. 390
Ellis, David (Halkyn), Will of, ii. 315-17, 322; Executors of, ii. 315-17, 334
Ellis, David (London), ii. 306-9, 312-13; iii. 63-4, 93, 100-1, 210, 266-9, 285, 371, 377, 402
Ellis, Henry, ii. 401
Ellis, Jane (Dolgelley, mother of John Mayor), i. 44
Ellis, John (Bala?), i. 434, 495
Ellis, John (Barmouth), ii. 493
Ellis, Peter (Chester), ii. 141
Ellis, Rees (Dolgelley), i. 44
Ellis, Richard (Tremeirchion), ii. 590
Ellis, Robert (Fron), ii. 316
Ellis, Robert (Mold), ii. 315, 317, 331, 334, 425; iii. 109, 142-3, 283, 339, 403
Ellis, Sarah (Dolgelley), i. 44
Enfield, i. 180-81, 223, 310, 312; ii. 75
English farmers and Welsh farming, i. 90
Enraught, Leslie, i. 113
Ensor, Edward J., i. 170
*Epistolau Cymraeg*, ii. 356-8, 390
Erasmus. *See* Paraphrase
Erskine, Lady Ann Agnes, ii. 83, 112, 132-4, 150-51, 156, 158-9, 195, 197, 241, 275, 297-9, 353-4, 457, 459-61; iii. 103, 110
Erskine, Ralph, iii. 374
Erskine, Thomas Lord, ii. 230; iii. 408
Essex, The Earl of, i. 33
Etterick, William, i. 136, 138
Etymology of the *Geiriadur Ysgrythyrol*, The, ii. 482-5
*Eurgrawn, Yr*, ii. 478; iii. 479
Evan (A messenger), i. 495
Evan, Hugh, ii. 135, 147
Evan, Lewis (Foxhole), i. 91-4
Evan, Lewis (Llanllugan), ii. 379
*Evangelical Catechist, The*, ii. 35-7
Evans, Arthur (Cynwyl), iii. 285

Evans, Benjamin (Trewen), i. 277, 286-7
Evans, Beriah Gwynfe, iii. 317. *See* i. 553
Evans, Dr. Caleb, ii. 18, 26
Evans, Christmas, ii. 319-20, 326, 343
Evans, David (Barmouth), ii. 2
Evans, David (Cynwyl), ii. 134
Evans, Dr. D. Silvan, i. 475; ii. 478; iii. 26
Evans, Edward (Bala), ii. 245
Evans, Evan (Bala — Saunderson's apprentice), iii. 472-3, 480, 484-5, 497-9, 519, 538, 546, 567
Evans, Evan (Ffos, Llanwrtyd), iii. 92, 285, 339
Evans, Evan (Nantyglo), iii. 317
Evans, Evan (Oxford), ii. 252-4, 589
Evans, Evan ("Prydydd Hir"), iii. 120, 216
Evans, Henry (Caerfarchell), ii. 214
Evans, Dr. Herber, i. 36, 478
Evans, Jane, i. 145
Evans, John (author of "Tours," &c.), ii. 377-8, 385
Evans, John (Bala), i. 132, 225, 276-7, 328, 335, 364, 374, 378-9, 381, 422, 473; ii. 43, 47, 54, 64, 123-4, 133, 135, 147, 200, 208, 210, 244, 259, 302, 310-12; iii. 147, 278, 283, 382, 592, 607-8, 627, 639, 640
Evans, John (Bala — emigrated to America), i. 399
Evans, John (Carmarthen printer), iii. 92, 286, 288
Evans, John (Corwen), iii. 571
Evans, John (Llwynffortun), ii. 337; iii. 174, 260, 267, 270, 285
Evans, John (Maes y Tryfar), i. 141-3, 420
Evans, John (Manchester), iii. 201
Evans, John (Penygraig, Aberystwyth), ii. 258
Evans, John (Waenfawr), ii. 128-32
Evans, J. H. Silvan (Whitland), iii. 554
Evans, J. Young (Aberystwyth), ii. 482-4
Evans, Lewis (Llanfihangel), ii. 268-9
Evans, Mary (Lanrwst), iii. 294
Evans, Mary (Laugharne), ii. 122
Evans, Maurice (Zelling and Llangeler), ii. 264-5
Evans, Morris (Fedwarian), iii. 405, 628, 639, 640
Evans, Richard (Llanbadarn Fawr), iii. 92, 516
Evans, Richard (Maes y Tryfar), i. 141
Evans, Robert (Bodweni, Bala), ii. 413, 428
Evans, Robert (Corwen), ii. 127
Evans, Robert (Llanrwst), i. 366-7, 374-5
Evans, Sarah (Llanfair Caer Einion), iii. 71
Evans, Thomas (Denbigh), iii. 400
Evans, Thomas (Waenfawr), ii. 131
Evans, Thomas (Walton West), ii. 122
Evans, Timothy (Llanbadarn Trefeglwys), ii. 574; iii. 92, 183
Evans, Titus (Machynlleth), ii. 136 138
Evans, Walter J., i. 31-2
Evans, William (Fedwarian), i. 146, 543; ii. 428; iii. 627
Evans, William (St. Clears), i. 26
Evans, Mr. (preacher, Pembrokeshire), iii. 423
Evans, Mrs. (Bodweni), i. 444-5
*Evil of Bigotry Exposed, The* (Griffin's), ii. 294
*Examination of Dr. Marsh's Inquiry* (Dealtry's), iii. 484
*Excellency of the Holy Scriptures, The* (Hughes's), ii. 515, 539
Exchequer Bills and Answers, i. 541
Orders, i. 529, 542
Court of, i. 528-30, 541-2
Excise Prosecutions, i. 528-31, 542
Exeter, Bishop of (Dr. John Fisher), ii. 556-7
Exon, Thomas, i. 109-10
*Exposition of the Church Catechism* (Griff. Jones's), iii. 418, 535
*Exposition of the New Testament in the Form of Paraphrase* (Guyse's), ii. 31
*Exposition of the Ten Commandments* (Charles's), ii. 467; iii. 129, 236, 642-4
Eyre, Mr., iii. 504
Eyre and Strahan, iii. 470-71

Faber, G. S., ii. 543
"Fair Rosamond," i. 47
Farr, Jenny, iii. 105
Fasting, Public, ii. 146, 458; iii. 27
Fenwick, Mr., ii. 509
Fernyhough, Dorothy, ii. 217
Fernyhough, Philip, ii. 217
Festiniog Monthly Meeting, i. 318, 513-14; iii. 385
*Ffrwyth Awen*, iii. 145
*Ffydd Ddiffuant, Y*, ii. 392
Filer, Mr., i. 541
Finch, Dr., ii. 110

Finchett, Mr. (Chester), ii. 491
Fire at Charles's house, i. 585
Queen's College (Oxford), i. 113-14
Serampore, iii. 441
Fitzgerald, Lady O. L. C., ii. 524
Fitzherbert, S., i. 538
Fitzpatrick, H., iii. 161
Fleming, Rev. Mr., iii. 131
Fletcher, Agnes, iii. 373
Fletcher, James, i. 45
Fletcher, J. (Chester printer), iii. 206
Fletcher, John W. (Madeley), i. 481-2, 504; ii. 7, 8; iii. 140-41, 425
Fletcher, Joseph (one of Miss Tomkin's executors), iii. 577
Fletcher, William (Bridge of Teath), iii. 373
Fletcher, William (Oxford), i. 44-9, 117, 126, 188, 353, 592
Flood at Llanuwchllyn, i. 275-81
Foley, John, i. 62
Fonnereau, C. W., iii. 233
Forbes, Mr., ii. 435
*Force of Truth* (Scott's), i. 52
Ford, James (scholar at Spa Fields), ii. 274
Ford, Dr. John (Director of Spa Fields), ii. 49, 460-61; iii. 109-10, 112
Forfitt, Joseph, i. 509, 512
Forster, Charles (Walsall), iii. 67
Forster, Samuel, ii. 588
Foster, Henry, i. 64, 72, 567; ii. 187, 240, 537
Foulkes-Jones MSS., iii. 148, 384-5, 410-11, 464, 473-4, 517, 539-40
Foulkes-Roberts, A., i. 530
Foulks, Betsy, iii. 474
Foulks, Jane (Mrs. Charles's mother), second marriage of, i. 143; party to an indenture, i. 261-2; party to agreement in favour of Sally Jones, i. 421-2; ordering goods for the shop, i. 430; health of, i. 473, 495, 497; death of, i. 543; other references to, i. 143-543, *passim*. *See also* Jane Jones
Foulks, Lydia (senior), marriage of, i. 586; applied to for a loan, ii. 412; agent for the Bible Society, iii. 71, 340, 400; entertaining Rowland Hill, iii. 147-8; subscriber to pious Societies, iii. 378-9; 403; her account of Charles's death, iii. 552-4; other references to, ii. 349, 413, 422, iii. 384, 410-11, 463-4, 473-4, 517, 535, 541. *See* Lydia Lloyd
Foulks, Lydia (junior), iii. 148, 474
Foulks, Margaret. *See* Margaret Jones
Foulks, Mary, iii. 155, 205, 295, 395, 463, 517, 539-41, 545, 552-4
Foulks, Richard (London Welsh Church member), ii. 312
Foulks, Sarah, iii. 148, 474, 517, 552, 554
Foulks, Thomas (senior), birth, conversion, and marriage of, i. 143-5; second marriage of, i. 143; third marriage of, i. 586; illness of, i. 176, 272, 324, 327-8, 331, 335, 337, 339, 344, 349; droll commands of, to Charles, i. 172, 193, 195; Charles writes to, i. 196-8, 220, 239, 243; interested in Wm. Law, i. 233-4, 262-4; distributing pamphlets, i. 253, 577; building alterations of, i. 254, 257, 260-62; mischief done to, i. 257, 269, 271, 374; gives Charles no hope of a curacy in North Wales, i. 380; business affairs of, i. 418-20, 495, 547; agreeing to a provision for Sally Jones, i. 420-22; disquieting remark of, i. 544; a widower the second time, i. 543; removes to Machynlleth, i. 587; true to Wesleyanism, i. 145, ii. 7, 428-9; his ministry appreciated ii. 47; feeling for a loan from, ii. 141; death of, ii. 427; legacies of, ii. 413, 427-30; other references to, i. 132-543, *passim*; ii. 126, 349, 413, 422, iii. 146-7
Foulks, Thomas (a child by Margaret Jones), i. 144
Foulks, Thomas (junior), iii. 148, 338, 463-4, 474
Fowler, J., ii. 507-8, 514
Fox, William, ii. 11-15, 26, 116
Foxhole (St. Clears), i. 12, 13, 15, 87, 90-93, 101-3
Foyster, Samuel, ii. 513
France, English prisoners in, iii. 187, 409
A messenger from, iii. 103-5
War with, ii. 155-6, 357; iii. 103-5
Fraser, Jane, ii. 114
French landing in Fishguard, The, ii. 358, 365, 369
landing in Ireland, iii. 173
Prisoners at Brecon, ii. 118
Oswestry, iii. 421
Stapleton, ii. 119; iii. 469
Revolution, The, ii. 44
Revolutionists, The, ii. 156, 189, 365, 368
Frey, Christian Frederic, iii. 175, 287, 289, 398

*Friendly Visit to the House of Mourning* (Cecil's), iii. 547
Fron Goch (Nevern), i. 538
Fry, Thomas, ii. 543
Fuller, Andrew, iii. 360, 375, 533
Furman, Dr. Richard, i. 580; ii. 132

"G. T. G.," ii. 175-6; iii. 577
Gainsborough Congregational Church Records, iii. 252
*Galatians* (Luther's), i. 35
Galloway, Lord, ii. 64
Gaol Files of Carmarthen, i. 6
Gardiner, Wm. Gregory, i. 109, 265, 305
Garner, John, iii. 537
Gaskin, Dr. George, ii. 250-57, 260, 262, 265-8, 282, 525, 555, 557-9, 561, 591, 608; iii. 16
Gaskin, Mrs. (Tarvin), ii. 459
Gauntlett, Samuel, i. 534, 537
*Geirgrawn, Y*, ii. 356
*Geiriadur Ysgrythyrol* (Charles's), ii. 445-6, 462-91, 512, 547-8, 579; iii. 30, 38, 87, 116, 129, 180, 182-3, 202, 206, 212-14 (finished), 273, 294, 356, 411, 434, 449, 512, 524, 580, 587, 600-1, 618-22
*Geirlyfr Ysgrythyrol* (Roberts's), ii. 462-7
"Geirlyfr" renamed "Geiriadur," ii. 475
Gelly Lednais, ii. 64
General Assembly, The Methodist, at Cardiff, ii. 3; in Liverpool, iii. 599; at Llanelly, iii. 599
*General View of the Agricultural and Domestic Economy of North Wales* (Davies's), iii. 3
*General View of the Agricultural and Domestic Economy of South Wales* (Davies's), iii. 3
Gentleman, Robert, i. 259
"Gentleman from Carnarvonshire, A," i. 301
George III., ii. 458; iii. 104
George III., The Jubilee of, iii. 228-30
George IV., i. 538
German Prisoner, A, i. 75
Gibson, W., iii. 91, 94
Gisborne, Thomas, iii. 496, 504, 539
Glascott, Cradock, iii. 635
Glasynys, i. 475-6
Glazebrook, James, iii. 139-41
Glenorchy, Lady, i. 389, 550; ii. 18
Glover, Charles, ii. 220; iii. 635-6
Glover, John, iii. 232
Godstow, Nunnery of, i. 47
Golden Grove, i. 8
*Golwg ar Deyrnas Crist*, ii. 56
Goode, John, i. 579
Goode, William, i. 578; ii. 156
Gordon, Captain, ii. 199
Gospel Ash, i. 171
Gosse, Joseph S., ii. 514
Gouge, Thomas, i. 553-4; iii. 236
Gouldsmith, Mr., ii. 507
Gower, Charleses in, i. 3, 5
Grace, Thomas, iii. 173
Grammar, Dr. John Davies's, iii. 8, 32
  Robert Davies's, iii. 145
  William Owen's, iii. 27, 62, 214-15
  John Rhydderch's, iii. 14
  J. D. Rhys's, ii. 144
  Welsh, iii. 144, 211, 214
Grant, Charles, procures Welsh Bibles for T. C., ii. 109, 256-60, 263; his letter to T. C., ii. 112-13; medium of a £20 donation for the Charity Schools, ii. 112-13, 133; his connection with the Bible Society, ii. 510-12
Grant, Charles (junior), iii. 523
Grant, John, iii. 164
Grattan, Henry, iii. 172
*Grawnsypiau Canaan*, ii. 548
Gray, D., ii. 592
Gray, Erskina (Mrs. Ebenezer Brown), iii. 374
Gray, John, iii. 374
Gray, Theophilus, i. 586
Gray, Thomas (or "Grey"), i. 194; ii. 310; iii. 240-41, 326
*Greal, Y*, ii. 609, 615; iii. 37, 42, 62-3, 69
Greatheed, Samuel, ii. 499
Great Sessions of Carmarthenshire, i. 5
Greek Testament, Charles's, ii. 528; iii. 105-6
Green, Sarah, ii. 314
Greville, Hon. C., ii. 160
Grey, George, iii. 438
Grey, Harriet Jane, iii. 438
Grey, Dr. Henry, iii. 437-40, 492-4
Grey, Margaretta, iii. 437-8, 492
Grey, William, ii. 532
Grey, Mrs., iii. 344
Grieves, Sir G. R., iii. 345
Griffin, Edward, Charles's letters to, i. 58-60, 121-3, 137, 425-6, ii. 88-91, 186-7; letters from, to Charles, i. 68-70, 110-11, 120-21, 136-7, 138-40, 151, 207-8, 358-60, 411-12, 577-9, 595-6, ii. 48-9, 84-5, 295-6, iii. 230-3; introduces Charles to Newman, i. 68-70, 416; married, i. 110; goes to Little Horwood and offers his curacy to

Charles, i. 120-21, 128, 138-40, 151; engages Neucatre, i. 166-7; Neucatre leaves him, i. 259; Charles visits him, i. 411, 416; his curate Lawson, i. 412; visits Bala, i. 578-9; leaves Little Horwood for Worcester, i. 595-6; visits Swansea, ii. 48-9; declines the tutorship of Charles's proposed College, ii. 84-5; attacked by De Courcy for Simony, ii. 227, 289, 295-7; going to Ipswich, ii. 327; unsettled, ii. 294-7, 321, 327; settled, ii. 344; an account of himself at Ipswich, iii. 230-3; appointed to St. Stephen's, iii. 233; his death, iii. 233; death of his wife, iii. 233; other references to, i. 72, 520, 539, ii. 88, 220, 225, 321, 326
Griffin, John (Worcester), i. 596
Griffin, Dr. (America), iii. 446
Griffith, David (Nevern), ii. 46, 72-3, 112, 298-9, 310, 346-7, 415, 424-5, 430; iii. 110, 239, 251-2, 321-8
Griffith, Edward (Dolgelley), iii. 609
Griffith, Evan (Bala Grammar School), i. 421
Griffith, Evan (Meifod), iii. 275, 283, 291-2
Griffith, G. (New York), ii. 140
Griffith, John (Barmouth), i. 579, 596; ii. 260; iii. 71, 466, 610-14
Griffith, John (brother of D. G., Nevern), ii. 298-9, 300; iii. 109-10
Griffith, O. (Chester), iii. 234, 341
Griffith, Mr. (Bristol), iii. 304
Griffith, Mrs. (Barmouth), i. 579, 596
Griffith, Rev. (Ysceifiog), ii. 596
Griffiths, George (Closygraig), ii. 135
Griffiths, James (Machynlleth), iii. 474
Griffiths, Jane (third Mrs. David Bowen), i. 19. *See* Jane Bowen
Griffiths, John (Bala?), i. 497
Griffiths, Robert (Bala), ii. 200
Griffiths, Trevor (Sparkford), i. 105
Griffiths, Vaughan (London), ii. 177
Griffiths, Vavasor, i. 31
Griffiths, Mrs. (Llangefni), ii. 272
Grimshaw, Mr. (Manchester), ii. 141
Grongaer Hill, i. 8
Gronow, Daniel, i. 442
Grosvenor, Lord, ii. 316; iii. 482
Guilebaud, Peter (senior), iii. 127
Guilebaud, Peter (junior), iii. 127, 150
Guilebaud, Mrs. (*née* Lea), iii. 150, 195
Gurdon, Philip, i. 65
Gutch, John (Oxford), i. 47; ii. 588-9
Gutyn Peris. *See* Griffith Williams
*Gwaith Gurnal*, iii. 37
Gwallter Mechain MSS., ii. 261-2, 268, 519, 564, 568, 573, 575, 594, 597, 602, 615; iii. 2, 5, 10, 27-9, 99, 564
Gwen (Bala), i. 540
Gwilym Lleyn, ii. 478-80. *See* i. 501-2
*Gwreiddyn y Mater* (Peter Williams's), ii. 136
Gwynn, Hannah (*née* Lloyd), i. 388, 395, 527
Gwynn, Lewis, i. 388
Gwynn, Sally, i. 527
Gwyther, Alice, iii. 277
"Gymraeg rymus, Y" (Rhys's), ii. 205

Hafodybryn Letters, ii. 455; iii. 164-5, 224, 338-9, 400, 423, 448, 513-14, 520-21, 537
Hafod y Maidd, i. 248, 460
Haldane, James, ii. 105
Haldane, R., ii. 514
Haldane, Robert, iii. 375
Haldanites in Ireland, The, iii. 167, 170
*Haleluia* (W. Williams's), i. 146
Halhed, The Brothers, iii. 12
Halifax, i. 95, 107
Halifax, Lord, ii. 401
Hall, Archibald, iii. 373
Hall, John, iii. 375
Hallett, Thomas, i. 170
Hallward, John, i. 63-4, 284, 487
Halse, Nicholas, i. 47
Hamilton, Mr., ii. 507
Hamlet, J., i. 97
Hanbury, John, iii. 331
Handbridge (Chester), ii. 432, 452, 458, 512
Hanway, Jonas, ii. 14, 27-8
Hardcastle, Joseph, ii. 193-5, 501, 505, 509-10, 512, 514; iii. 467
Harding, Thomas, iii. 188
Hardwick, i. 546; ii. 22
Harper, L., iii. 64
Harries, Evan (Pembrokeshire), iii. 285
Harries, Griffith (Carmarthen), iii. 288, 401
Harries, John ("Gomer"), iii. 548
Harries, Jonathan, iii. 271
Harries, Mrs., iii. 233
Harris, Howell, i. 543; ii. 60, 152, 206; iii. 237-8
Harris, James, i. 555
Harris, John, i. 204, 206
Harrison, Benjamin (Enfield), i. 77, 181-2, 222-3, 312-13, 353
Harrison, Thomas (Halkyn), ii. 316-17

Harrison, Thomas (Jamaica), i. 76, 78-9; iii. 636
Harry, Margaret, i. 3, 5
Hart, Oliver, ii. 132
Hastings, Warren, ii. 114
Haverfordwest, i. 31. *See* Associations, and Tabernacle
Hawarden, iii. 109
Haweis, Dr. Thomas, i. 49, 66; ii. 12, 133-4, 186-7, 196-9, 210, 275, 297, 432, 460; iii. 136
Haweis, Mrs. Thomas, ii. 133-4, 275 (death of), 460
Hawker, Dr. Robert, ii. 341, 453
Hawkes, Thomas, i. 119
Hawkestone, ii. 22; iii. 142, 147-8, 152
Hay, Alexander, iii. 141, 184, 338, 380, 423, 448-9
Haynes, Christopher, i. 133, 135
Hearth Tax List, i. 4
Heathcote, Sir Thomas, i. 537
Hebrew and Welsh related, ii. 482. *See also* ii. 566, 568
Henshaw, John (Wem), i. 486-8; ii. 259
Henshaw, Mrs., i. 487; ii. 259
Herbert, John, ii. 428
Herdsman, Richard (South Petherton), i. 356, 466
Hereford, Bishop of (Dr. F. W. Cornwall), i. 538; ii. 497, 584
Heretics, Baptist, ii. 70-73, 83
Hertzog, Dr., iii. 220
Hervey. *See* "Dialogues"
Hewson, William (Swansea), ii. 119
Hey, William, ii. 227
Hides, Mr. (Milborne Port), i. 533
Higgon, John, i. 34
High Hills of Santee, i. 580
Highlands, The Scottish, iii. 354-6. *See* iii. 354-76
  Anderson's tour in the, iii. 359, 375
  Inability to read in the, iii. 363
  Parishes without schools in the, iii. 356
Higson, John, i. 65
Hill, Brian, ii. 434
Hill, John (Huntly), ii. 106
Hill, Capt. Joses, i. 584
Hill, Sir Richard, i. 65, 187, 283, 544-5, 597; ii. 117, 230, 259, 266, 287-9, 433-4, 544; iii. 142, 147, 152-4, 207, 425
Hill, Rowland, i. 501; ii. 105, 343, 453, 499, 504; iii. 68-9, 137-8, 141-2, 147, 153, 188, 270-2, 596-7
Hinckley, i. 95, 360
Hine, Molly, i. 519, 594
Hinton, George, ii. 274
*Hints to Heads of Families* (Owen's), ii. 375-6, 378, 380-4, 391, 393
*History of Oxford* (Peshall's), i. 47
Hoare, J. (Limerick), iii. 172-3
Hoare, Dr. Joseph (Oxford), i. 40, 74, 76
Hoare, S., ii. 512
Hoare, W., iii. 172
Hobley, William, ii. 81
Hodson, George, ii. 194, 196
Hodson, Thomas, ii. 514
Hole, Charles, i. 570; iii. 232
Holland, Thomas (Tenbury), i. 15, 16
Hollings, Ann (Mrs. John Mayor), i. 299
Hollowshead, J. B., iii. 336
Holmes, John (Exeter), i. 389
Hooper, James, ii. 350, 399, 420, 422
Hoppus, Mr., ii. 500
Horace, i. 124; ii. 568
*Horae Mosaicae*, ii. 543
*Horae Solitariae* (Serle's), i. 359
*Horae Subsecivae* (Brown's), iii. 374
Horne, Bishop, ii. 381, 440
Horne, Melville, ii. 342
Hornsby, Dr. Thomas, i. 215
Horsley, Heneage, ii. 408-9, 413-14
Horsley, Dr. Samuel. *See* Rochester, St. Asaph, and St. David's
Horton, Vaughan, i. 33
Hottentots, ii. 453; iii. 446-7
Howard, Robert, ii. 515
Howell, Richard, i. 168
Howell, Robert, i. 30
Howells, William (Llangan), iii. 339
Hugh, Mr. (Llaynglasse), ii. 161
Hugh, Rees, i. 21, 29-31, 94-5, 110
Hughes, Bob (an emigrant), ii. 140
Hughes, Charles (Ruthin), ii. 390
Hughes, David (Corwen), iii. 604
Hughes, David (Oxford and Llanfyllin), ii. 597; iii. 40, 54, 56, 99, 217, 225, 563, 566, 572
Hughes, Dr. David (Principal of Jesus College, Oxford), ii. 251-4, 557, 589, 594-6, 602; iii. 3, 5, 11
Hughes, David (Ruthin), iii. 29, 39
Hughes, Edward (Kinmel), ii. 384
Hughes, Evan (Yspytty and Llanuwchllyn), i. 384, 404; ii. 403, 405, 409
Hughes, Henry (Brynkir), iii. 249
Hughes, Hugh (artist), i. 308
Hughes, Hugh (Llanwddyn), i. 502
Hughes, John (Coln St. Dennis), i. 369-71

Hughes, John (Llysfaen), ii. 321, 344; iii. 516
Hughes, John (Pont Robert), iii. 287
Hughes, John (Sychbant), ii. 225, 310; iii. 260, 326-7
Hughes, Joseph (Battersea), ii. 500, 503, 506-15, 519, 526, 531, 564, 610-11; iii. 48, 93, 163-7, 170, 178-9, 357, 392, 484-6, 539
Hughes, Joseph (Lampeter), iii. 590-91, 593
Hughes, Lewis (a "Literate" ordained at St. Asaph), iii. 301
Hughes, Lewis (St. Asaph), ii. 406-8, 412
Hughes, Mary (Mrs. Richard Williams, Liverpool), iii. 433-4, 441-3, 491-2
Hughes, Robert (Oxford), ii. 588
Hughes, Stephen (Meidrim), i. 553-4; iii. 236
Hughes, Thomas (Cirencester), i. 370-71
Hughes, Thomas (Liverpool), i. 543; ii. 318; iii. 380, 433, 443, 506
Hughes, William (Llanuwchllyn), iii. 589-98
Hughes, William (London), ii. 308, 312
Hughes, William Grey (Mathry), iii. 327
Hughes, Mr. (Chelsea), iii. 601
Hulcote (Griffin's curacy), i. 113, 207-8, 359
Humphreys, David, ii. 64; iii. 288
Humphreys, John (Caerwys), ii. 444-6, 464, 469, 471-6, 479, 487-90, 578; iii. 234, 471, 482-3, 495
Humphreys, John (Carmarthen?), i. 89
Humphreys, Richard (Caerwys), ii. 488-9
Humphreys, Richard (London), ii. 312
Humphreys, Robert, ii. 238-9, 327, 417
Hunter, Miss (London), iii. 342, 406
Huntingdon, Countess of, i. 285-8, 292, 442, 487, 580-1; ii. 43-6, 83, 85, 87, 132, 210, 460; iii. 140-1, 247
Huntingdon's Connexion, Countess of, iii. 110, 131, 134, 136, 141, 147, 251-3, 283, 312, 537
Huntly (Strathbogie), ii. 103-6
Hursley, i. 471, 534, 537
Hutchinson, John, ii. 435
Hutton, Henry (Alderman, Dublin), iii. 169
Huw, William (Llechwedd), ii. 493
Hyde, John, i. 519
*Hyfforddiant i'r Anllythyrenog*, ii. 268
*Hyfforddwr*, iii. 180-3, 236
Hymn Book, Oliver's, ii. 447; iii. 184, 206
*Hymnau o Fawl i Ddurw a'r Oen*, iii. 208

Ieuan Glan Geirionydd, ii. 395
Ilchester, i. 96, 104, 119
Ince Blundell, i. 18
Ince, Peter, ii. 210
Indians, American, i. 344, 582-3. *See* Welsh
*Instruction of the Rising Generation in the Principles of the Christian Religion*, ii. 504
*Instructor, The* (a London newspaper), iii. 475, 547
Insurance of Charles's property, The, iii. 398, 444
Invasion, The fear of an, ii. 357-8, 368-9
  Organising against an, ii. 380
Ionawr, Dafydd, ii. 224, 344
Ireland, J., iii. 189
Ireland, Charles's visit to, iii. 86, 157-64, 166-75, 186, 351
  Christopher Anderson in, iii. 359, 375, 531-3, 535
  Elias and Lloyd in, ii. 376, 381
  Rowland Hill in, iii. 188-9
  Sects in, iii. 167, 170
Irish Catholics, iii. 161-3, 221
  Ignorance of the, iii. 158-64, 167-8, 170-1, 176, 180
  Insurrection Bill, The, iii. 172
  language as a medium of instruction, The, iii. 176-7, 180, 532
  language resembling the Welsh, The, iii. 168, 171, 176
  people responsive, The, iii. 167, 171
  priests, The, iii. 167-8, 170, 174, 177
  Rebellion, The, ii. 358, 381
  Scriptures, iii. 157-9, 183, 187, 170, 177-8, 351
  The Welsh people interested in the, iii. 431
Iron Chest, An, in the Bible House, iii. 501
Isaac (Lucas's servant), i. 505

Jackson, Mr., ii. 133
Jacobins, ii. 291, 362, 364, 368, 373, 375, 379; iii. 230
Jacobson, William, ii. 15
Jamaica, i. 45, 74, 76-80, 180, 310, 352

James, James (Pen Blaen), iii. 241, 285-6
James, John (Chester), ii. 297, 299; iii. 109; 111-13, 123, 126-9, 141-2, 202, 253, 338, 537
James, Dr. Spinther, ii. 62; iii. 632
James, Mrs. (Aberdovey), i. 12, 16
Jane, Joseph, i. 188; ii. 237, 286-9; iii. 231
Jay, William, i. 245
Jeffreys, Mr., ii. 231
Jenkin, Joshua, ii. 48
Jenkins, Ann (*née* Rowland), i. 217, 220-21
Jenkins, Daniel, i. 217, 220-1; ii. 301, 303-4, 308-13; iii. 327
Jenkins, Jane (*née* Charles), i. 101
Jenkins, Dr. Jenkin, i. 31-4, 37
Jenkins, John (Llan ym Mawddwy), i. 466
Jenkins, John (Treventy), i. 13, 14, 18, 92, 101; iii. 624
Jenkins, John (Charles's brother-in-law), i. 20, 101
Jenkins, Margaret, i. 31
Jerrard, Mr., iii. 139
Jesse, William, i. 482; ii. 85, 87
Jessop, Theodosia (Mrs. Wm. Jones, Broxborne), i. 311
Jesus College (Oxford), i. 38-195, *passim*
Principal of. *See* Dr. J. Hoare, and Dr. David Hughes
*Job*, Mason Good on, iii. 512
John (Bala), i. 540
John, Daniel, i. 5, 6
John, Morgan, i. 7
John, Robert (Bala), i. 145; ii. 54
*John Inglesant*, i. 12
Johnes, Judge A. J., iii. 590
Johnson, Orlando, i. 95
Johnson, Dr. Samuel, i. 186; ii. 565, 604, 607; iii. 4
Johnston, Dr. David, iii. 362
Jones, Abraham (Llanfyllin), iii. 300, 400-1, 485
Jones, Ann (*née* Phillips, Wrexham), i. 407-8; ii. 171, 230, 454, 487; iii. 71, 106-8, 142, 339-41, 383-5, 402, 403, 471
Jones, Benjamin (Haverfordwest), ii. 196; iii. 634
Jones, Benjamin (Llanidloes), ii. 579; iii. 403
Jones, Betsen (Caerwys), ii. 490
Jones, Catherine (widow, Bala), i. 262
Jones, Catherine (wife of John Thomas, Nantcwnlle), ii. 48
Jones, Dr. Cynhafal, ii. 53
Jones, D. (New York), ii. 141
Jones, Daniel (Caerleon), iii. 329
Jones, Daniel (Liverpool), ii. 201, 209, 341, 548; iii. 168, 172, 245-9, 254, 259, 261, 293, 340, 449, 559
Jones, Daniel (Llandegai), iii. 608-9
Jones, Daniel (Radyr and St. Fagan's), ii. 136; iii. 328-9
Jones, Daniel (Wrexham), ii. 487-90; iii. 234, 255, 341, 385, 471-2
Jones, David (Bala — father of Mrs. Charles), i. 142-3, 260-2, 420-2
Jones, David (Caio), i. 511; iii. 118, 120
Jones, David (Cheshunt), iii. 285-6
Jones, David (Doleu Bach), iii. 320
Jones, David (Dolgoch), ii. 61-3, 73, 79, 106; iii. 632
Jones, David (Edge Lane), iii. 335
Jones, David (Holywell), iii. 340
Jones, David (Llangan), i. 123, 172-3, 188, 201-2, 239, 243, 245, 302, 382, 565, 586; ii. 22, 46, 72, 75, 80-3, 112, 133-4, 151, 186, 196, 236, 263, 298, 302, 353, 460, 533; iii. 83, 92, 109, 169 and 172 (reported death of), 185, 223, 242, 247, 250-2, 265-8, 274, 314, 341
Jones, David (a "Literate" ordained at St. Asaph), iii. 302
Jones, David Francis (Chester), ii. 236, 440, 489; iii. 537, 618
Jones, D. Treborth (Cardiff), iii. 294
Jones, Edward (Dolgelley), ii. 422
Jones, Edward (Geunos), iii. 83
Jones, Edward (Groyn), ii. 315, 334
Jones, Edward (Llanerchymedd), iii. 401
Jones, Edward (London), ii. 155, 301-13, 384
Jones, Edward (Mold), ii. 473
Jones, Elinor (Towyn) iii. 87
Jones, Elizabeth (Wrexham), iii. 154
Jones, Ellis (New York), ii. 141
Jones, Evan (Llangower), i. 364, 384
Jones, Evan (Oswestry), i. 269-70, 273, 281, 288, 292
Jones, Francis (Abergele), iii. 184
Jones, Griffith (Bala), i. 144
Jones, Griffith (Llanddowror), i. 4, 22, 101, 508-12, 552-3, 556-63; iii. 211, 236, 354, 361-4, 371
Jones, Griffith (London — senior), ii. 308-9, 312
Jones, Griffith (London — junior), ii. 309
Jones, Hannah (Denbigh), ii. 202

Jones, Hannah (Dolgoch), ii. 62; iii. 632-4
Jones, Henry (Nantymynach), iii. 405
Jones, Hezekiah (Cadaxton), ii. 136, 244; iii. 328-30
Jones, Hugh (Llanidloes), ii. 579; iii. 379, 400, 403
Jones, Hugh (Llan ym Mawddwy), i. 472
Jones, Hugh (Maesglasse), ii. 289, 431, 497
Jones, Hugh (Northop), iii. 483
Jones, Humphrey (Llanfaethlu), i. 591
Jones, Humphrey (London), ii. 312
Jones, Humphrey (Tymawr), ii. 271
Jones, Jacob (Cadaxton), iii. 330
Jones, Jacob (Hendre), ii. 135-6; iii. 329
Jones, Jacob (Rhyl), iii. 544, 599
Jones, Jane (Bala — Mrs. Charles's mother), i. 142-3, 420-22. *See* Jane Foulks
Jones, Jane (Coed y Glyn). *See* Mrs. Jenkin Lewis
Jones, Jane (Trerhiwaedog), iii. 421, 629
Jones, John (Abergavenny), i. 74
Jones, John (Archdeacon of Merioneth), ii. 600-1
Jones, John (Bala), iii. 229
Jones, John (Beaumaris, Dean of Bangor, 1689-1727), i. 555
Jones, John (Bodynolwyn), iii. 278, 284
Jones, John (Caergwrle), iii. 267, 287
Jones, John (Coed y Glyn), i. 383
Jones, John (Edeyrn), i. 517; iii. 287
Jones, John (Glan y Gors), ii. 313, 358, 365
Jones, John (Gelli), iii. 87
Jones, John ("Jones Feddw") ii. 358
Jones, John (Llangwm), i. 144
Jones, John (Llangynhafal), iii. 39
Jones, John (Llantrisant — "Catwgan"), iii. 329-30
Jones, John (Llan ym Mawddwy), i. 463
Jones, John (London — two men so named), ii. 312
Jones, John (Mallwyd), i. 253, 368, 375, 377, 379-80, 396-7, 400-6, 409, 413, 425, 470
Jones, John (Oswestry), i. 294-6
Jones, John (Penmorfa), iii. 267
Jones, John (Penparke), iii. 75, 379, 403
Jones, John (Rhagat), i. 248; ii. 126-7
Jones, John (St. Asaph; ordained a "Literate"), iii. 302
Jones, John (Towyn), iii. 87
Jones, John (Towyn — Captain), iii. 405
Jones, John (Wrexham), iii. 154, 575 (?)
Jones, John Morris (Bangor), iii. 26, 32-3
Jones, John R. (Ramoth), iii. 375
Jones, J. R. (Ruthin), ii. 479
Jones, Canon Ll. Wynne, i. 295
Jones, Magdalen (Ty Bwlcyn), ii. 203, 209, 579
Jones, Margaret (the first Mrs. Thomas Foulks), i. 143-4
Jones, Maria (Mrs. T. R. Charles), iii. 154
Jones, Mary (Gelli), iii. 87
Jones, Mary (of "Bible" fame), ii. 492-5, 518-19
Jones, Maurice (Cefn Coch), i. 260-1, 381; ii. 127
Jones, Maurice (Merthyr), ii. 132
Jones, Morris (Pimlico), ii. 159-62, 170, 180
Jones, Nancy (Coed y Glyn), i. 297, 379, 383, 398, 401, 406 (married), 407; ii. 35; iii. 106
Jones, Nancy (Mrs. Gabriel Davies), i. 221, 242
Jones, Nancy (Penycefn), ii. 488
Jones, Nelly (Carmarthen), i. 217, 430, 435, 540
Jones, Owen (Gelli), iii. 86-7, 90, 96-7, 100, 114-16, 400, 572-4
Jones, Owen (Manchester), iii. 201
Jones, Owen (Myfyr), ii. 609, 615; iii. 2, 3
Jones, Peter (Halkyn), ii. 316
Jones, Rhys (Blaenau), i. 475, 477
Jones, Richard (Accre), ii. 225
Jones, Richard (Bala), ii. 245
Jones, Richard (Bala—Lodge), ii. 227, 230, 259, 289, 299, 341-2, 434; iii. 70, 405
Jones, Richard (Baltimore), i. 583
Jones, Richard (Bryn y Gath), i. 142-3, 422
Jones, Richard (Llangollen), iii. 461
Jones, Richard (Llanychan), ii. 138
Jones, Richard (London), iii. 405
Jones, Richard (Wern), ii. 207-8, 210, 351
Jones, Richard (Wrexham), i. 407; ii. 171, 230, 452, 454, 457; iii. 106 (death of), 154
Jones, Robert (Llandyrnog), iii. 21-2, 38-40

Jones, Robert (Rhoslan and Ty Bwlcyn), takes Charles to the Methodist Church meeting at Bala, i. 496; Charles's letters to, ii. 201-3, 208-9, 244, 547-9; Daniel Jones's letter to, iii. 248-9; his *Dryck yr Amseroedd* suggested, ii. 202-3; asked to write an "Elementary Primer," ii. 208; illness of, ii. 224; assisting Charles in correcting a Welsh Bible, ii. 542, 545, 548; his attitude towards the ordination, iii. 245-9, 263; taking part in the ordination, iii. 278, 284; other references to, i. 515, ii. 39, 215, 243, 412, 544, 547, iii. 37, 119
Jones, Robert (Tai Draw), iii. 403, 627, 641
Jones, Sally (Bala), i.—Charles's first references to, 110, 132, 134-5; her people, 141-6; Charles's first letter to, 146-8; that letter referred to, 154; her first extant letter to Charles, 162-3; Charles's opinion of that letter, 166; perplexed by a "Poetical Letter," 175; her suspicions of Charles's motives, 195-6, 202-4, 300, 315; teased about Charles, 217; bridesmaid to Nancy Jones, Bala, 242—to Hannah Lloyd, 387—to Nancy Jones, Coed y Glyn, 406; doubts the compatibility of business and holy orders, 242, 248-9, 300-1, 329; "no time for divines," 246; puts off marriage, 246-7, 344-5, 348-9; 386-7, 393-5, 398, 403-4; her account of Davies, Llanuwchllyn, 255-7; dislikes the Oswestry curacy, 270, 278, 294; her account of a great storm, 275-8; sees no opening for Charles in North Wales, 297, 386; satisfied as to his sincerity, 300, 324; condemns her own delay in sympathising, 317; denies the existence of a rival suitor, 318-9; visiting the sick, 256, 339; her visits to Llangeitho, 296-7, 379, 381-2; urging Charles to put off resentment, 379; maintaining his honour, 383; about taking over the business from T. Foulks, 349, 394, 406; last letter to, and from, Milborne Port, 412-5; her fortune, 418-21; her marriage, 423; other references to, i. 134-423, *passim*
Jones, Sally (Rhydlydan), i. 221
Jones, Samuel (America), ii. 129, 131
Jones, Samuel (Caerwys), ii. 490
Jones, Samuel (Kildimo), iii. 173, 221-2, 351-3
Jones, Theodosia (Broxbourne), i. 353; iii. 639
Jones, Theophilus (Tregaron), iii. 266-7
Jones, Theophilus (Wooton-under-Edge), iii. 596
Jones, Thomas (Amlwch), ii. 272
Jones, Thomas (Bala—weaver), i. 262
Jones, Thomas (Caepant, Bala—surgeon), iii. 404
Jones, Thomas (Caerwys, Mold, Ruthin, and Denbigh), his first meeting with Charles, i. 520; his translation of Charles's missionary letter, ii. 188-91; co-editor of *Trysorfa Ysprydol*, ii. 209-10, 351-2; co-trustee of David Ellis's legacy, ii. 315-19, 334; his sympathy with Charles and concern for the schools, ii. 321-2, 330-2; Charles's acknowledgment of his sympathy, ii. 328-30; illness of, i. 521, ii. 188, 316, 322, 331, 333-4, 352, 417, 467; his *Word in Season*, ii. 368-9; contributes to *The Welsh Methodists Vindicated*, ii. 385-7 (*see* 431); a partner in the Bala press, ii. 446, 472, 487, 579, 592-3; preaching at Wilderness Row and Spa Fields, ii. 452; worried by his late wife's relatives, ii. 473; assisting in correcting the text of a Welsh Bible, ii. 541-2, 544, 548, 572; director of some schools, ii. 544, iii. 213; appealed to for assistance by the correctors of the text of the S.P.C.K. Welsh Bible (1809), iii. 38; printing controversial works, iii. 37, 192-3; his alleged share in *Yr Hyfforddwr*, iii. 182; contributing to *Trysorfa* (1809-13), iii. 212, 218-19; agitating for the ordination of lay-preachers, iii. 244-9, 253, 256, 259-63, 268, 272, 293, 314-15; ordained (1) by a church, iii. 256-7, and (2) by his Connexion, iii. 275, 283; at Charles's death-bed, iii. 543-4; preaching Charles's funeral sermon, iii. 545-6; pleading for special terms for Welsh Bibles, iii. 558-9; writing Charles's *Cofiant*, iii. 580-5; other references to, i. 494, ii. 138, 177, 219, 223-4, 282, 342-3, 443-4, 457,

465-6, 475, 486, 545, 556, iii. 75, 123, 134-5, 216, 484, 522, 529, 538, 540, 595
Jones, Thomas (Cambridge), ii. 563, 587-8
Jones, Thomas (Chester), ii. 447; iii. 72-3
Jones, Thomas (Clifton), ii. 20
Jones, Thomas (Creaton), curate of Oswestry, i. 293-5; visits Bala, i. 595-8; his early interest in Sunday Schools, ii. 21-3, 237, 286, 288; his opinion of the North Wales clergy, ii. 45, iii. 308-10; struggling for a supply of Welsh Bibles, ii. 106-11, 120-1, 249-51, 256, 262-3, 264-6, 431, 495-7; relates his efforts, ii. 431, 497-8, 502; his reason for (wrongly) claiming a share in the founding of the Bible Society, ii. 520-1; badly treated by printers, ii. 136-8; contributing to *Trysorfa Ysprydol*, ii. 210, 224; supplying Boughton, ii. 221, 224; on ecclesiastical regularity, ii. 221, 224, 236-7, 416-7, 430-2, iii. 254; interested in Thomas Richards, Darowen, ii. 237, 394-6, 432; attacked by Dr. Gaskin, ii. 256-7; his controversy with Christmas Evans, ii. 319-21, 326, 417, 432; his concern for Charles's health, ii. 320, 325-7; his opinion of Charles's *Vindication*, ii. 431, 443; illness of, ii. 432, 442; his views on ordination, ii. 442-3, iii. 251, 305-14; his views of Charles's Welsh orthography, iii. 215-16; other references to, i. 578, ii. 44, 46, 120-1, 238-9, 288, 295, 297, 351, 372-3, 418, 495-8, iii. 217, 251, 254, 582
Jones, Thomas (Dolgoch), ii. 62
Jones, Thomas (Llanpumpsaint and Carmarthen), ii. 227; iii. 92, 266-71, 285-8
Jones, Thomas (Plas Newydd), i. 368, 375, 377-9, 381, 383
Jones, Thomas Snell (Edinburgh), i. 389
Jones, Tom (London), ii. 155, 302-3
Jones, William (Bala—blacksmith), i. 362
Jones, William (Broxbourne), i. 45, 74-80, 180-4, 188, 222-3, 310-13, 351-3; ii. 86, 240; iii. 636-9
Jones, William (Cefn Berain), ii. 388
Jones, William (Dol y Fonddu), iii. 275, 283
Jones, William (Llanidloes), ii. 579; iii. 75, 403
Jones, William (Methavarn), iii. 81, 83
Jones, William (St. Dogmaels), ii. 310, 346; iii. 321, 325, 328
Jones, William (Wrexham—father of Mrs. T. R. Charles), iii. 154
Jones, William Collister (Chester), ii. 188, 215, 221, 225, 228-9, 265-6, 316, 341, 349, 368, 387, 415, 417, 444-5, 448, 464-70, 473, 486-91, 527; iii. 236
Jones, Miss (Bala Lodge), ii. 230, 260
Jones, Miss (Tarvin), ii. 427
Jones, Mr. (Henllan), ii. 408
Jones, Mr. (London—bookseller), iii. 516, 557
Jones, Mr. (Nantglyn), i. 438
Jones, Mr. (Wrexham—brother of Mrs. T. R. Charles), iii. 575-6
Jones, Mrs. (Llanfyllin), iii. 71
Jones & Co. (Bala), ii. 470-4; iii. 602
Jones, Lloyd, & Co. (London—bankers), iii. 578-9
Jordan, John, ii. 500
Joss, Capt. Torial, i. 212, 362; ii. 51, 148
Jowett, J., iii. 51
Jumpers, The, i. 281-2, 569; ii. 360-7, 384; iii. 187

Kelly, Judge, iii. 174-5
Kelly, Thomas, iii. 174-5, 336-7
Kelly, Mr., ii. 437
Kelly, Miss (Liverpool), iii. 189
Kellyites, iii. 167, 176
Kelsall, iii. 109-10, 113
Kemp, William, ii. 87; iii. 340, 521
Kent, Mr., iii. 340
Kentucky Baptist Seminary, i. 582
Kenyon, Lord, iii. 482-4
Kerry, i. 279
Kershaw, Dr. i. 442, 467, 498, 500
Kicherer, John, ii. 453, 538
Kidwelly, i. 5, 26
Killcoed. *See* Cil y Coed
Kinnaird, Baron, ii. 524
Kinnaird, Charles, ii. 523-4
Kirby, Joseph, ii. 299, 300
Kirkland, Thomas, iii. 140
Kirkman, Lemuel, ii. 275, 299, 461
Kirkpatrick, John, i. 354
Knox, William (Ireland), ii. 401
Knox, William (London), i. 590; ii. 170-1
Kyffin, Morys, iii. 208

"L. L.," ii. 293
"Lady, A Charitable," ii. 397-400

*Lady Adventure*, i. 77
"Lady of Fortune, A," i. 288
Lampe on *John*, iii. 180
Lancaster, Joseph, ii. 400; iii. 221
Langford, James, i. 82
Langston, Stephen (senior), i. 138-9, 151-2
Langston, Stephen (junior), i. 596; ii. 416
Langston, Mrs. Wm. (Spa Fields), iii. 123
Langton, Miss (Mrs. Thomas Reader), i. 355
Laud, Archbishop, i. 443
Laugharne, i. 92, 509-10, 562; ii. 122
Law, William, i. 233-4, 262-4
Lawson, West, i. 412, 520
Layard, Dr., ii. 110
"Layman, A.," iii. 455-7
Lea, Elizabeth Anna (Mrs. P. Guilebaud), iii. 128
Lea, M. A., iii. 150, 195
Lea, Richard, ii. 513, 549; iii. 37, 73, 128, 150, 161, 195, 204
Lea, Mrs. Richard, iii. 150
Leach, R., ii. 266-7
Lease of mines, iii. 609-14
Lee, Jane, i. 46
Lees, Mrs., iii. 552
Lefevre, Shaw, ii. 468
Legacy, David Ellis's, ii. 315-19
Mary Ashwell's, iii. 436
Rebecca Tomkins's, iii. 576-9
Leger (near St. Clears), i. 508
Legge, Dr. James, ii. 105
Legge, Dr. George, ii. 105
Leinster, Duke of, ii. 524
Leslie, John, ii. 104-5
*Lesson for the Illiterate*, &c., *A*, ii. 215
Lethbridge, Arthur, i. 97
*Letter to Lord Teignmouth, A. See* "Country Clergyman"
*Letter to Mr. T. Jones, Mold, A* (Charles's), ii. 188, 206
Letter to William Law, A (Wesley's), i. 262
Letters, Robert Jones's, ii. 548
*Leuconomus* (Cowper's), A translation of, ii. 207
Lewes, John (Carmarthen—Solicitor), i. 90, 451
Lewis, Ambrose Thelwall, i. 248-9
Lewis, David (Gelli), iii. 92, 339
Lewis, David (Llangwyryfon), i. 435
Lewis, David (Woolwich), iii. 271
Lewis, Dr. George, iii. 72
Lewis, Jenkin (Wrexham), ii. 34-5, 37, 39, 315, 447; iii. 383
Lewis, Mrs. Jenkin (Wrexham), ii. 35
Lewis, Morgan John, iii. 238
Lewis, Thomas (Carmarthen), ii. 152
Lewis, Titus, ii. 495, 497; iii. 92
Lewis, William (Margam), i. 556
Liber Institutorum (Record Office), quoted, *passim*
Limerick, Bishop of, assaulted, iii. 171
Lincoln, Bishop of (Dr. Pretyman), ii. 229, 370, 382
Little Horwood, i. 137-8, 151, 160, 167, 358, 411-12, 416, 578-9, 596; ii. 416
Littler, Mr., ii. 222
Littleton, Mr., ii. 248
Llanboidy, Methodist cause at, ii. 147-8
Llandaff, Bishop of (Dr. Richard Watson), ii. 15-17, 110, 113, 171, 263; iii. 261
Llanddarog, i. 7, 9, 40
Llandderfel, i. 447
Llanddewi Brefi Chapel, iii. 320-1
Llanddowror, i. 5, 21, 508-9, 556; iii. 328
Llandegla. *See* Curacy
Llandilo, i. 91-4, 100, 102; ii. 64, 67-8, 73-7; iii. 284-8, 316
Abercywyn, i. 101, 556
Llandrillo, i. 143, 446-7, 469; iii. 538
Bridge, An accident on, ii. 451
Llandyrnog. *See* Curacy, and Robert Jones
Llanelly, i. 3, 5; ii. 168
Llanfachreth Chapel problem, iii. 606-7
Llanfihangel Abercywyn, i. 10, 12, 20, 23-6, 30, 87-9, 92, 94-5, 99
Llanfyllin, i. 31, 425; ii. 33; iii. 192, 274, 282, 395, 522
Llangan, i. 584; ii. 22; iii. 185
Llangefni, An accident at, ii. 272-3
Llangeitho, i. 36-7, 85-6, 178-9, 288, 297-9, 300, 379-81, 464, 526-7, 540; iii. 238. *See* Associations
Deacons of, refusing the Association, iii. 284, 316-21
Llangower, i. 364, 383-4
Llangunnor, i. 3, 4, 6-9, 15, 19, 135, 577; ii. 44, 152-3, 420; iii. 147, 277, 596, 647
Llangurig, ii. 579; iii. 418-9
Llangynog, i. 396, 402-3, 413, 415, 425, 470
Llanmartin, i. 71
Llanrwst market, i. 419
Llansannan, Charles's accident on the way to, ii. 210
Daniel Jenkins ill at, i. 217

Llansannan—
David Jones, Llangan, expected at, ii. 302
Persecution at, iii. 603-4
Llanstephan Ferry, i. 26
Llanuwchllyn, i. 31, 257, 275-8 (flood at), 364, 367, 375, 384. *See* Curacy
Fair, i. 275, 547
Llanybri, i. 509-11
Llanycil, i. 143, 383, 419, 423, 475; iii. 546. *See* Curacy, Curate, &c.
Llan ym Mawddwy, i. 463-8, 472, 474-80, 521, 563
Charles's sermon at, iii. 625-6
Llewelyn, William, iii. 329
Lloyd, Bell, Mr., iii. 229, 453, 460
Lloyd, David (Llanddowror), i. 556
Lloyd, Sir Edward, iii. 482
Lloyd, Evan (Maes y Porth), ii. 377-8, 392
Lloyd, George Price, ii. 135; iii. 578
Lloyd, Hannah Maria (Mrs. Lewis Gwynn), i. 278, 387-8
Lloyd, Hugh (Chester), i. 201, 205; ii. 219, 260, 322, 324, 342, 429, 446; iii. 68, 83, 85, 214, 385
Lloyd, Hugh (Llangeitho), iii. 316, 327
Lloyd, Humphrey, iii. 546
Lloyd, John (curate of Bala), i. 423
Lloyd, John (curate of Treimeirchion), iii. 301-3
Lloyd, John (Tanyrallt), i. 563
Lloyd, Lydia, the spiritual struggles of, i. 134, 172, 179; ill-health of, i. 195, 203, 329, 338-40, 349; unsettles Sally Jones's confidence in Charles, i. 200, 300, 315; love affairs of, i. 230-1, 234, 241-2, 245, 249, 252; her sweetheart's sickness and death, i. 249, 255-9; married to Thomas Foulks, i. 586; other references, i. 110, 189-90, 192, 211, 214, 218, 221-2, 248, 269, 278, 383, 423. *See* Lydia Foulks
Lloyd, Morgan (a "Literate" ordained at St. Asaph), iii. 302
Lloyd, Richard (Beaumaris), ii. 376, 381; iii. 267, 275, 283, 313
Lloyd, Richard (Llanidloes), iii. 71, 340
Lloyd, Robert (Chester), ii. 489
Lloyd, Simon (Bala), quoted, i. 12, 21, 37, iii. 244, 293, 484, 551; takes Charles to Bala, i. 85-6, 210-14; at Carmarthen Grammar School, i. 94, 153, ii. 68; Charles's letters to, i. 108-10, 113-14, 116-17, 123-5, 127-8, 131-5, 152-4, 164-6, 179-80, 187-9, 201-2, 210-11, 235-7, 244-5, 266-7, 282-3, 307-8, 323, 339-40; feeling for a curacy, i. 109-10; keeps his name on the College books, i. 115; Charles introduces him to Dr. Camplin, i. 116; agrees with Dr. Camplin, i. 123, 126-7; Charles visits him at Olveston, i. 131; in love with Miss Reynolds, i. 110, 153-4, 165, 188, 202, 245, 302, 323, 328; Neucatre casts reflections on, i. 166-8; indolence of, i. 179, 274, iii. 565; his visit to Wales, i. 187-8; invited to visit Charles, i. 127, 201; visit (with his brother) over, i. 205; getting uneasy in his curacy, i. 237, 274, 308; his mother applies for the curacy of Cerig y Druidion for, i. 248; objecting to his sister's lover, i. 252; Charles tells him of the death of his sister's lover, i. 266; ordained Priest, i. 282; repeating an unwelcome story to Charles, i. 302; his mare sold to Charles, i. 302, 308, 323, 328, 340; Charles writes to him about his sister's illness, i. 339-40; his sister touting for the curacies of Llandegla and Bryn Eglwys for, i. 383; appointed to those curacies, i. 387-8, 392; leaving Bristol without telling Charles, i. 392, 402; best man at Charles's wedding, i. 423; gets notice to quit his curacies, but continues to serve Llandegla, i. 439, 489; witness to Lydia's marriage, i. 586; curate of Llanycil, ii. 402-3; appointed to Llanuwchllyn, but refused a licence by Bishop Horsley, ii. 404-14; baptizing at Denbigh, iii. 257; supplying Boughton, iii. 400, 468, 513; appointed treasurer of the Merionethshire Auxiliary Bible Society, iii. 558-60; translating "Extracts" of Bible Society information, iii. 567-70; interesting himself in the Charity Schools, iii. 574-8; writing Charles's "Memoir" for the *Evangelical Magazine*, iii. 582-4; death of, iii. 642; other references to, i. 44, 136, 146, 192-3, 196, 199, 227, 234, 242, 246-7, 250, 278, 302, 348, 425-6, 449, 579, ii. 91,

123, 135, 344, iii. 240, 249, 261, 272, 379, 385, 403, 561, 565-6, 641
Lloyd, Mrs. Simon, ii. 135, 403, 409-10; iii. 640
Lloyd, Thomas (Bronwydd), iii. 171-2
Lloyd, Mrs. Thomas (Bronwydd), iii. 92
Lloyd, Thomas (Cambridge), i. 579
Lloyd, William (Admiral), i. 563
Lloyd, William (Caio), ii. 72, 310; iii. 236
Lloyd, William (Carnarvon), iii. 240, 249, 260
Lloyd, William (Plas Power), i. 261, 422; ii. 428
Lloyd, Mrs. (Plas yn Dre), i. 189, 256, 283
Lloyd, Mrs. (Llangwm — Mrs. John Roberts), iii. 403
Llwyd, Morgan, ii. 213, 484
Llwyd's MSS., Edward, iii. 28
Llwyngwair, i. 11; ii. 145, 149
*Llyfr y Tri Aderyn*, ii. 484
Llyn Tegid, i. 420, 433
Lock Hospital (Dublin), ii. 418
Penitentiary (Dublin), ii. 418
Locke, John, i. 352
Lomas, Mr. (Manchester), iii. 200
Lôn Fudr (Lleyn), i. 522
London, Bishop of (Dr. Lowth), i. 182
(Dr. Beilby Porteus), ii. 556-9, 561, 570, 583; iii. 14-17, 102, 348, 453, 636-7
(Dr. John Randolph), ii. 565; iii. 348
Longfellow, Mr. (Brecon), ii. 62-3
Longius on *Peter*, iii. 180
Longmire, John Martyn, iii. 209
Longmoor, i. 10-12, 16
Longworth, i. 40, 74
Loppington, i. 595
Lowe, George, iii. 537
Lowe, Joseph, i. 395
Lowe, Mrs. (*née* Edwards), i. 395
Lower Court, i. 12, 13, 15, 18, 93-4, 100-2; iii. 623-4
Lowman, Moses, i. 358
Lowth, Dr. *See* London and Oxford
Lovett, Richard, ii. 200-1
Lovington, i. 289-90
Lucas, John (senior), i. 592-3
Lucas, Mrs. (senior), i. 593
Lucas, John (Milborne Port), Charles's slight acquaintance with him in Oxford, i. 168; Charles's first mention of, i. 132; persuades Charles to retain Newman's curacy, i. 152; character of, i. 160; reading himself in at Milborne Port, i. 170-1; ill-health of, i. 254, 257, 266, 302, 323, 412; his letter (with testimonial) to Charles, i. 470-2; life at his vicarage, i. 504-7, 518-19; his opinion of Charles's successor, i. 519; accounts of his death, i. 531-6; his Will, i. 537; the facts of his life, i. 592-4; other references to, i. 46, 73, 99, 108, 130, 134-40, 151, 154-5, 176, 205, 213, 227, 230, 232-6, 252, 274, 285, 305-6, 357-8, 360, 388, 410, 415, 507, 537-9, 574, 595, iii. 436
Luther, Martin, i. 272

Macaulay, Zachary, ii. 560-1, 564, 583-4, 608; iii. 17, 25
Macclesfield, i. 60; ii. 295
Macdonald, George, ii. 106
Machynlleth, i. 577, 587. *See* Associations, and Thomas and Lydia Foulks
Macintosh, Angus, iii. 358
Mackay, A. J., ii. 119
Mackenzie, Colin, ii. 507
Mackworth, Sir Humphry, i. 555
M'Lean, Mr., iii. 375
McQuay, Mr., ii. 507
Madan, Dr. Spenser. *See* Peterborough
Maddock, Rev. (Creaton), i. 357
Madeley, Charles at, i. 482
Madocks, John (Fron Iw), iii. 416
Madocks, Wm. Alexander, iii. 416-18
Madog ap Owen Gwynedd, ii. 128
Maelgwyn Gwynedd, i. 465
Maes y Tryfar, i. 141-3
Maesgwyn, i. 31
Magazine, Charles's Welsh. *See* "Trysorfa Ysprydol" and "Trysorfa"
Mair Erfyl, ii. 395
Maitland, Alexander, ii. 512, 514
Mallwyd, i. 212, 364-8, 377-9, 381, 403, 425, 472, 484-5
Mally (Balla), i. 585
Map of the *Geiriadur Ysgrythyrol*, The, ii. 477, 479
Mare, i. 460. *See* Moylen, and Simon Lloyd
Mark, Betty, ii. 54
Marlow, Michael, i. 129; ii. 85, 294
Marriage, Newton's views on, i. 228, 331
Charles's views of, iii. 235, 434-5
Marriott, William, ii. 179

Marsh, John (Hursley), i. 471, 505, 519, 532-7
Marsh, R. (Wrexham), ii. 58
Marsh, T. (Wrexham), ii. 138
Martin, Ambrose, ii. 279-82
Martin, William, i. 262
Martyn, Thomas, iii. 209
Matthews, Mr. (London), iii. 77
Matthias, Mary, iii. 304
Maturin, Henry, iii. 175
Maturin, William, iii. 164
Maule, John, iii. 43-7
Mayler, James, iii. 340-1
Mayo, Canon C. H., i. 170
Mayor, John, prevents Charles from leaving Oxford, i. 42; parentage of, i. 43-4; with Charles at Olney, i. 49-54; Cowper's references to, i. 53; copying (with Charles) Newton's *Cardiphonia* for the press, i. 53-4; Newton's letter to Charles and, i. 55-6; ordained deacon, i. 81; some of the movements of, i. 283-4; instituted vicar of Shawbury, i. 283-4; Charles coveting the preferment of, i. 284; the letter of (conveying news of a vacant curacy), to Charles, i. 298-9; Charles visits, i. 416; Charles's account of himself to, i. 424-5; Charles assisting, i. 431-63, 473-4, 478-84; with Charles at Mallwyd, Dolgelly, Barmouth, and Bala, i. 484-5; some of Charles's letters to, i. 539, 588; ii. 338-9; illness of, ii. 344; death of, iii. 642; other references to, i. 46, 57-8, 72-4, 79, 130, 297, 469, 475, 486, 494, 522; ii. 22, 258-9, 263-4, 296-7
Mayor, Mrs. John, i. 432, 445, 473, 484-5, 494; ii. 259, 289
Mayor, J. B., i. 284
Mayor, J. E. B., i. 54
Mayor, Joseph, i. 44
Mayor, Mrs. Robert, i. 53-4
Mayor, Thomas, i. 44
Meadows, Miss, ii. 246
Mede, Joseph, i. 356-7
Medley, Samuel, i. 583; ii. 131
Meers, James B., i. 530
Meidrim, i. 20, 24, 28, 99, 450; ii. 135; iii. 624-5, 648
Meifod, A ghost at, ii. 609, 612-13; iii. 89
The population of, ii. 261
Memoir, Charles's Welsh, T. Jones asked to write, iii. 580; materials for, iii. 581-4; finished, iii. 584-5; portrait for, iii. 584; David Charles declines to write a, for the *Evangelical Magazine*, iii. 582; Simon Lloyd writes a, iii. 583-4; Edward Morgan preparing for a, iii. 585-9
Memorial Hall Library MSS., i. 550; iii. 175
Mendip Hills, The, i. 213, 215, 289
Merchant, James (Milborne Port), i. 574
Meshech, i. 118
*Methodism Unmasked*, ii. 383-5, 391, 393
Methodist, The reproach of being a, i. 45, 60-6, 112, 116, 512-13; ii. 355-93, 403-14, 416-17; iii. 342, 603-7
itinerants sneered at, ii. 556, 559, 579, 591, 593; ii. 30, 39
Methodists, the comparative prospects, Calvinistic and Wesleyan, iii. 187
Meteorological Diary, A, i. 472
Metropolitan Pluto, A, iii. 66
Meyrick, Edward, i. 406
Meyricke, Edmund, i. 40
Middleton, Thomas, i. 295, 383
Migneint, ii. 242
Milborne Port, Charles's removal to, i. 154-5, 164-5, 168-9; a description of, i. 169-70; David Charles's visits to, i. 302, 307; distance of Shepton Beauchamp from, i. 333; Charles preparing to leave, i. 408-9; Charles quitting, i. 413-15; church and chapel at, i. 504-7; after the death of John Lucas, i. 573-4, 592-5
"Miles Lane," iii. 133-4
Milford, Lord, ii. 423
Mills, Philip, i. 594
Mills, Samuel, ii. 282, 508-9, 513-15, 536; iii. 22, 24, 163-6, 170, 177, 204, 405, 500
Mills, Mr. (Bristol), i. 133
Milne, Dr. William (Missionary), ii. 105
Milner, Dr. Isaac, i. 359; ii. 586, 598; iii. 51, 484
Milner, Joseph, i. 359
Milverton, i. 467, 549
*Mirror for the Illiterate, A*, ii. 39. *See* "Drych i'r Anllythyrenog"
Missionaries, captured, ii. 194-5, 222
Condition of, ii. 537
The type of, desired, ii. 193-4, 196
Missionary Societies. *See* Society
Mitchell, Major, ii. 109
Mitchell, Thomas (Queen Camel), i. 119

Mitchell, Rev. (Chester), ii. 433, 436-42, 447, 450-5
Mitchell, Rev. (Ireland), iii. 173
Moel Yspri, i. 141
Moffatt, J. M., ii. 17
Moira, Lord, iii. 140
Molland, Thomas, i. 388, 439-40; ii. 288, 344-5, 348, 417, 422, 425
Moncrieff, William (Alloa), ii. 103
Mondlove, Mr. (Chester), ii. 393
Monthly Meetings, Methodist, at Bala, ii. 415; East Merioneth, iii. 598; Pentre, ii. 270; Roe Wen, ii. 352. *See* Festiniog
*Monthly Review, The*, i. 431; ii. 371; iii. 300
Monument on Charles's Grave, iii. 598. *See also* Statue
Moody, Rev., iii. 139
*Mbr o Wydr*, i. 145, 179
Morden College (Blackheath), i. 49
More, Hannah, ii. 389, 499
Morgan, Sir Charles, ii. 160
Morgan, David (father of Edward), iii. 185
Morgan, Edward (Syston), iii. 185, 224-5, 346-8, 386-7, 392-3, 488-91, 508-10, 512-13, 517-20, 523-9, 533-5, 585-91. His "Brief Memoir," and "Essay, Letters," &c., quoted *passim*
Morgan, John (Llandilo), iii. 92
Morgan, Rees, i. 540; ii. 70
Morgan, Richard, iii. 302
Morgan, Robert, i. 188
Morgan, William, i. 75-6
Morgan, Mr. and Mrs. (Bristol), iii. 304
Morgan, Rev. (Dolgelley Grammar School), ii. 321
Morgans, Thomas (curate of Mallwyd), i. 485
Morland, Harriet, ii. 397
Morland, William, ii. 397
Morley, Mary, ii. 246
Morrall, Dr. (Chester), ii. 334
Morris, Ann, ii. 488, 490
Morris, David, i. 195
Morris, Ebenezer, ii. 302; iii. 223, 241, 249, 253, 258-9, 263, 270-1, 285, 287, 313
Morris, Ester, i. 512, 540; iii. 624, 648
Morris, Hector, i. 19
Morris, Henry, ii. 113, 501, 515, 519, 554
Morris, Lewis (Llewelyn Ddu o Fôn), iii. 216
Morris, Lewis (Llwyngwril), iii. 223
Morris, Sir Lewis (Penbryn), i. 8
Morris, Richard, ii. 604, 606; iii. 41
Morris, Robert (Boughton supply), iii. 423
Morris, Robert (Manchester), iii. 82 201
Morris, Samuel, i. 20
Morris, William, i. 7; iii. 647
Morse, Stephen, ii. 248, 253
Morton, The Earl of, i. 96
*Moses's Principia*, ii. 435
Moss, Charles, i. 152
Mostyn, Sir Thomas, iii. 482
Moule, Mr., ii. 141
Moylen (Charles's mare), i. 472
Muir, John, iii. 374
Muir, William, iii. 220
Mulgrave, Lord, iii. 104
Mysefin Letters, iii. 36-7, 40-1, 62-3
Mytton, Mr., i. 477

N., Miss (Milborne Port), i. 505
Nanney, Robert, i. 476
Nantcwnlle, i. 220-1; ii. 47; iii. 326
Napoleon, ii. 358, 402, 515; iii. 104, 530
*Nations imploring the Word of Life, The* (Scott's), iii. 511
*Native Irish*, iii. 368, 376, 531
*Nature Displayed* (La Place's), i. 22; iii. 427
Naval and Military Bible Society. *See* Society
Neale, John, iii. 179
Neate, Thomas, i. 452
Neilson, William, iii. 177-8
Neily, Mac, i. 506
Nelly (Bala), i. 256, 367
Neucatre, James Sidney, i. 74, 138, 166, 168, 208, 359
Nevern, i. 537-8; iii. 321
New Chapel, A, in Chester, iii. 108; at Dolgelley, i. 565, iii. 213; at Llandderfel, iii. 506; at Llangeitho, i. 35-7, *see* iii. 317-20; at Llanfyllin, iii. 192; at Tarvin, ii. 455; at Towyn, ii. 259, at Tremadoc, iii. 416
*New Song, A*, ii. 313
Newbigging, William, iii. 497
Newby, John, iii. 127
Newcome, Richard (Warden of Ruthin), ii. 138; iii. 501, 504, 566
Newell, Richard, iii. 340
Newman, Charles, i. 95
Newman, Edwin Sandys, i. 549, 574; ii. 93, 174

Newman, Francis (son of Henry), ii. 173
Newman, Francis (South Cadbury), i. 96, 105, 291
Newman, Mrs. Francis (South Cadbury), i. 290
Newman, Henry (Charles's rector), i. 68-72, 95-7, 105-6; 111, 116, 120-2, 134, 138-9, 150, 152-5, 164, 208, 282, 285, 333, 412, 416, 442, 506, 514-18, 522, 531, 574; ii. 93, 173-4
Newman, Mrs., i. 112, 412, 574; ii. 93, 173-4
Newman, Henry Brown, ii. 174
Newman, Richard, i. 105
Newport (Pembrokeshire), iii. 321
Newton, Francis (Milborne Port), i. 506
Newton, Sir Isaac, ii. 435
Newton, John, i. 49-58, 66, 69, 98-9, 130, 228, 246, 255, 285, 309, 432, 490-4, 567, 598; ii. 20, 95-6, 183, 187, 217; iii. 325
Nichols, John, i. 388-9
Nicholson, Isaac, ii. 228, 247, 336, 346
Nickols, Daniel, ii. 312
Nicolais, Monseurs, iii. 67
Nicoll, Dr. W. Robertson, ii. 106
"Nimrod," i. 477
Norbury, John, ii. 316
Norbury, Thomas, ii. 316
Norris, John, i. 352
North Barrow, i. 289-90
North Wales, Ignorant state of, ii. 32-3
Northop, ii. 11, 424; iii. 482-3
Norton, Thomas, iii. 332
Norwich, Bishop of (Dr. Henry Bathurst), iii. 504
(Dr. Charles M. Sutton), ii. 289, 295
"Novus," iii. 563
Nutscombe, Mrs. G., iii. 79

Oakley, W., iii. 460
Octagon Chapel (Chester), ii. 429; iii. 449, 468, 513, 520, 537
"O'er the gloomy hills of darkness," ii. 186
Offley, Charles, iii. 150
Offleys, The, iii. 150
Ogle, R. (London—bookseller), iii. 101, 180
Okely, Francis, i. 262-3
Old Bank, Oxford, i. 47
Down, i. 127, 201, 363
Meeting House (Carmarthen), ii. 152-3
Old—
Swan Stairs, ii. 501, 503-5, 532, 536, 564, 584; iii. 22, 24, 131
Oldham, James Oldham, ii. 273
Oldyses of Atterbury, The, i. 593
Olive, Edmund (Spa Fields organist), iii. 133
Oliver, John, ii. 233, 235, 393, 439
Oliver, Philip, ii. 215-36, 288, 296-8, 342, 371-3, 419, 433, 444, 486; iii. 135, 142, 165, 189, 215, 239, 251, 592
Oliver, Thomas, ii. 217
Oliver, Mrs. Thomas, ii. 218, 230, 234, 236, 350, 415, 423, 430 (death of)
Oliver, "Memoir" of Philip, iii. 132
Olney, i. 49-53, 58, 98-9, 113, 121, 139, 285, 357, 432, 493-4; ii. 20
Olney, Oshen, ii. 344
Olney, Sarah, ii. 344; iii. 337
Olveston, i. 116, 126-7, 131, 135, 210, 212, 362, 388, 439-41
Opie, Amelia, ii. 299
Ordination, The Methodists unable to obtain Episcopal, ii. 227, 383; the alleged causes of the failure, ii. 386; establishing their own, iii. 237-333, 342; mode of procedure of the Methodist, iii. 252, 275-88, 312; preachers nominated for, iii. 275, 284-5; St. Asaph Diocese influenced by the Methodist, iii. 300-3; spurious, iii. 307-8; by laymen, iii. 278, 307; in South Wales, iii. 269-72, 277, 284-9, 312; the last, attended by Charles, iii. 594; a "Tract" on the Methodist, iii. 510, 594; Rowland Hill on the Methodist, iii. 270-2, 596-7
Ordinations, Wesley's, iii. 252-3
The Countess of Huntingdon's, iii. 247, 251-3
Orphan House, Whitefield's, i. 580; ii. 132
Orpin, Thomas, i. 452
Orthography, Welsh, ii. 353, 471, 545, 556-60, 562, 565-71, 577, 586, 590-7, 600-7; iii. 2, 4, 6, 7-11, 13, 20-39, 99, 113, 118-19, 145, 215-17, 391-2, 495-507, 515-16, 542, 564
Osterlow Grange, Manor of, i. 12, 16, 27, 89, 103; iii. 623-4
Oswestry, The curacy of, i. 269-71, 273, 281, 288, 292-6
French prisoners at, iii. 421
Overton, John (York), ii. 416, 432

Owen, Aneurin, iii. 98
Owen, Edward (rector of Llan ym Mawddwy), i. 463, 476-7
Owen, Elizabeth (Nevern), i. 538
Owen, Goronwy, iii. 216
Owen, Gruffudd, ii. 206
Owen, Dr. Henry (Dolgelley), i. 565
Owen, Hugh (Bala), iii. 75, 403
Owen, Hugh (Bron Clydwr), ii. 210
Owen, Jeremiah, ii. 419-20
Owen, John (Egryn), iii. 98
Owen, John (Fulham), ii. 517, 520, 531, 543, 559-68, 574, 576, 580, 583, 587, 597, 600, 607-9; iii. 6, 16-17, 35, 48, 50-1, 53, 56-61, 64-6, 77, 83, 87, 217-19, 225, 351, 392-4, 453-4, 460, 462, 504, 536, 539
Owen, John (Llandderfel), iii. 506
Owen, John (Thrussington), i. 179; ii. 520-1; iii. 301, 409-10
Owen, Joseph (Nevern), i. 537-8
Owen, Margaret, iii. 97
Owen, Richard (Bala), ii. 245, 455; iii. 540
Owen, Richard (Charles's servant), i. 218, 276, 280, 430; iii. 627
Owen, Richard (Carnarvon), iii. 74, 400, 465
Owen, Richard (brother of Dr. Owen-Pughe), iii. 98
Owen, Robert (the Socialist), ii. 400
Owen, T. E. (Llandyfrydog), ii. 383-4, 387, 391-2; iii. 548
Owen, William (Conway), ii. 391
Owen, William (Llanelltyd), i. 141
Owen, William (Milborne Port), i. 466, 470, 519, 534, 536-9, 574
Owen, William (Dr. Owen-Pughe), ii. 471, 481-5, 534, 541-2, 564, 598, 606, 608-16; iii. 1-13, 20, 24, 26-33, 36, 40-2, 55, 61-5, 69, 70, 78-9, 84-9, 93-100, 105, 115, 117, 120-1, 145, 187, 216, 334, 391-2, 516, 574
Owen, William Wynn, i. 477
Owen-Smith, H. P., ii. 521
Owens, Jenny, i. 218, 315, 346; iii. 627
Owens, John (Llanor), ii. 206
Oxford, i. 38-48, 55-68, 74, 80-4, 94, 108, 113-16, 125, 133-6, 146, 159, 166-8, 178-84, 186-8, 192-3, 222-3, 235, 283, 305, 310, 312, 352, 415, 427, 553, 592; iii. 254
Oxford, Bishop of (Dr. John Butler), i. 81, 182-3, 187
(Dr. John Hume), ii. 391
(Dr. Robert Lowth), i. 593
(Dr. John Randolph), ii. 251-2, 565; iii. 16
Oxford, Bishop of—
(Dr. Edward Smallwell), ii. 391

Page, B. (Olney), i. 285
Paine, Tom, ii. 362, 365
Painter, John, ii. 488
Palmer, Elizabeth (*née* Echlin), ii. 400-2, 522, 525
Palmer, John (Compton Pauncefoot), i. 470
Palmer, Roger, ii. 401-2. *See* Budworth
Pandy (Llanuwchllyn), i. 275-8; iii. 630-1
Pant Dwfn, i. 12, 13, 15-23, 42, 87-93, 99-101, 415, 450, 453; iii. 623-4
Mawr, i. 31
Paper, Duty on, ii. 468-9
*Paraphrase of the New Testament* (Erasmus's), i. 170
Pardo, Dr. Thomas, i. 40
Parker, Dr. Joseph, ii. 105
Parkgate, ii. 231, 433
Parliament, The Irish, ii. 230
Parnell, Thomas (and his relations), iii. 535-6
Parr, Dr., i. 183
Parry, David, iii. 223, 270, 285
Parry, Edward (Little Dunham), ii. 257, 263-4
Parry, Edward (Llansannan), iii. 604
Parry, Henry (Llanasa), ii. 595-6, 602; iii. 3, 6, 7, 10, 11, 22, 27, 29, 38
Parry, John (Chester), ii. 488-90, 553-4, 585; iii. 166, 341, 400, 586
Parry, John (London), ii. 312
Parry, Joseph (Shrewsbury), i. 299, 367, 438, 444, 450, 460, 462-3; ii. 155, 332; iii. 153
Parry, Mrs. Joseph, i. 367; ii. 344
Parry, Owen (Bala), i. 421-2
Parry, Dr. Richard, i. 41. *See* Bibles, and St. Asaph
Parry, Thomas (Prion), i. 526
Parry, Mr. (Chester), ii. 282
Parry & Son (Chester), iii. 206
Parsons, Alderman (Oxford), i. 46
Parsons, Harry, i. 126, 133, 155
Partnership, Mrs. Charles and her son in, iii. 204-5, 341, 343-4
*Pastoral Letter to the Clerical Burgesses of Carmarthen* (Horsley's), ii. 293
Patrick, Dr. Simon (Bishop of Ely), iii. 500
Pawson, John, ii. 376, 378
Paxton's Tower, i. 8

Paynter, Mrs., ii. 198
Peace of Amiens, The, ii. 401
Pearsal, Rev. (Taunton), i. 354
Pearson, Mr., ii. 507
Peddie, James, iii. 357, 359
Pedlars at Bala, i. 435
Pellatt, Apsley, ii. 507, 515
Pellatt, T., iii. 399
Pembrokeshire Clergy, The, iii. 289, 321-6
Pen Ayron, i. 279
  Isa'r Dre (Bala), i. 261, 422; ii. 428
  y Ddaulwyn, i. 9
Penbryn, i. 8
Pend, B., ii. 179
Penrheol, i. 11
Pentre robir (?), iii. 109-10
Pentycross, Thomas, i. 286
Penygarn, ii. 165
Perkins, Henry, ii. 214
Perronet, Edward, iii. 133
Perrott, Thomas, i. 33
Perrotts of Trefenty, The, i. 27; iii. 623
Persecutions of Welsh Methodists, ii. 259, 403; iii. 603, 640-1
Pestill, Thomas, ii. 180
Peterborough, Bishop (Dr. John Hinchcliffe), ii. 250
  (Dr. Spenser Madan), ii. 250-1, 262-3, 265, 344, 520, 575-6
Philadelphia. *See* Lewis Richards
Philip le Brun, ii. 400
Philip, Dr. Robert, ii. 100, 103, 105
Philipps, John, i. 14-18, 89-94, 100-2
Philipps, Sir John, i. 555-9
Philipps, John George, ii. 293
Phillips, Ann (second Mrs. R. Jones, Wrexham), i. 407
Phillips, Edward, ii. 230-1, 233, 236, 238, 288, 349
Phillips, Dr. John (Williamston), ii. 423
Phillips, Mary (Kington), ii. 87
Phillips, Mary (Ty'n Rhos), ii. 230
Phillips, Richard (London—a Quaker), iii. 478
Phillips, Richard (Ty'n Rhos), i. 407; ii. 230
Phillips, Samuel, ii. 85-7
Phillips, Sarah (Mrs. David Charles, Carmarthen), iii. 277, 634, 647
Phillips, Sir Thomas, i. 26-7, 555
Phipps, Richard, iii. 70, 83
Pibwr Lwyd, i. 7-9, 15, 20, 42
  Wen, i. 19, 20, 29
"Pickwick," ii. 169, 70
Pierce, Edward (Dyffryn Clwyd), ii. 54
Pierce, John (Bala), i. 445; ii. 127
Pierce, John (Llanidloes), i. 513
Pierce, Mary (Bala), i. 445
Piercy, Rev. ii. 85
*Pietas Oxoniensis*, i. 65, 187
*Pietas Redingensis*, i. 187
Pilgrim Church, The Old. *See* Llanfihangel Abercywyn
*Piscatory Eclogues*, i. 49
Pitman, Mrs. G. R., i. 171, 574
Pitt, William, ii. 156, 226-30, 370, 382
Pittard, S. R., ii. 91-3
Pittsburgh. *See* Lewis Richards
Plagiarism, Charles charged with, ii. 480-1
Planta, Miss, ii. 23
Plâs yn Dre (Bala), i. 146, 338, 587; iii. 385
Plâs yn Iâl, i. 439
Platt, W. P., iii. 52-3
Plowden, Edmund (senior), i. 13-18, 28, 100
Plowden, Edmund (junior), i. 13, 87-9, 92, 102, 450
Plowden, Elizabeth, i. 18
Plowden, G. M., i. 12
Plowden, Mary Dorothy, i. 18
Plowden, William, i. 13, 15, 16, 18, 28, 100-1; iii. 623
Plowden, William Francis, i. 12
Plowden Hall, i. 12, 15, 87, 89, 92-3, 100
Plymouth Brethren, The, iii. 338
Pole, Dr. Thomas, iii. 396
Polignac, Prince, iii. 479
Polwhele, Richard, ii. 341, 383
Poole, Anthony, i. 377, 403
Poole, Frances, ii. 207
Poole, Griffith, ii. 207
Poole, John, iii. 232
Portmadoc Embankment, The, iii. 416-18
Portman, Viscount, i. 289-90
Portrait of Charles, iii. 584, 601
Portsmouth, i. 77, 231, 235
Post Office gossips, i. 164, 247, 252, 345, 364, 366, 494
Potter, Francis, i. 356-8, 388
Potter, Rev., iii. 483
Powel, Philip (curate of Shawbury), i. 299, 479-80, 483-4
Powell, John (Llanmartin), i. 70-1
Powell, Vavasor, i. 553
Powell, William (Pwllheli), i. 515
Powell, Mrs. (Tarvin), ii. 342, 425
Powell, Mrs. (a friend of Mrs. Simon Ralph), iii. 448
Powell, Yspytty Ifan, iii. 27

Pratchill, Mr., ii. 486
Pratt, Josiah, ii. 531, 587, 598; iii. 303, 514-15, 570, 579
*Present for your Neighbour, A*, i. 597; ii. 117
Press, The Bala, ii. 335, 444-7, 470-8, 486-7, 579; iii. 67 and 69 (a new press), 145, 391, 602
The Cambridge, ii. 532-5, 538, 546, 560, 563-4; iii. 12, 55, 57-9, 61, 63-4, 66, 77, 83, 88, 470-1
The Chester. *See* William Collister Jones
Hemmingway's Chester, iii. 145
The King's, iii. 470-3, 541-2
The Oxford, ii. 249, 252-4, 526, 582, 589, 597; iii. 14, 54-6, 58 (its antipathy to the Bible Society), 99, 213, 217
The Trevecca, ii. 31, 39, 61-3, 443
Press corrector for the Small Pica Welsh Bible, A, iii. 471-3, 475-6, 479-81, 484-5, 497, 499, 517
Preston, Thomas, ii. 119, 507
Price, Anna, iii. 478
Price, Bridgette Dorothea (Mrs. Simon Lloyd), ii. 410
Price, Sir Hugh, i. 553
Price, Isaac, iii. 461
Price, Joseph T., iii. 475-9
Price, Peter, iii. 478
Price, Rees, i. 7, 8
Price, Richard Tavistock, i. 476
Price, Richard Watkin, iii. 229, 453-4, 456, 459-61
Price, Thomas (Drover), iii. 73
Price, Thomas (Hafod y Maidd), i. 248
Price, V., ii. 160
Price, Mr., iii. 105
Price, Mrs., ii. 135
Prichard, John, ii. 207
Prichard, Rees, ii. 210
Prichard, William, ii. 205-7
Priestley, Dr. Joseph, i. 52, 355
Priestley, Timothy, i. 52; ii. 88
Pritchard, Evan, iii. 339
Pritchard, John (Abernant), i. 127
Pritchard, John (Henblas), i. 142
Pritchard, John (Pwllheli), ii. 244
Pritchard, Mr. (Eglwys Bach), i. 438
Procter, Henry, iii. 424
Protheroe, Evan, i. 20, 30
Protheroe, Rees, i. 13, 14, 18; iii. 623-4
Proudlove, J. and T., ii. 236
Pryse, Edmund, iii. 40
Pryse, John (Trawsfynydd), i. 406
Pryse, Sion (Llan ym Mawddwy), i. 475
Prytherch, John, ii. 310
Prytherch, Winifred (or Protheroe), ii. 302, 304-5, 384
Public Prayers, A translation of a Form of, iii. 10
Pugh, David (Bristol), i. 362, 368
Pugh, David (Newport), i. 204; ii. 346; iii. 325, 327, 552
Pugh, Evan, ii. 161
Pugh, Howell, iii. 403
Pugh, John (Rauceby), i. 64, 436; ii. 237, 259, 287-8; iii. 325
Pugh, Robert (Weston), i. 434-6, 481-3, 485; ii. 8, 237, 259-60, 264, 266, 287-9, 296, 434; iii. 231, 325, 551-2
Pugh, Thomas (Dolgelley), iii. 294-6, 395, 403, 610-14
Pughe, Hugh, iii. 97
Pughe, Rice, iii. 97-8
Pughe, Richard, iii. 592
Pughe, Wm. Owen. *See* William Owen
Pughe, Rev. Mr., ii. 389
Pwllheli, i. 195, 515. *See* Associations, Bibles, and Schools
Pylle House, i. 290

Quakers, The, ii. 515; iii. 609
*Quarterly Review, The*, ii. 17
Queen Camel, i. 95, 106, 116, 121, 127, 131, 133-4, 148, 153-5, 158-9, 164-5
Queen's College (Oxford), Fire at, i. 113-14

*Rab and his Friends* (Brown's), iii. 373-4
Raby, E. W., ii. 119
Raffles, Dr. Thomas, iii. 539
Raikes, Robert, ii. 3-8, 11, 13, 14, 17, 22-4, 26, 169
Ralph, Simon, ii. 454-5; iii. 164-5, 224, 338-9, 399-400, 423, 448, 468-9, 513, 520-1, 537
"Rambler," ii. 401. *See* Budworth
Randall, John, i. 538
Randolph, Dr. John. *See* Bangor, London, and Oxford
Ransom, Elizabeth, ii. 524
Ransom, Morland, & Co., ii. 397-400, 522-4
Rationalists in England, ii. 90
Reader, Samuel, i. 354
Reader, Simon, i. 354, 466, 498-9
Reader, Thomas, i. 354-8, 388-90, 409-10, 441-2, 466-7, 497-502,

548-50; his example in catechising influencing Charles, i. 564
Recovery Rolls, i. 16, 18
Red House, i. 15, 17
Reed, Sir Charles, iii. 417
Reed, Eliot, iii. 417
Rees, Dr. Abraham, i. 31
Rees, David, iii. 223, 285
Rees, Ellis, iii. 466
Rees, John, iii. 285, 305
Rees, R. Oliver, ii. 518; iii. 598
Rees, Dr. Thomas, i. 31-3, 554; ii. 82, 148, 164, 313
Reese, Archdeacon, iii. 216
Reeve, Mr., ii. 528
Regularity, Ecclesiastical, ii. 240; iii. 239. *See* i. chap. xxii., and Thomas Jones, Creaton
Reid, James, ii. 199
Religious Tract Society. *See* Society
"Remarks on a Pamphlet entitled 'The Welsh Looking-Glass,'" ii. 311-12
*Remarks on the Three First Chapters of the Revelation of St. John*, i. 501
"Report from the Clergy of a District in the Diocese of Lincoln," ii. 370, 372
Report of the Deputation of the Hibernian Society, iii. 178-9
*Reports* of the British and Foreign Bible Society, ii. 43, 87, 550, 567; iii. 63, 88, 150, 157, 160, 180, 188, 202, 220, 329-30, 333, 379, 393-4, 398, 401-2, 405, 421, 423, 429-30, 436, 462-3, 465, 480-1, 485, 562, 566
Church Missionary Society, ii. 119; iii. 327
Gaelic Schools Society, i. 564; iii. 361-2, 368-70, 372, 513, 531
Hibernian Society, iii. 221, 351-2, 431
London Missionary Society, ii. 186, 194, 201, 499, 599; iii. 139, 169, 336
Merionethshire Auxiliary Bible Society, iii. 483, 485, 511, 515, 551, 566-7
Religious Tract Society, ii. 501
Royal Humane Society, iii. 37, 127
Sunday School Society, ii. 183; iii. 409, 414, 419, 447-8
Sunday School Society for Ireland, iii. 536
Restoration, Welsh Education at the, i. 552-5, 562
*Review of Ecclesiastical History*, iii. 636
Revival, The Welsh Methodist, ii. 50, 205, 208, 210, 292
Revivals in America, i. 581-2; ii. 95, 130
in Anglesey, ii. 98, 126, 204-5
at Bala, ii. 88-112, 115, 126, 129, 132-3, 137, 181, 521
at Capel Newydd, Llansamlet, Milford, Newport, and the Tivy-side, ii. 146
in Carnarvonshire, ii. 98, 100, 125; iii. 488, 491-2
in Denbighshire, ii. 126; iii. 413
in Scotland (Cambuslang), ii. 95, 104-5
in South Wales, i. 178; ii. 54, 88; iii. 419-20, 494
in Sunday Schools, iii. 430, 434, 531
Reyner, Joseph, ii. 501, 503, 505, 507, 509-10, 513-15, 536, 564; iii. 22, 24, 66, 79, 116-17, 217
Reynolds, John (Chester), iii. 539-40, 618
Reynolds, Miss (Carmarthen), i. 110, 153, 165, 188, 202, 302, 322-3, 329
Rhys, Sir John (Oxford), i. 40
Rhys, Morgan John, ii. 165-9, 278, 355, 463; iii. 250, 632
Rhys, Dr. Sion Dafydd, ii. 205; iii. 9
Rice's Agent, Mr., i. 90
Richard, Ebenezer, ii. 3; iii. 210-12, 223, 225-8, 285, 313, 320
Richard, Evan (Llanrwst), iii. 403
Richard, Henry (Dyffryn), iii. 403
Richard, Henry (M.P. for Merthyr), iii. 225
Richard, Henry (Trefin), iii. 212
Richard, Thomas (Fishguard), iii. 211, 223, 242, 267, 270
Richard, Thomas (A "Literate" ordained at St. Asaph), iii. 301-2
Richards, Ann (*née* Stringer), iii. 125-7, 129, 233-4, 344-5, 551
Richards, Griffith (Dyffryn), iii. 466
Richards, Griffith (Glan Llyn), ii. 405, 409; iii. 98, 460, 578, 618
Richards, John (Blaengwyddon), ii. 497; iii. 91
Richards, Lewis (Baltimore), i. 580-4; ii. 129-32
Richards, R. (Trecadwgan), i. 25
Richards, Sir R., ii. 405
Richards, Rowland, iii. 98
Richards, Thomas (Berriew), ii. 396
Richards, Thomas (Chester), ii. 125-6, 233
Richards, Thomas (Coed), ii. 405

Richards, Thomas (Coychurch), i. 246
Richards, Thomas (Darowen), i. 475-6; ii. 237, 394-6, 402
Richardson, Evan, ii. 322-4; iii. 275, 283, 398
Richardson, Mr., ii. 531-2
Richardson, Rev., ii. 233
Riland, John, i. 539, 579; ii. 218, 220, 394-5
Rippon, Dr. John, ii. 131
Rivington, James, i. 45. *See also* ii. 577; iii. 61
Robert, Henry, iii. 403
Robert le Brun, ii. 217
Roberts, Edward (Trawsfynydd), ii. 24
Roberts, Elizabeth (Corwen), iii. 522
Roberts, Evan (a schoolmaster), ii. 331
Roberts, Evan (a traveller) (?), i. 547
Roberts, Hosier (Denbigh), iii. 257
Roberts, Hugh (Trawsfynydd), ii. 24-5
Roberts, Isaac (Bala), ii. 418
Roberts, John (Bala), i. 547
Roberts, John (Carnarvon), iii. 339
Roberts, John (Chester), iii. 113, 189-90
Roberts, John (Erddreiniog), ii. 270-3
Roberts, John (Holyhead), ii. 462-9, 478-80
Roberts, John (Llanbrynmair), iii. 310-12
Roberts, John (Llanllyfni and Llangwm, ii. 549, 578; iii. 270-1, 275, 283, 317-9, 339, 416, 542-3, 545, 595
Roberts, John ("Sion Lleyn), iii. 121-2
Roberts, John (Tremeirchion), ii. 252-4, 543, 555-64, 569-72, 574-7, 579, 586, 589-97, 602, 607-8, 611; iii. 3, 5-11, 21-2, 30-3, 38-9, 98-9, 102, 302-3, 390-2, 483, 495-9, 502, 515-16, 550, 555-7, 567-8
Roberts, Lydia (Mrs. Daniel Jones, Wrexham), ii. 487; iii. 471
Roberts, Michael, iii. 74, 82, 223, 263, 267, 317, 339, 377, 398, 400, 463
Roberts, Naomi, iii. 257
Roberts, Owen (Llangelynin), i. 142
Roberts, Owen (London), ii. 306
Roberts, Peter (Llansannan), iii. 74, 339
Roberts, Robert (Chester), i. 144
Roberts, Robert (Clynnog), ii. 302-3, 310; iii. 248-9, 254
Roberts, Robert (Holyhead), ii. 478-80
Roberts, Robert (New York), ii. 138-41
Roberts, Robert (Trawsfynydd), iii. 467
Roberts, Rowland, i. 276
Roberts, Thomas (Llangybi), i. 477
Roberts, Dr. T. F. (Aberystwyth), ii. 485
Roberts, Miss (Bala), ii. 418
Robinson, Thomas (Leicester), i. 112-13, 579, 598; ii. 256, 295, 443, 544; iii. 512
Robson, Captain, ii. 195
Robson, George, ii. 406-8, 414
Roby, Rev. Mr., iii. 139
Rochester, Bishop of (Dr. Samuel Horsley), ii. 290-3, 373, 406
Roe, Charles, i. 60-4
Roe, Hester Ann (later, Mrs. Rogers), i. 60
Roe, Robert, i. 59-66
Roe, Mr. (Chester), iii. 81, 83
Rogers, B. M. (Mrs. Davies, Carnachenwen), iii. 234
Rogers, Captain and Mrs. (Cardigan), ii. 47
Rogers, David, iii. 479
Rogers, James, i. 291
Rogers, William, iii. 234
Rollins and Co., John G., ii. 501
Romaine, William, i. 50-1, 187, 407, 578; ii. 42, 156-7; iii. 175, 252, 635
Rooker, James (Bridport), i. 355
Ropes, M. E., ii. 495, 518
Rose, William, i. 130, 283
Ross, Dr. Thomas, iii. 369
Rossett, ii. 447, 458; iii. 109-10
Roswell, Mrs. (and her son Harry), ii. 274
Rothwell, Mr. (Swansea), ii. 49
Rousseau, S., iii. 145
Rowe, Elizabeth, i. 594; iii. 523
Rowe, Mr., iii. 109-10
Rowland, Daniel, i. 35-7, 86, 173, 179, 217, 268, 335, 372, 382, 426, 502, 542; ii. 47-8 (death of), 50, 57, 60, 65, 69, 72-3, 202, 301, 322, 343; iii. 238-9, 308, 382-3
Rowland, Daniel (Gainsborough), iii. 251-2
Rowland, John (Shrewsbury), ii. 313
Rowland, Nathaniel, i. 575-6; ii. 24, 31, 46, 60-1, 64, 69, 72-3, 76-8, 148, 151, 167, 310
Rowland, William (Bala), iii. 622
Rowlands, Lydia, ii. 493
Rowlands, William. *See* Gwilym Lleyn
Rowlands, Dr. (Chester), ii. 334
*Royal Admiral, The*, ii. 196, 198-9

"Rules and Orders" of Dr. Edward Williams's Schools, ii. 37-9
*Rules and the Design of the Religious Societies among the Welsh Methodists, The*, ii. 352, 467; iii. 299
*Rules of Prosody*, iii. 145
Ruling Machine (W. C. Jones's), ii. 486-7
Russell, Mr. (Bookbinder), iii. 91
Russia, The Emperor of, iii. 105, 523
Russian Ambassador, The, iii. 67
Rutt, Mr., iii. 475, 479-81, 484, 498, 510, 536, 541
Ryme Intrinsica, i. 538

Sabellianism, ii. 59, 135-6
Sacraments, The, iii. valued by the Methodists, 237; confined to parish churches, 237-8, 240, 244; administered in chapels, 238-9; at Llangeitho, 238-9; denied to some Methodists, 240; at Ffos y Ffin, 241; at Pensarn, 241; Methodists desiring their own preachers to administer the, 244-5; Thomas Jones (Denbigh) administering the, 257-63, 272; mode of administering the, 276; the Roman Catholic use of, 324
Saighton, ii. 424, 451; iii. 110. *See* Simon Ralph
St. Asaph, Bishop of (Dr. Lewis Bagot), ii. 170, 251-2, 260, 262-4, 266-7, 278, 287, 395-6, 402, 405, 409, 524, 565
(Dr. William Cleaver), ii. 545; iii. 3, 5, 8, 11, 22, 301-3, 348, 378, 394, 453, 460-1, 483, 495-505, 541, 557-8. *See* Bangor and Chester
(Dr. A. G. Edwards), i. 478
(Dr. Samuel Horsley), ii. 292, 373, 402, 404, 414, 543, 545; iii. 301. *See* Rochester, and St. David's
(Dr. Joshua Hughes), iii. 590
(Dr. William Lloyd), ii. 251. *See* Bibles
(Dr. William Morgan), ii. 604. *See* Bibles
(Dr. Richard Parry). *See* Bibles
(Dr. Jonathan Shipley), i. 476, 478, 493
(Dr. T. V. Short), iii. 293-4, 591-2
St. Clears, i. 8, 23, 92, 508
The Priory of, i. 26
St. David's, Bishop of (Dr. Thomas Burgess), ii. 263, 265, 556-7, 561, 570, 583, 585-6; iii. 14-21, 46, 225, 340, 496, 499
St. David's, Bishop of—
(Dr. Samuel Horsley), ii. 292-3 406
(Dr. John Owen), i. 28
The Education of the Clergy of the Diocese of, i. 33-4
The Shrine of, i. 26
St. Dogmael's, iii. 321, 325
St. Warburton, i. 143
*Saints' Everlasting Rest* (Welsh Version), ii. 106
Sale and Matthews (Booksellers), ii. 222
Salisbury, The Earl of, ii. 15
Saltern, John, i. 442, 467
Sanderson, Alfred, i. 359, 539
Sandford, Edmund, i. 76
*Sarah; or, The Church of the Jerusalem Above*, ii. 319
Saunders, Rev. (Bedworth), i. 354
Saunderson, Rebecca (*née* Thomas), iii. 147, 602, 617-18
Saunderson, Robert, ii. 444-8, 482; iii. 147 (marriage of), 192, 290, 293, 472-3, 475, 480, 484-5, 510, 514, 544-7, 558, 563-4, 567-70, 576, 580, 584-5, 590-3, 595, 601-2, 618, 622
Saunderson, Miss, iii. 591, 595
Savill, Mr. (London), i. 442
Sawyer, Sir Herbert (Admiral), i. 9
"Schism," The Methodist, iii. 296-301, 306-7, 342, 597-8
Schwartz, C. F., iii. 548
Schoolmasters, The number and salary of Charles's, i. 566, 568; ii. 29-31, 101, 142-3, 163-4; iii. 194, 213, 575, 577
in the Highlands, iii. 357
in Ireland, iii. 352-3
of Llangurig, The, iii. 419
as Missionaries, ii. 193
as tools of Sedition, ii. 291-2
referred to, ii. 319, 334
Schools, Charles's Charity, i. 545, 552-77, 597; ii. 27-41, 91, 101, 106, 112, 115-16, 141-4, 159-60, 162-8, 174-6, 180, 182-3, 190, 197, 216, 237, 264, 270, 286-7, 315-19, 330-1, 334, 352, 397, 399, 430, 446, 504, 527, 552; iii. 193-5, 207, 360, 364-6, 429, 431, 436, 532, 547, 574-8; at Aberffraw, ii. 271; at Cilcen, ii. 317, 322; at Prestatyn, ii. 322; Tymawr, ii. 270-1; in Merionethshire, iii. 574-7
Schools, Charity (various), i. 556, ii. 176-83; at Borth, ii. 161; in Chester, ii. 340-1, iii. 111; in

Clarach, ii. 159-62; at Llangefni, ii. 270; at Spa Fields, ii. 273-5, 301, 453, iii. 155
Books for, ii. 184, 273, 276-7, 280-5, 290, 322, 334, 577; iii. 62-3, 86, 159, 180, 188, 326, 364-5, 409, 419, 448, 574
Circulating, in the Highlands, iii. 370-2, 492
Circulating, in Ireland, iii. 159, 221, 351-4
Dr. Edward Williams's Charity, ii. 19, 32, 34
Free Day, i. 553, 559-60; ii. 13, 14, 26, 160-1, 167, 390
Griffith Jones's Charity, i. 508, 556-64, 568; ii. 27, 121, 145, 206; iii. 363-4, 371
Jacobinical, ii. 290-1
Madam Bevan's, i. 563; ii. 197; iii. 363-4, 477
Parochial, i. 560-3; iii. 361
Sources of Charles's Income for Charity, i. 566, 568; ii. 112-13, 162, 174-6, 216, 315-19; iii. 194, 209, 213, 429, 574-7, 626-32
Schools of Industry, ii. 10, 11, 18. *See* Sunday Schools
Schools' Society, Welsh, ii. 160-2, 176-8
Scott, John, ii. 258; iii. 511
Scott, Jonathan, i. 487
Scott, Thomas, i. 51-3, 139, 285, 432 (ill at Shawbury), 539, 564 (leaving Olney), 574, 589, 597-600; ii. 20, 21, 106, 110-12, 120, 187, 238, 241, 256-8, 260, 263-4, 296-7, 327, 396 418; iii. 533-4, 579 (calls attention to Charles's method of utilising the Welsh language for instruction)
Scottish Kirk awakened, ii. 103
Scott's Commentary, ii. 111-12, 327. *See* Bibles
Scripture Dictionary. *See* "Geiriadur" Extracts, iii. 136-7
"Scrutator and Senex," ii. 210
Scurlock, Jonathan, i. 9
Scurlock, Mary (Lady Steele), i. 9, 17
Secker, Archbishop, ii. 381
Sectarian hostility, iii. 306, 311-12
Sect-making, ii. 343
"Sedition and Treason Bill," ii. 259, 291, 373
Seeley, L. B., iii. 210, 212, 344, 378, 390, 404, 461-2, 466-7, 473, 480, 483, 511-12, 521, 571, 573, 582, 602
*Seren Tan Gwmwl*, ii. 365-7
*Serious advice of a Priest*, &c., ii. 374-5, 378, 382, 384-6, 392
Serle, Ambrose. *See* "Horae Solitariae"
*Sermons*, Daniel Rowland's, i. 36, 407; iii. 382-3
Davies's, iii. 386
John Wesley's, i. 61
Shani (Bala), i. 218, 230, 435, 438, 495, 517, 547, 586; ii. 53, 55; iii. 627
Shankland, Thomas, i. 553-4, 556-60; ii. 1, 2, 4, 164-5, 167, 178, 180-2; iii. 448
Sharp, Granville, ii. 512-16, 532, 564, 570, 586; iii. 22-4
Shaw, Robert (Kilkenny), iii. 179-80
Shawbury, i. 53, 64, 284, 297, 299, 416-17, 424, 428, 431-4, 444, 453, 459, 462-3, 478, 480, 483-4, 487; ii. 8; iii. 642
Shepherd, Charles, ii. 363, 402
Shepherd, John, ii. 183
Shepton, Beauchamp, i. 95-6, 104-12, 120, 333, 356, 574; ii. 173
Mallet, i. 96, 127, 201
Sherborne Grammar School, i. 95
Shiffnal, i. 432
Shipley, Dr. Jonathan. *See* St. Asaph
Shipley, W. D., iii. 394, 401, 482
Shirley, Hon. Walter, i. 352
Shirley, Walter (son of Hon. W.), ii. 219, 221, 234, 372; iii. 172-3, 175
Shon, Robert, i. 444; iii. 627
*Short Account of the Reformers of the Church of England*, A. (Oliver), ii. 222; iii. 134-5, 215
Shotter, Gawen, ii. 507
Shrewsbury, i. 187, 297, 416, 431, 433, 463, 545
Grammar School, ii. 241-2
Suggestion to print a Welsh Bible at, ii. 121
Shroeder, Herman, ii. 514
Shrubsole, William (R. T. S. Committee-man), ii. 507, 513-15
(Spa Fields Organist), iii. 133-4
"Siamas Wynedd." *See* Edward Charles
Siberia, a native of, ii. 361
Sidmouth, Lord, ii. 382
Sidmouth's Bill, Lord, iii. 405-9
Sikes, Thomas. *See* "Country Clergyman"
*Sillydd Cymraeg*, iii. 159, 180-1, 206
Simcox, George, iii. 43-8
Simeon, Charles, i. 45; ii. 431; iii. 91
Simner, Elizabeth, iii. 257

Simner, Evan, iii. 257
Simner, William, iii. 257, 261
Simon the Carrier, ii. 412
"Simoniacal Contracts, On," ii. 289
Simpson, David, i. 60
*Sincere Convert* (Shepherd's), ii. 289, 465
Sinclair, Dugald, iii. 360
Sinclair, James, ii. 232, 458
Sion, Gruffudd, i. 144
Sion, Lleyn. *See* John Roberts
Slebech, i. 26
Sligo, Marquis of, iii. 173
Slingsby, Mr., iii. 417
Smith, John (Cambridge), iii. 65, 68, 470-1
Smith, Thomas, ii. 276-83, 289-91, 531, 569, 576-8, 582-3; iii. 61, 67-84, 91-3, 164, 187, 202, 222, 326, 332, 378-9, 403-4, 413
Smith, Travers, and Co., ii. 280
Smuggling, i. 528-31
Smyth, Miss (Dublin), i. 482
Society of the Ancient Britons, ii. 116
  Baptist Missionary, ii. 185, 503; iii. 359, 375, 429, 442, 570-1
  Bible, for Wales, ii. 504, 506
  British and Foreign Bible, meetings to prepare for the formation of, ii. 505-14; formed, ii. 516-17; its sub-committees appointed, ii. 532; arranging to print, 532-9, 598; first collections from Wales towards, ii. 549-51, 569, 573, 576, 579-80; Charles thanked for collections towards, ii. 599; an attack on, ii. 577-8; iii. 43-5, 482-4; Welsh clergy declining to support the, iii. 311, 342, 348, 378-9, 452-61, 466; Welsh extracts from the correspondence of, iii. 567-9, 600; Welsh summaries of reports of, iii. 339-41, 431, 443-4, 485, 511, 566
  British and Foreign Bible, Correspondence of, ii. 567; iii. 17-602, *passim*
  British and Foreign Bible, MS. Records of, ii. 530, 553, 574-5, 577, 585-7; iii. 9-568, *passim*
  Calvinistic Methodist Home Missionary, iii. 573-4
  Church Missionary, ii. 114, 119, 238, 281, 296, 503; iii. 161, 232, 303, 330, 332, 429, 515, 570-1, 579
  Church Missionary, Correspondence of, ii. 239, 256, 297, 327, 396, 417, 532; iii. 303, 516, 570-1
Society—
  for the Distribution of Evangelical Tracts gratis, ii. 499-500
  The Elland, ii. 327, 417
  Gaelic Schools, iii. 363, 370-2, 437, 513, 531
  London Hibernian, iii. 157, 160-2, 178, 219, 221-2, 353-4, 405, 445, 573
  London Missionary, ii. 185-201, 210, 281, 432, 503, 517, 538, 599; iii. 75, 80, 130-1, 137-9, 161, 169, 210, 373, 378, 429, 437, 445-7, 465, 467, 510, 570-1; the Calvinistic Methodists and the, ii. 192-5; Boughton collection for the, ii. 218; the anniversary of, ii. 499; Charles preaching for the, iii. 138-9; the Huntly branch of, ii. 105
  Moravian Missionary, ii. 185
  Naval and Military Bible, i. 570, 589-90, 600; ii. 259, 503; iii. 454, 458
  Peace, iii. 478
  for Promoting Christian Knowledge (S.P.C.K.), i. 555-6, 559-62, 589, 600; ii. 259, 280, 282, 292, 417, 496, 502, 508, 520, 523, 535, 555-9, 572, 581, 583-4, 586, 593-4, 597-8, 600, 607-8; iii. 1, 3, 9, 11-18, 22, 36, 45, 54-6, 102, 344, 454, 456-8, 460, 557
  for Promoting Christian Knowledge, Minutes of, i. 572, 589-91, 600; ii. 109-10, 159-62, 170-1, 248-9, 251-6, 570, 594, 597-8, 607; iii. 15, 55-6
  for Promoting Christian Knowledge for Wales, ii. 115-16
  for Promoting Christian Knowledge for the Highlands and Islands, iii. 356-7, 361, 363, 369
  for Promoting Religious Knowledge among the Poor (Book Society), i. 509-12, 570; ii. 116, 503
  for Promoting Religious Instruction of Youth, ii. 503-4
  for Promoting Propagation of the Gospel in Foreign Parts (S.P.G.), ii. 185, 503
  for the Protection of Ancient Buildings, i. 24
  for the Relief of Poor Pious Clergy, ii. 344, 394; iii. 333
  Religious Tract, ii. 118-19, 241, 498-500-10, 517-18, 526, 530, 533; iii. 105, 117, 121, 136, 139, 161, 169, 220, 483-4

Society—
Sunday School, i. 576-7, ii. 12-19, 168, 186, 256, 276-86, 290-1, 502-5, 517, 577, 582-3, iii. 75, 80, 101, 125, 148, 159, 187, 222, 326, 409, 412-13, 418, 420, 429, 447, 574-5; taking Wales into the province of the, ii. 177-84, 191, 284; Charles agent for, in Wales, ii. 167, 177, 182, 241
Sunday School, for Ireland, iii. 535
Welsh Schools. *See* Schools
*Solomon's Song*, by Mason Good, iii. 511, 513
South Barrow, i. 289-90, 368-72; ii. 173
Petherton, i. 96-7, 120
Sea Islands, ii. 186-90, 432
Southcotte, Joanna, ii. 613-14; iii. 12, 216
Spa Fields, ii. 41-6, 75, 83-4, 112, 123-6, 134, 138, 151, 154-9, 162, 164, 180, 195, 222-3, 239, 273-5, 295-301, 353-4, 435-37, 452-6, 459-61, 501-4, 512, 541, 547, 551, 569, 572; iii. 22, 24-5, 87, 102-6, 124-6, 133-6, 139, 148, 187, 202, 220, 242, 251-2, 257, 278-9, 294-6, 396, 470-5, 485, 546-7
Spain, War with, ii. 156
Sparkford, i. 96, 104, 106, 119, 127, 159, 210-11, 289-90, 368, 537, 574, 594; ii. 174
Spence, Dr. James, ii. 105
Spencer, Edward, i. 283
Spindler, Bond, i. 45
Spooner, Attwood and Co., iii. 67
Spooner, Mary, i. 106
Spry, Richard, iii. 223-4
Squire, Dr. Samuel, i. 32
Stackpool, G., ii. 160
Stainsforth, Richard, ii. 564
Stanhope, Earl, ii. 537
Stanhope and Tilling, iii. 121
Stationers' Hall Register, iii. 580, 600
Statue, Charles's marble, iii. 598-600
Steele, Sir Richard, i. 8-10, 17
Steinkopff, C. F. A., ii. 507, 511, 513, 531; iii. 218, 497, 501
Stephen, Robert, ii. 179
Stephenson, Christopher, i. 360
Stepney, Jane Elizabeth, i. 553; iii. 364
Stereotype plates, Dispute about, iii. 51-60, 66
Stereotyping, ii. 537-8, 546
Steven, Robert, ii. 536; iii. 22-4, 164, 358
Stibbington, i. 218
Stillingfleet, Dr. James, i. 64, 66, 487, 595
Stock, Thomas, ii. 4
Stockport, iii. 234, 255
Stockwell, Mrs. i. 61
Stokes, Whitley, iii. 163-4, 177-8
Stokescroft (Bristol), i. 326
Stonhouse, Dr. Sir James, i. 152, 470
Stonor, John, i. 101
Story, Ann, ii. 246
Story, John, ii. 246
*Story of Mary Jones and Her Bible, The*, ii. 492, 495
Strahan, Andrew, iii. 20, 471-4, 480, 505, 541
Strata, Florida, i. 26
*Strictures on Sandemanianism* (Fuller's), iii. 337
*Strictures on some of the Publications of the Rev. H. Marsh, D.D.* (Milner's), iii. 484
Stringer, Ann (mother), ii. 246
Stringer, Ann (daughter — Mrs. T. Richards), ii. 246, 427, 437-8, 448, 461, 547; iii. 125 (married), 233
Stringer, Elizabeth, ii. 246, 427, 437, 448, 461; iii. 125, 551
Stringer, John (father), ii. 246; (son), *ibid*
Stringer, Mary (Mrs. John Walker), 246-7, 319, 336, 342, 348, 351, 354, 415-16, 424-5, 427, 430, 432, 436-8, 448, 450, 452-3, 455, 458, 461; iii. 102, 108, 111, 125-9, 147, 189 (married), 214
Stringer, Richard, ii. 246, 437-8; iii. 102
Stringer, Thomas (uncle), ii. 246; iii. 129, 214
Strong, T. B. (Dean of Christ Church, Oxford), i. 40
Stubley, Alice Ann, i. 218, 249
Sunday School at (or near) Aberystwyth, ii. 160-2, iii. 87, 115; Armagh, iii. 174; Bala, ii. 24, 33, 35, 144, iii. 481, 488, 578; Banc y Felin, ii. 118, 530; Bangor, ii. 35; Bath, ii. 10, 17; Blaen Annerch, iii. 419, 429-31; Blagdon, ii. 389; Borth, ii. 161-2; Bristol, ii. 17; Cardiff, ii. 10; Carmarthen, ii. 26, 118, iii. 115; Carnarvon, ii. 33, 35, iii. 448; Chester, ii. 9, 340-1; Cil y Cwm, ii. 118; Clifton Reynes, ii. 20; Creaton, ii. 21-2; Denbigh, ii. 33, 35, iii. 142-3; Dewsbury, ii. 6; Felin Foel, ii. 168; Flint and

Denbigh, iii. 142-3; Goitre, iii. 332; Hengoed, ii. 165; Hirnant, iii. 409; Holywell, ii. 33; Huddersfield, ii. 6; Huntly, ii. 105; Ireland, iii. 162; Kennington, iii. 15; Kingsland, iii. 473; Lambeth, ii. 162; Llanelltid, iii. 463; Llanelly, ii. 168; Llangeitho, iii. 115; Llangurig, iii. 418-19; Llanfyllin, ii. 33, iii. 199; Leeds, ii. 5; Liverpool, ii. 8; Machynlleth, ii. 35; Madeley, ii. 7; Manchester, ii. 6, 8, 314; Milborne Port, i. 573, ii. 22; Moulton, ii. 21; Neath, ii. 530, iii. 447, 477; Newport (Pemb.), iii. 325; Northop, ii. 11; Offa's Dyke, iii. 574; Olney, ii. 20; Oswestry, ii. 18, 19; Pentre, ii. 35; Pisford, ii. 21; St. Gennys, i. 576-7, ii. 22; Sarne, ii. 35; Spa Fields, iii. 112, 124, 134, 155, 399, 406, 487 (an adult); Spratton, ii. 21; Stoke Newington, ii. 15; Trawsfynydd, ii. 24-6, 167; Wellingborough, ii. 21; Wrexham, ii. 276

Sunday Schools, Charles urged to establish, i. 576-7; celebrations of, ii. 1-4, iii. 600; the Raikes, ii. 1-5, 180; Dr. Beilby Porteus advocating, ii. 8-9; started in Wales, ii. 11; Morgan John Rhys pleading for, ii. 165-8; the Welsh Bishops and, ii. 170; William Knox seeking the support of the S.P.C.K. for, ii. 170-1; bias against, ii. 181; attack on, ii. 290-3, 402; number of Charles's, ii. 184, 286; the fruit of Charles's Charity Schools, ii. 167, iii. 194, 352; the clergy inactive with regard to, iii. 448; increasing in South Wales, iii. 186, 195, 223; backward in some South Wales Counties, iii. 413, 447, 477; adult, iii. 396-7, 475, 560; adults among the children in, iii. 492; Scriptures wanted in, iii. 36, 86; the success of, iii. 86, 151, 180, 186, 197-8, 448, 488, 494, 531; other references to, i. 576-7, ii. 1, 2, 143-4, 163-8, 180-1, 270, 276-8, 384, 430, 444, 446, 504, 515, 527, 539, 546, 552, 556-7, iii. 207, 209, 221, 228, 242, 324, 365-6, 394, 396, 402, 412-14, 420, 475, 480, 547, 560, 571-2, 578
in the Diocese of Lincoln, ii. 370; the London Welsh, iii. 80

Sunday Schools—
Letter to the Clergy of the Diocese of Chester, concerning, ii. 8-9
A "Sermon" on, ii. 9

Sundius, Christopher, ii. 514; iii. 220

Surrey Chapel, iii. 137-8

Sutcliffe, Mr., iii. 375

Swaine, Rev. Mr., ii. 15

Sylvester, Mr., iii. 105

*Sylwadau ar Draethawd a ehwir Undeb Crefyddol* (T. Jones's), ii. 138

*Sylwadau ar Lyfr Mr. Owen Davies* (T. Jones's), iii. 192

Syndics of the Cambridge Press, ii. 546, 560, 563-4, 568, 572, 584, 586-7, 594, 598, 607; iii. 20, 47, 50-9, 66, 77-8, 95, 217, 470

Tabernacle, Bristol, i. 362; Carmarthen, ii. 153; Haverfordwest, ii. 146, 148; Moorfields, ii. 148, iii. 132, 137-8, 336; Pembroke, ii. 243

Tahiti, O, ii. 186, 196, 198, 537

*Talfyriad o Hanes Mr. Kicherer*, ii. 538, 544, 551-2

Talleyrand, M., iii. 104

Tandey, William, i. 504

Taprell, Richard, i. 534-5, 549, 573, 575; ii. 22; iii. 436, 444

Taprell, Mrs. Richard, i. 549, 573, 575, 595; ii. 125; iii. 436. *See* Margaret Chandler

Tarn, Joseph, helps to unite two Tract Societies, ii. 500; mentions the subject of Welsh Bibles at the R.T.S. Committee, ii. 502, 517; preparing for the Bible Society, ii. 503-16; announcing to Charles the actual formation of the Bible Society, ii. 516-17; informs Charles of 4000 Welsh Testaments for sale, ii. 526; his correspondence about the text of the new Bible, ii. 531-42, 546, 568-9, 576, 587, 598-9, 617; informed of the text to be used by the S.P.C.K., iii. 13; urging Wilson to complete the Welsh Testament, iii. 40; announcing a plan for obviating the delay of issuing the Welsh Testament, iii. 54-5; his letter to the stereotypist, iii. 66; requesting Charles not to preach his missionary sermon at Surrey Chapel, iii. 137; visiting Bala, iii. 343; his letter of condolence to Mrs. Charles, iii. 546-7; other references to, ii. 518-19, 554, 567,

572-5, 586, 611-12, iii. 24, 57, 59-61, 64-95, 99, 108, 141, 157, 164, 176-80, 186, 188, 195, 199, 202-5, 209, 219, 221-3, 261, 264, 334, 339, 341, 344, 352, 368, 371-2, 377-9, 388, 390-5, 398, 400-2, 405-6, 414, 421, 423, 429-30, 436-7, 443-5, 459-70, 475-6, 479-80, 482-5, 495-507, 510-14, 531, 536-9, 541, 547, 555-83, 593-4, 600-2
Tarvin, ii. 220-2, 225, 230-1, 236, 342, 349, 424, 455-8, 547; iii. 110, 113, 190, 201
Taunton. *See* Thomas Reader
Tave, i. 3, 92
Taylor, C. (engraver), ii. 479; iii. 37, 87
Taylor, John, i. 470-1
Taylor, Mrs., i. 471, 505
Teignmouth, Lord, ii. 556, 558-64, 577-8, 585-6; iii. 15-23, 66-8, 220, 336, 349, 464-5, 496-505, 508, 549-50, 555, 557-8, 594
*Telyn Dewi*, i. 33
Temple, Josephus's, Solomon's, and the Talmud's, iii. 202
Lightfoot and Prideaux on the, iii. 202
The Liverpool, iii. 172
Testaments, B. and F.B.S. Welsh, the first consignment of, arriving in Chester, iii. 67-8; arriving at Bala, iii. 68-9; errata in, iii. 62-3; scarcity of, 69, 86, 93; terms to the Sunday School Society for, iii. 222; the Nonpareil, iii. 70-1, 88, 94, 188, 222; the Brevier, iii. 188, 470; the Small Pica, in progress, iii. 476, 480, 498, 501; finished, iii. 505, 511, 514; other references to, iii. 2, 36, 40, 42, 50-5, 59-85, 93, 468, 517, 550
Charles's purchase of 4000 Welsh, ii. 412, 525-6, 549; iii. 125
Coke's New, iii. 122
English, for Ireland, iii. 164, 221, 352
Guyse's New, ii. 31, 351
Irish, iii. 177, 351
Sunday School Society's Welsh, ii. 267, 278-85, 589-91, 334, 502, 505, 526, 549, 577; iii. 125
Titus Lewis's Welsh, ii. 495, 497
Testimonials, Charles's, lost, i. 470, 491-4
Thanksgiving for Peace, ii. 430
"Theologus," ii. 511, 530
*Theomemphus*, ii. 56
Thickens, Bowen, ii. 23
Thomas, Benjamin, i. 25-6
Thomas, Charles (North Nibley), iii. 529-30
Thomas, David (Bala), ii. 124, 141, 156, 242, 303
Thomas, David ("Dafydd Ddu Eryri"), iii. 117-23, 145
Thomas, David (Pembrokeshire), ii. 213-14
Thomas, David (Swansea), iii. 339
Thomas, D. R. (Archdeacon of St. Asaph), i. 383; ii. 414
Thomas, Elizabeth (*née* Charles), i. 20, 30, 38, 101, 540; ii. 44, 124, 242; iii. 146
Thomas, Jane (Mrs. Rees Charles), i. 3, 4, 6
Thomas, Jane (*née* Charles), i. 12; iii. 146-7
Thomas, John (Cardigan), iii. 223, 270, 285
Thomas, John (Nantcwnlle), ii. 47-8
Thomas, John (Pwllheli), ii. 203
Thomas, Joseph (Charles's brother-in-law), i. 20, 30, 101, 540, 542; ii. 44
Thomas, Joseph (Pembroke), ii. 243
Thomas, Mary (Waenfawr), iii. 119
Thomas, Dr. Owen, ii. 75; iii. 263
Thomas, Rebecca (Mrs. R. Saunderson), iii. 146-7
Thomas, Richard, ii. 224
Thomas, Robert and William (Liverpool), iii. 168
Thomas, Samson, i. 195; ii. 194
Thomas, Samuel, i. 31
Thomas, Thomas (Llangunnor), i. 3, 8
Thomas, Thomas (Penrhosgwin), iii. 328
Thomas, William (Bala), ii. 31
Thomas, William (Lower Court), i. 100-3
Thomas, William (Pyle), i. 178, 446-7
Thomas, Mr. (Chester), ii. 263-4
Thomas, Mr. (Cil y Coed), i. 453
Thomas, Mr. (Llanfyllin), iii. 403
Thomas the Smith (Bala), i. 338-9
Thorne, Robert, iii. 601-2
Thornton, John, i. 49-50, 571-2, 589-90, 599, 600; ii. 36, 251, 359, 525, 531; iii. 325
Thornton, Henry, ii. 15, 16, 32, 35-7, 108, 112-14, 160, 179, 278, 512-14, 531-2, 540, 549; iii. 560, 562, 638
Thorp, Dr., iii. 523
Thorpe, Mr., ii. 531
*Thoughts in the Evening of Life*, iii. 438

Thurlow, Lord, ii. 414
Tibbits Belcherat Co., ii. 141
Tibbot, Abraham, i. 375, 548
Tibbot, Richard, ii. 61, 211
Tibbot, Mr., iii. 463
Tighe, Miss, iii. 175
Tillotson, Archbishop, ii. 433
Tippet, Stephen, i. 487
Toleration Act, Proposals to modify the, ii. 226-30, 358, 370-1, 381; iii. 406
  Methodists sheltered by the, ii. 379, 381; iii. 298-9, 498
Toller, John and Richard, ii. 174
Tomkins, Edward, iii. 577
Tomkins, Rebecca, ii. 174-6; iii. 576-8
Tommen y Bala, i. 419
Toplady, A. M., i. 99, 189.
Tottenham Court Chapel, i. 68; iii. 137-8
*Tour through Wales* (Shephard's), ii. 362-3, 402
Townley, Colonel Richard, ii. 4-7, 13
Townsend, John, ii. 507-9, 513-14, 564; iii. 22-3
Tracts, ii. 499, 533, 611; iii. 62, 76, 91, 105, 117-21, 138, 161-2, 340-1, 442-3, 457, 483, 573-4
Tracy, Charles Hanbury, iii. 424
Tracy, S. W., ii. 513
*Traethodau Duwinyddol*, ii. 58
*Traethodau Llenyddol*, i. 95
Trawsfynydd, i. 142, 513, 516-17. *See* Bibles, Sunday Schools
Treacher, John, i. 47
*Treasury, The*, i. 108
*Treatise on Infant Baptism* (Jones's), ii. 319, 343, 417
Trefenty, i. 12-15, 18, 25, 28, 87, 90-3, 101; iii. 623-4
  Ferry, i. 23, 27
Trego, James, ii. 453-5, 457-9, 540-1; iii. 109-10
Treherne, G. G. T., i. 25
Trelawny, Sir Harry, i. 59, 355, 549
Treppass, W., ii. 215, 222, 228
Tre'rddol, ii. 224
Trevecca, i. 482, 581; ii. 84-7, 132, 136, 299; iii. 116, 140, 238, 267, 283
Trevor, Thomas, i. 270-1, 281, 288, 292
Trevre, La, iii. 405
"Trifurcated Hake," ii. 392
Tromp, Bastian, ii. 199
*True Churchman Ascertained, The*, ii. 416
*Trysorfa* (1809-13), iii. 210-11, 215-16, 219, 236, 259, 274, 289, 311, 388-90, 392, 449, 464, 488, 515, 535, 587
*Trysorfa Ysprydol*, ii. 181, 192, 194-5, 198, 201-11, 213-15, 224, 237, 241, 316-17, 320, 322, 332, 344, 351-3, 464-7; iii. 30, 122, 130, 236
Tucker, John, i. 106
Tudway, Clement, iii. 152, 154
Turkdean, i. 40, 70-1, 114, 296, 371; ii. 172-3
Turl (Oxford), i. 41, 46
Turner, George, i. 182-3
Turner, Dr. Joseph (Master of Pembroke Hall, Cambridge), iii. 51-9, 66, 95
Turner, Judge, ii. 131
*Twenty Sermons on Miscellaneous Matters*, ii. 424
Twm o'r Nant. *See* Thomas Edwards
Tybots, John, iii. 98
Tyddyn, i. 212; iii. 426
Tygwyn, i. 8-10, 29, 540; ii. 153, 339-40
Ty Mawr (Mont.), i. 212
Tyrmably, i. 19
Ty Tan y Bwlch, i. 277, 469

Uncle of Charles, An, iii. 274, 276
*Undeb Crefyddol, neu Rybudd yn Erbyn Schism*, ii. 138
Underwood, Miss, i. 360, 412, 574; ii. 93
Unwin, Wm. Cawthorne, ii. 20
"Urbicus," ii. 358-9
Urwick, Thomas, ii. 18
Uxbridge, The Earl of, ii. 383-4; iii. 464-6

Vallency, General Charles, iii. 177-8
Vanderkemp, Dr., ii. 196, 210
Vanderlingen, A. A., ii. 199
Vandersmissen, J. G., iii. 220
Vane, Gilbert H. F., i. 487
*Vanity of Childhood* (Dr. Williams's), i. 509
Vaughan, John (Derllys), i. 4, 555
Vaughan, John (Trefanna), ii. 576, 580; iii. 379
Vaughan, Sir Robert Williams, ii. 395; iii. 229, 606
Venema on the *Psalms*, iii. 180
Venn, Henry, ii. 264; iii. 252
Venn, John, i. 45
Vice-Chancellor of Cambridge. *See* Dr. Joseph Turner
  Oxford (Dr. John Wills), ii. 249, 251
Victor, Benjamin, i. 9

*Vindication of the Established Church*, ii. 388-90
*Vindication of the Methodists* ("Arvonius"), ii. 390
*Vindication of the People called Methodists, A.* (Benson's), iii. 299
Vivian, Thomas, i. 356, 593
Voluntary Society (Gouge's), i. 554
Voss, John (Swansea), iii. 421

Waen, Y. (Bala), i. 513; iii. 631
Wagner, Anthony, iii. 23-4, 52-3, 405, 421
Waldegraves, Lady, iii. 497
Walker, John (senior—Chester), iii. 189
Walker, John (junior—Chester), ii. 223, 231-6, 336, 340, 345, 347-8, 350, 372, 415, 419, 435, 439-42, 447, 451-2, 456-9; iii. 102, 109-13, 189 (marriage of), 190, 201, 203, 214-15, 233, 337, 344-6, 402, 537, 551, 618
Walker, John, Mrs. (*née* Mary Stringer), iii. 189, 344, 551
Walker, John (Paternoster Row), iii. 516
Walker, Dr. John (Dublin), ii. 418-19; iii. 175, 337
Walker, Richard, ii. 247
Walker, Samuel (Truro), i. 235; iii. 386, 512
Walker, Mr. (London), iii. 77
Walkerites, The, iii. 167, 170, 337
Walley, Mrs., ii. 447
Walsall MSS., i. 32
Walsh, Mr., i. 183
Walter de Dowai, i. 105
Walters, John, iii. 120
Walterses [=Waterses], The, i. 93-4, 100
Waltham Abbey, i. 311-12; iii. 639
Warden of Ruthin. *See* Richard Newcome
Waring, Elizabeth, iii. 135, 148-9
Warmingham, Owen, i. 583
Warrington, iii. 139-41, 184, 380-2, 449
Warrington, Mr. (Cefn), ii. 408
Washington, George, i. 314; ii. 131
Water Street Chapel (Carmarthen), ii. 81, 152
Watkin, Edward, iii. 270-1
Watkins, Oliver, i. 13; iii. 623-4
Watkins, Mr., i. 182
Watson, Mr., iii. 91
Watts, Dr. Isaac, i. 163, 275, 460, 510-11, 582; ii. 533; iii. 118-21, 148
Watts, Rebecca, i. 72, 285; iii. 642
Watts, Richard (Cambridge), iii. 52, 54-5, 57-9, 61, 64-5, 68, 77-8, 80, 83-5, 88-96, 99, 100, 179, 186-7, 205
Waugh, Dr. Alexander, ii. 198
*Weaver's Pocket Book, The*, i. 501
Weir, William, i. 24
*Welsh Piety*, i. 558; iii. 371-2
Welling, John, i. 65
*Welsey*, The ship, ii. 199
Welsh American Indians, ii. 128-32; iii. 516
Anglican Church, Swansea, ii. 49
*Welsh Bibles* (Roberts's), ii. 594, 602; iii. 7, 8, 22, 31, 392
*Welsh Botanology*, ii. 392
Welsh Chapel, Bristol, iii. 266, 304-5; Chester, iii. 108; London, i. 367, 374, ii. 239-40, 301-14, 553, iii. 87, 266-7, 286-8, 304-5; Liverpool, ii. 221, iii. 380, 382; Manchester, ii. 314-19, iii. 184, 200-1, 639-40; Woodstock, iii. 238
Fire, ii. 102, 106
Gardeners in London, ii. 162
Grammarians, iii. 8. *See* Grammar
*Welsh Looking-Glass, The*, 304, 306-12, 582
*Welsh Methodists Vindicated, The*, ii. 379-86, 388, 393, 422, 431-4; iii. 250, 254, 508
*Welsh Orthography*, iii. 26, 32
*Welsh Quarterly Magazine* ("Cylchgrawn Cymru"), iii. 515, 556
*Welsh Wesleyan Magazine*. *See* "Eurgrawn"
*Welshman's Candle, The*, i. 554
Wem, Henshaw's Chapel at, i. 486-8
Wesley, John, i. 60, 120, 144, 193, 195, 212, 262, 344, 346, 503, 574; ii. 22, 357; iii. 252
Wesley's *Journal*, John, i. 143, 212, 345
Wesley's Picture, John, i. 301
Wesleyans, The, ii. 153-4, 357-8, 363, 372; iii. 299
West, Captain, ii. 122
West, Daniel, i. 68
Westbury, ii. 91-3
Westeras, Bishop of, iii. 501
Westwood, J. O., i. 26
Wheeler, Mr., ii. 148
Whist, M., iii. 470
Whitefield, George, i. 64-5, 407, 574; ii. 45, 102, 105, 148, 153, 186, 343, 363; iii. 212, 238, 247, 272
Whitland, i. 26
Whitley, Edward, iii. 154
Whitridge, John, iii. 421, 423

*Whole Duty of Man, The*, i. 555
Wickham, William, i. 46
Wilberforce, William, ii. 108, 110-15, 120-1, 160, 227-30, 370, 509-15; iii. 15, 560
Wilbraham, Rev. Mr., ii. 234, 415, 423-4
Wilcoxon, Bebington, ii. 441
Wilcoxon, Jonathan, ii. 226-7, 229, 231-6, 337, 344, 347, 350-1, 415-17, 421, 439-42, 451, 456-9; iii. 109-14, 165-6, 513, 537, 551
*Wild Wales* (Borrow's), i. 465
Wilerick (Mon.), i. 71
Wilkinson, Robert, i. 72
Wilkinson, Watts, i. 50, 58, 72 (early history of), 73-4, 79, 97-9, 108, 113, 115, 121, 128-31, 154, 159-61, 168, 246, 283-5, 293, 331-3, 360, 427, 442-3, 490-2; ii. 85, 187, 294-5, 448-50, 455; iii. 641-2
Wilks, Mark, iii. 573
Wilks, Matthew, ii. 505, 507
Willes, Justice, i. 476
William, Lewis, ii. 518
William, Sion (Plasbybrain), ii. 203-7
William of Wykeham, i. 593
Williams, Amelia, ii. 55
Williams, Cadwaladr, iii. 522, 543
Williams, Catherine (Bala), i. 261
Williams, David (Saethon), iii. 464
Williams, Edmund, iii. 329
Williams, Edward ("Iolo Morganwg"), iii. 2, 3
Williams, Edward (Northop), ii. 392
Williams, Dr. Edward (Rotherham), i. 294; ii. 18, 19, 32-9, 164, 167, 176-8
Williams, Eliezer, ii. 64, 68, 74, 76, 81
Williams, Ellis (London), ii. 124
Williams, Evan (Bala), i. 467, 473
Williams, George, ii. 214
Williams, Griffith (Gate Street Church, London), ii. 357
Williams, Griffith ("Gutyn Peris"), iii. 144-6
Williams, Dr. Hugh (Bala), i. 439
Williams, Hugh (Manchester), ii. 314
Williams, Ivor O. Wynn, iii. 618
Williams, James (Agent for Plowden), i. 15
Williams, James (Llandegige), ii. 214; *also* John and William
Williams, Jestyn, iii. 285
Williams, Joan (St. Fagan's), iii. 329
Williams, John (Begelley), ii. 347-51, 399, 416, 420-4; iii. 239
Williams, John (Carmarthen), i. 217; ii. 64, 69, 81
Williams, John (Denbigh), i. 598
Williams, John (Dolwyddelan), iii. 75, 379, 404
Williams, John (Fishguard), ii. 423
Williams, John (Llanbedr y Cenin), ii. 600; iii. 404
Williams, John (Llanwynno), iii. 284
Williams, John (Lledrod), i. 435; ii. 72, 310; iii. 242, 260, 264-5, 285, 287, 316-7, 319
Williams, John (London), ii. 306
Williams, John (Nerquis), ii. 11
Williams, John (Northop), iii. 83, 341, 379, 404
Williams, John (Pant y Celyn), i. 145-6; ii. 69, 87, 238, 310, 326-7; iii. 242, 285, 287
Williams, John (St. Athan), ii. 77-8
Williams, John (Tan yr Allt), iii. 417
Williams, John (Ystrad Meurig), ii. 269
Williams, John (?), ii. 417
Williams, Margaret, ii. 68-9
Williams, Martha (Bath), i. 450-2, 461, 541
Williams, Mary (Mrs. Ebenezer Richard), iii. 226
Williams, Mary Wynn, iii. 334
Williams, Moses, ii. 251
Williams, O., ii. 160
Williams, Owen (Waenfawr), ii. 60, 64, 75, 247
Williams, Peter (Bala), i. 261
Williams, Peter (Carmarthen), i. 195, 217; ii. 50, 58-83, 106, 136, 146, 152, 247, 293; iii. 123, 238, 288, 290, 330, 587; iii. 632
Williams, Peter (Llanbedrog), ii. 388-9, 392; iii. 301
Williams, Peter Bayley, ii. 64-5, 81; iii. 122-3
Williams, Rees (Cil y Cwm), ii. 117
Williams, Rees (Nantcwnlle), iii. 326
Williams, Richard (Denbigh), iii. 334
Williams, Richard (Gosen), ii. 2
Williams, Richard (Liverpool), iii. 433
Williams, Richard O., iii. 334, 462
Williams, Robert (Llangar), iii. 22, 31
Williams, Rowland, ii. 542-4, 550-1, 601; iii. 404
Williams, T., ii. 160
Williams, T. (London—bookseller), ii. 507, 514
Williams, Thomas (Trefnant), ii. 481
Williams, William (Iron Acton), i. 188-9, 201-2, 210, 235-6

Williams, William (Llandegige), ii. 213-4
Williams, William (Llanfyllin), ii. 260-2, 266
Williams, William (Pant y Celyn), i. 145-6, 195, 307; ii. 50-8, 60, 69-74, 77-80, 82, 84, 88; iii. 238, 285; Mrs. W., i. 146; ii. 55
Williams, William (St. Gennys), i. 575-7; ii. 22, 24, 115-9, 167; iii. 115
Williams, William (Trawsfynydd), i. 406
Williams, William (Tregaron), iii. 226
Williams, William (Truro), ii. 327
Williams, William (Waterbeach), iii. 90, 96
Williams, W. P., iii. 208
Williams, Mr. (Oxford), ii. 597
Williams, Mrs. (Meillionen), i. 516-17
Williams and Smith, iii. 340
Wills, Thomas, i. 285, 375, 377; ii. 44
Wilson, Andrew, ii. 537, 576, 598-9, 610-11; iii. 23-4, 40, 50-61, 64, 66, 95
Wilson, Daniel, iii. 557
Wilson, Captain James, ii. 186, 189
Wilson, John, ii. 288
Wilson, Thomas, ii. 499
Wilson, Captain William, ii. 189, 195-6
Wincanton, i. 594
Winchester, i. 231, 235, 505
College and School, i. 593
Winchester, Thomas, ii. 274
Windsor, Raikes at, ii. 23
Winslow, i. 131, 137
Winter, Robert, iii. 138
Witherspoon, Dr. John, i. 582
Witsius, Herman, i. 110; iii. 386
Wollfe, G., ii. 512, 514
Wood, Isaac, ii. 344
Wood, T., ii. 222
Woodstock, iii. 238, 268
*Word in Season, A.*, ii. 365-9, 376
Wordsworth, Christopher, iii. 348-9
*Works of the late Walter Cradock, The*, ii. 215-16, 220-2, 225, 228-9, 320, 326, 341, 486; iii. 636
Worthington, David, i. 217
Wossencroft, Mr., ii. 63
Wrexham Fair, i. 246, 250, 329, 334, 336-7, 396-8; ii. 244; iii. 218
Wrexham Old Cemetery, i. 408, 476
Wright, Anthony, i. 14, 18, 100
Wright, Miss (Tarvin), ii. 425-7
Wroth, William, ii. 210
Wyatt, Edwin, ii. 408
Wynn, Charles W. W., iii. 466, 539, 562
Wynn, John (Garthmeilo), iii. 460
Wynn, Peggy, i. 547
Wynn, Sir W. W., i. 367-8, 375; ii. 160, 404-5, 407, 409; iii. 383, 390, 401, 452-4, 459-60, 463, 466, 485, 564
Wynne, William, i. 477

Yale, Edward, i. 439
Yale, John (senior and junior), i. 439
Yarnton, i. 47-8
*Ymddiddanion Crefyddol*, iii. 37
*Ymwelydd, Yr*, i. 108
*Yoke of Bondage, The*, iii. 138-9
Yonge, Charlotte M., i. 471
York, Archbishop of (Dr. Wm. Markham), ii. 294-5
Yorke, Hon. Dr. James, i. 34
Young, David, i. 145; ii. 428-9
Young, Dr., i. 344
Youth's Magazine, The, iii. 150, 210
*Ysgol, Yr*, ii. 451

Zion Chapel (London), ii. 133-4, 189, 239, 460; iii. 137, 251-2